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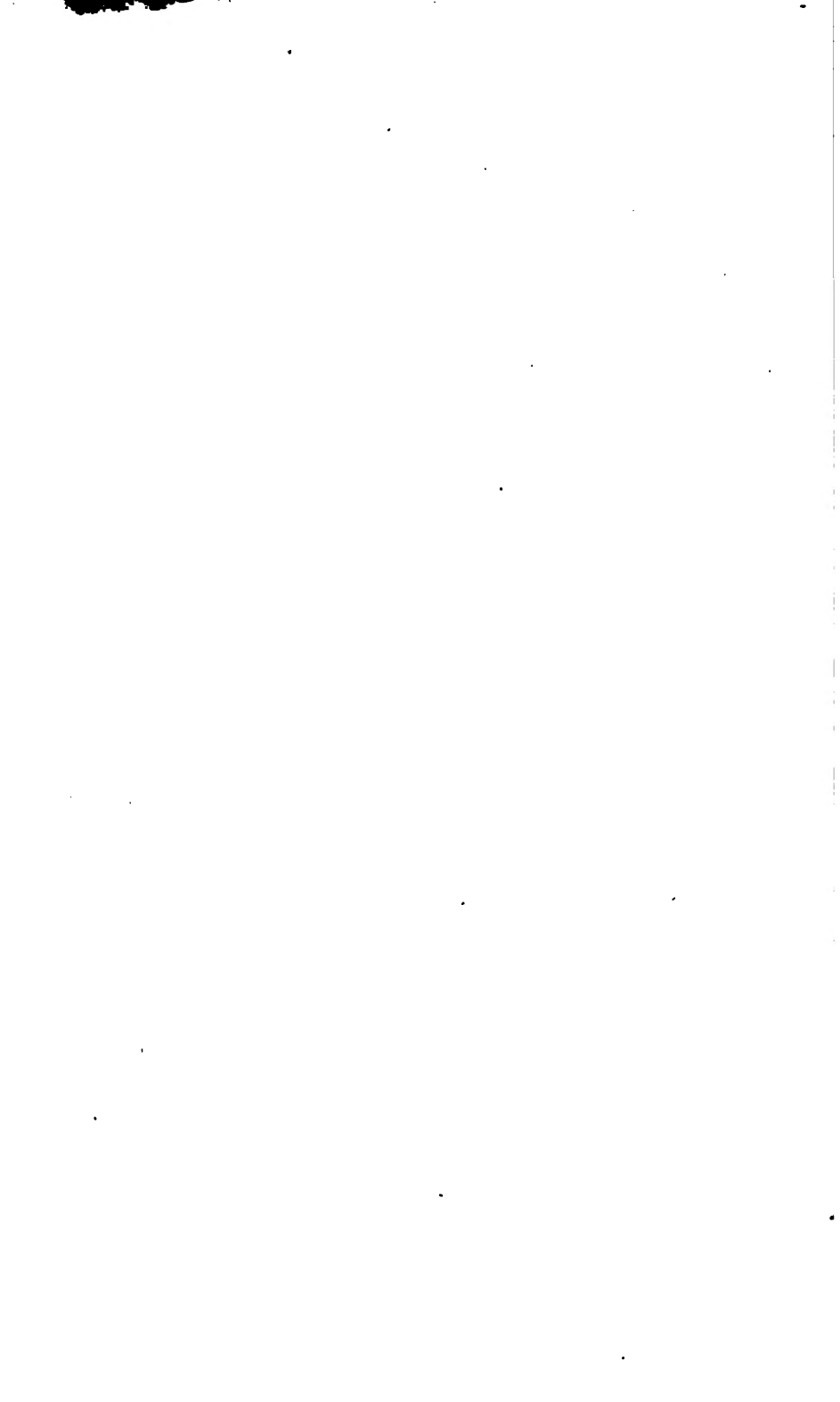
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A
COPIOUS
LATIN GRAMMAR,

BY
I. J. G. SCHELLER,
TRANSLATED FROM THE GERMAN,

WITH
ALTERATIONS,
NOTES AND ADDITIONS,

By GEORGE WALKER, M.A.

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GRAMMAR SCHOOL, LEEDS.

IN TWO VOLUMES.

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TRANSLATOR'S PREFACE.

THE following Translation, whatever may be its merits or defects, has arisen from the desire of being useful. The Translator, in common with many other teachers, often found the want of a copious Grammar to which he might refer advanced students. The Port-Royal Latin Grammar, which is generally used for this purpose, though in many respects excellent, is also as frequently and greatly defective, particularly in the arrangement and illustration of the Syntax. From the Preface to Matthiæ's valuable Greek Grammar, the Translator became acquainted with Scheller's Latin Grammar, as the model by which the former was executed. Upon procuring and examining it, he was persuaded that it was calculated to remove a great deficiency, and therefore induced to attempt the translation.

It has been necessary to make many alterations of the original, to accommodate it to the difference between the German and English languages. But these are not the only changes. The Author's style is exceedingly heavy ; and from a strange supposition that a work of this kind could be put into the hands of beginners, he often enters into superfluous and tiresome repetitions : as, therefore, this is not a work of imagination or taste, the style has been freely re-modelled, and all those parts which seemed useless have been suppressed ; the translation, though still long, has been thus reduced by as many as a hundred pages. For the same reason the Author's Prefaces have been omitted, as they merely contain remarks upon the necessity of clearly explaining the principles and terms of Grammar, and its object and extent, which are repeated in the body of the work. The Index has also been retrenched of all those particulars which could as well be learnt from the table of Contents.

To make this Grammar as complete and useful as possible, the Translator has inserted some valuable Lists from the Port-Royal Grammar and Seyer on the Latin Verb : and to supply some defects in the remarks on Prosody, he has added Bentley's important Inquiries on the Metres of

Terence and Horace. For these additions no apology can be necessary.

But he is also responsible for Notes and Additions, in which he has endeavoured to remove some defects in the theory of grammar, and its peculiar application to the Latin language. He here particularly refers to the remarks on pronunciation and on the order of construing; and to an account of the Verb, which he believes is the most complete attempt, hitherto made, to define the parts of the verb, and explain their use, and the fullest account and comparison of the English, Latin and Greek verb, extant in any similar work.

He is sensible that he has here laid himself open to the charge of novelty, both of divisions and terms; but conscious that his reverence for received opinions would induce him to retain whatever is sanctioned by usage, unless manifestly wrong and capable of improvement, he feels persuaded that candid and competent judges will think this part of his labour neither rash nor unimportant.

To execute the Translation, and conduct it

through the press, has occupied the intervals of a laborious profession for the last two years : he is aware that in a task so uninviting and tedious, many errors must have escaped his correction ; he trusts that they will not be found material, and he confidently leaves them to the candour and indulgence of the reader.

Grammar School, Leeds,
Nov. 15, 1824.

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PRELIMINARY REMARKS.

§ 1.

LATIN Grammar is, an introduction to the Latin language: more accurately, an introduction to such an acquaintance with the words, that occur in the ancient Roman writers, particularly the writers of what is commonly called the golden age, which are principally read; both singly with regard to pronunciation, spelling, division, and signification, and especially in their construction, and connexion, that, assisted by the knowledge of things and an experienced judgment, we may not only understand these writers without difficulty, feel their beauties, faults, and peculiarities, and mark, what the Latin language has in common with other languages, and what peculiar, but also imitate them closely, both in prose and verse.

This sort of knowledge is termed grammatical: therefore a philologist is the same with a grammarian or critic. Introductions of this kind are also generally called grammars: and since they are mostly scanty, imperfect, and chiefly occupied in minutiae, the word grammar has acquired a contemptible signification.

Grammar is, however, in some degree, the same as good sense, *i. e.* the true knowledge of the language, which a man uses.

Note 1.) Since each word is a thought, it is obvious, that no one can learn to understand a language correctly, unless he also learn to think. Learning of languages is not a mere exercise of memory, unless it is made so : and those who make it so, attain no great proficiency. In explaining the ancients, therefore, regard must always be paid to ideas, and expression.

2.) If all Latin writers thought, and expressed their thoughts in the same way, grammar would be easy. But Cicero, Livy, Cæsar, Virgil, Horace, &c., had all different modes of thought and expression. Cicero, moreover, expresses the same thought differently in different places, &c.

3.) We must not confound the knowledge of their language, with understanding the ancients. It is not, *e. g.* the same thing to read Cicero, Virgil, &c., and to learn Latin : otherwise it would be the same thing to read these authors and Corderius' colloquies : in the same way, to read Shakespeare, Milton, &c. is not the same thing as to learn English. It is very true, that in reading those authors, we acquire Latin expressions and constructions, but the other things, which may be learnt from them, are still more important, and it is on this account, that they are read. We might otherwise be content with Corderius. A teacher therefore errs, who in Nepos, Cicero, &c., directs the scholar's attention, only to words and phrases, and consequently treats these like inferior works. We should acquire from them, ideas, history, expression, refinement, politeness, &c.

4.) Since words are the expression of thoughts, the Latin language cannot be better learnt, than from the explanation of the ancients, when it is properly directed.

5.) A grammar can propose only general notions, and is therefore always imperfect. We must not imagine that we know all, even if we have the whole grammar by heart. The grammar only affords assistance : the rest must be acquired from

reading the ancients, and supplied from teachers: especially since many writers, at the suggestion of their subject, as of a passion, &c., or of their natural temperament, as in sport, &c., have particular modes of thinking and speaking, which cannot be introduced in a grammar, to which they scarcely belong.

6.) The grammars of a living and a dead language are very different. In one case, I can acquire the usage from the living; in the other, I am confined to ancient writings, in which the faults of transcribers are numerous. It is often doubtful, whether a writer, from whom an expression is produced, really used it, or the transcriber inserted it. It is sometimes difficult or even impossible to decide. An expression is often produced from some writer, of which the learned maintain, that it never occurs in that writer, nor in any other.

No ancient work, therefore, should be read by any one, without a critical edition of it, formed with judgment: otherwise he is in danger of learning errors: this applies particularly to schools.

§ 2.

Grammar, therefore, is occupied with two principal subjects: I. Separate words: II. Their construction.

I.) Separate words:

1.) Their pronunciation: 2.) Correct spelling or Orthography: 3.) Their kind: 4.) Their signification.

II.) The construction of words:

1.) With regard to their government, *i. e.* of case, gender, number, mode, person, tense: 2.) Their order: 3.) The proportion of the members of a sentence, or its rhythm: 4.) The conjunction of words: 5.) Their interchange: 6.) Pleonasm or redundancy of words: 7.) Ellipsis, or deficiency of words: 8.) Quantity of vowels and syllables, with respect to verse.

§ 3.

We must say something about letters, though it be commonly learnt in English. Letters are of two kinds,

I.) *Vocales, scil. literæ*: vowel, or sounding letters, because they alone sound, and can form a syllable by themselves: they are the following: a, e, i, o, u, with the Greek *υ* or *y*: or in large characters, A, E, I, O, U, Y. Their order depends on the opening of the mouth, which is greatest in a, and successively diminishes in e, i, &c.

Note. Two vowels, which form one syllable, are termed a diphthong, that is, double sounding, as; ae, au, eu, oe, ei: to these some add oi, and ui, in hoi, and hui.

II.) *Consonantes, scil. literæ*: consonants, *i. e.* sounding with, because they sound only with vowels, and cannot form a syllable by themselves. They are, b, c, d, f, g, h, k, l, m, n, p, q, r, s (or *f*), t, v, with the double consonants x and z; or in large characters, B, C, D, F, G, H, K, L, M, N, P, Q, R, S, T, V, X, Z.

Note 1.) k seldom occurs, and in but few words: as kalendæ, &c., where calendæ is often written.

2.) ph, which we pronounce like f, comes from the Greek, and is only used in Greek words. So also rh, th, are from the Greek, and are found only in words derived from the Greek, as rhombus, thema. Thus ch is usual only in Greek words, except in a few, which do not seem of Greek origin, as inchoo, pulcher.

3.) x and z are not distinct consonants, but rather abbreviations. x stands for cs, or gs: as pax for pacs, pix for pics, whence the genitives pacis and picis. But lex, rex, are for legs, regs, whence the gen. legis, regis. z, *i. e.* ts or ds, is from the Greek, and occurs only in Greek and foreign words.

4.) Some consonants, because they are pronounced chiefly by the lips, as *b, p, m, f*, are called labials (*labiales*): others by the throat, &c. Four are called liquids (*liquidæ*), *l, m, n, r*; the rest, mutes (*mutæ*). It is thus we must understand the expression, in *patres* there is a mute with a liquid; where *t* and *r* are meant.

5.) The Latins have no *w*: yet moderns use it, with propriety, in English and foreign names, for clearness, as, *Walther*, &c.

6.) *i*, when it is pronounced like the English *y*, is by some considered as a consonant and written accordingly, as *iacio*, *jacio*: this custom, though unnecessary, is not censurable.

7.) Some large letters (uncial letters) are used to denote numbers: as *I* signifies 1; *V*, 5; *X*, 10; *L*, 50; *C*, 100. Some also write *M* (for *clō*) 1000; and *D* (for *Id*) 500. *VI* signifies 6; *VII*, 7; *VIII*, or *IIX*, 8; *VIII* or *IX*, 9, &c.



PART I.

OF SEPARATE WORDS.

CHAPTER I.

Of the correct Pronunciation of Words.

THE present usual pronunciation of words is known to every beginner. It is not probable, that the ancients pronounced exactly in the same way. Yet, how they pronounced throughout, cannot be accurately ascertained, and is a difficult consideration. For first, it may be asked, of what ancients we speak? If of all the ancients in every period and place; then the pronunciation would naturally be very different: for it evidently must have altered in every age, particularly since no written rules were in existence. If of all the ancients within a fixed period, *e. g.* from Plautus to Cicero; even here we cannot suppose a fixed pronunciation. If finally in but Cicero's time; even then, the pronunciation of the various inhabitants of Italy seems to have been different. For in no nation are words pronounced in the same way by all, as is evident in England, where almost all the counties have a different pronunciation. We must then confine ourselves to the inhabitants of Rome in Cicero's time. But in so great and populous a city as Rome, the in-

habitants of which partly remained at home, but partly went into Asia, Greece, Athens, Rhodes, Africa, Spain, France, &c., and returned after many years; of which some were philologists and critics, others nothing of the kind,—we must not suppose a uniform pronunciation. In the second place, the Romans of Cicero's time have not fully explained their pronunciation, nor can it be determined from their writings: since men often write and speak in different ways, of which there are numerous examples in English. Thus the ancients in common life often spoke otherwise than they wrote: *e. g.* they said perhaps, dice, face: others said and wrote dic, fac. Yet from many reasons, we may strongly conclude, that their pronunciation was very different from the present, in consonants, vowels, diphthongs, and accents.

A. With regard to consonants:

I.) *c* before *a, o, u*, we pronounce like *k*; before *e, i, y*, like *s*: we therefore read, cano, conor, cum, cera, cilicium, Cyprus, as if they were written kano, konor, kum, sera, silisium, Syprus. It is almost certain, that the Romans always pronounced *c* like *k*, or with some affinity to the English *g* in the words god, good. That there was such an affinity is evident, since *c* in the Latin alphabet holds the same place as *γ* in the Greek. The proofs are,

1.) That the Greek writers, when they wish to express Latin words and names, in which *ci* or *ce* occur, use *κ*, never *σ*, as Scipio, Cicero, Principia (part of a camp), are written Σκιπίων, Κικέρων, Πριγκίπια. This is a proof that they believed or knew, that the Romans in these instances pronounced *c* like *k*.

2.) Reciprocally the Romans express the Greek α by c, *e. g.* $\alpha\eta\rho\alpha\varsigma$ cetus, $\alpha\eta\rho\acute{\alpha}\varsigma$ cera, Κίμων Cimon, $\delta\acute{\epsilon}\kappa\alpha$ decem, &c. They must then have believed that their c expressed the Greek α .

We cannot suppose, that either the Latins or Greeks adopted this mode of spelling for the sake of analogy, or because they had not letters to express the true sound; since we find many instances in which they altered the spelling of foreign words to retain the pronunciation*.

5.) Because the early Romans employed c, where their descendants made use of g; as in the Duillian Monument we find Cartacinienses, macistratos, for Carthaginienses, magistratus. That neither of them pronounced ci like si is obvious, or gi would not have been substituted.

4.) Since the Romans in many words interchanged ci, and cu, they must have pronounced c in the same manner, in both modes of spelling, *e. g.* they said decimus, decumus, decimæ, decumæ, &c. It would be unnatural then to suppose, that they pronounced desimus, dekumus, desimæ, dekumæ. How much more probable, that they said dekimus, dekumus, dekimæ, dekumæ: as in maximus, maxumus, where only the vowels are changed: of which, we shall treat hereafter. In other words, c is interchanged with g, as tricesimus, trigesimus: vicesimus, vigesimus: from triginta, viginti. Thus from centum are derived both ducenti, and quingenti. In manuscripts c is often confounded with g and ch, as macinæ for machinæ, (Veget. de re veterin. 2. 46.) amurga for amurca, &c. It is therefore probable that c, ch, and g were pronounced in the same manner.

* Though the Translator has endeavoured to adhere faithfully to the original, the difference between the two languages (German and English) has compelled him both here and in other places to some necessary alterations. He takes the present opportunity of observing, that the opinion of the author about the uniformity of pronunciation in c, g, &c., when followed by any vowel, is strikingly confirmed by the silence of all the ancient critics and grammarians, who, though treating expressly of pronunciation, never indicate any variety.—*Note by Translator.*

So Serv. Virg. Geor. 1. 94. it is remarked, that they wrote *amurca* and pronounced *amurga*, as *Caius Gaius*, *Cneius Gneius*. The same varieties of spelling with a uniform pronunciation are not uncommon in modern languages. *Ce*, *ci*, were also confounded with *que*, *qui*, as in manuscripts we find *coqui*, *coci* : *squilla*, *scilla* : what *Pliny* writes *collicias*, *Columella* writes *colliquias*. This naturally indicates a similar pronunciation, viz. *koki*, *skilla*, *collikias* ; since *qu* commonly stands for *k*. *Ce*, *ci*, could not therefore have been pronounced as *se*, *si*.

6.) Derivation evidently proves it. If *decem* had been pronounced *desem*, it is not clear, how *decumus*, *decuria*, &c. could be derived from it : but they readily come from *dekem*. From *doceo*, come *docui*, *docere*, *doctum* : if we pronounce *doseo*, *dokui*, *dosere*, *doktum*, this must be far more difficult and inconceivable to a beginner, than *dokeo*, *dokui*, *dokere*, *doktum*. From *capio* we have *cepi*, *captum*, *accipio*, &c. : if we pronounce *kapio*, *sepi*, *kaptum*, *acsipio*, it is harsher and more unnatural than *kapio*, *kepi*, *kaptum*, *akkipio*. In *parcus*, *parca*, *parcum*, gen. *parci*, *parcæ*, *parci*, how anomalous is the pronunciation, *parkus*, *parka*, *parkum*, *parsi*, *parsæ*, *parsi* ! &c.

7.) It is evident finally in contractions, when, as in many English words, a vowel (and sometimes more) is omitted in rapid pronunciation : as *doctum*, *lectum*, for *docitum*, *legitum*. If we pronounce *doseo*, *dokui*, *dositum*, it is plain that *dositum* could not be contracted into *doctum*, which is formed from *dokitum* by the omission of *i* : as *lectum* from *legitum*. *Pax*, *pix* come from *pacis*, *picis* : they cannot be formed from *pasis*, *pisiss*, but from *pakis*, *pikis* : whence *pacs*, *pics*, and abridged into *pax*, *pix*. It is probable that this erroneous pronunciation was introduced into the modern languages, from the interchange in the old Teutonic dialects, where we find that *k*, *ch*, and *c* or *s*, are interchanged, as in *kirk church*, *kiste chest*, *keller cellar*, (or *seller*), &c.

II.) *Gn* is pronounced by many foreigners like *ngn*, as *magnus*, *ignis*, *signum*, *tignum*, &c. like *mangnus*,

singnum, &c. But the Romans seem to have pronounced it as the English. For 1.) if they had read *ngn*, they would have prefixed *n*, as in *anguis*, *congius*, &c. 2.) Derivation proves it, as from *signum*, *tignum*, we have *sigillum*, *tigillum*, not *singillum*, *tingillum*, &c. 3.) It is proved from the Greek words which correspond to the Latin : *e. g.* the Latin *signum* appears to be derived from the Greek *δείκνω*, *δείκνυμι*. The insertion of *n* probably comes from the old Franconian or Frankish.

III.) *H*, when in the middle of an uncompounded word, that is, between two vowels, was probably not pronounced : and to this pertains the old rule, that *h* is no letter. For it is pronounced in the beginning of words, otherwise there would be no distinction between *hara* and *ara*, *hauris* and *auris*, *habena* and *avena*. But in the middle of words it was not distinguishable ; thus *mihi*, *nihil*, sounded like *mii*, *niil*. On this account, in *mihi*, *nihil*, or *mii*, *niil*, (since two vowels come together,) the first syllable is short, or hardly distinguished : whence in rapid pronunciation they become *mī*, *nīl*, with *i* long. *Ahenum* and *aënum* are therefore the same word. But in compound words, as *adhibeo*, *cohibeo*, &c., *h* seems to have been pronounced, though perhaps but slightly. The inquiry, however, about the import of *h*, where it was not pronounced ; whether it was used merely to divide the syllable, or whether the ancients never used *h* between two vowels, and it is a modern invention, belongs not to this place.

III.) *J*, which is sometimes termed *Jod*, is 1.) properly the vowel *i* with a rapid pronunciation, as *jacio*

for i-a-cio, Pompejus for Pompe-i-us. In a rapid pronunciation, however, i has the sound of the English y, which is the true sound of the Latin j: thus intensio like intensyo, ambio, ambyo. If Pompeius were not properly a quadrisyllable, its vocative could not be Pompei; for it is instead of Pompeie, (a quadrisyllable,) from which Pompei (not Pompej) must naturally come, if we cut off the last vowel. Thus ajo (dissyllable) for aio (trisyllable): therefore we have ais, ait, aiunt, &c. as from capio, capis, audio, audis. 2.) At times it is used for double i, unless it be rather said that one i was cut off in the pronunciation; thus eius for eiuis, as alius for aluius.

V.) Of m it is observable, that the final syllables am, em, &c. were elided in verse, that is, omitted in reading. This excites a suspicion, that they were cut off in common discourse: for poets use words like other people, and the so termed *licentia poetica*, as well as elegance, is commonly the invention and covering of ignorance: at least the final m must have been scarcely heard, being pronounced with compressed lips, perhaps as the French *nom*.

VI.) Q is the same with k or c, and qu generally stands for q, and is not pronounced like kw: as aqua, aca; coqui, coki; whence their interchange. Neque was pronounced neke or nece, and contracted into nec, as dic, duc, &c.: nec and neque are therefore the same word. Quum was pronounced like cum: there is then no distinction between them. Yet in some words u seems to have been perceptible, as quatio like cuatio: thence concutio, discutio, &c.: so quis, quid were probably pronounced cuis, cuid, whence the gen.

cuius, cui, &c. Thence also, cur comes from quare or cuare by contraction. Originally qu seems to have been pronounced like ku, as in quatio; and hence u may have been inserted, where it was not pronounced, as in neque, aqua, &c. Many perhaps imagined, as with us, that q could not be used without u. Hence moreover it is evident, how eculeus came from equus.

VII.) S is considered by some grammarians, as not a letter, but a *hissing*. Since however it helps to make a syllable, it is certainly a letter, though its sound at the end of a word may have been weak: whence in the verses of Ennius and Terence it is often cut off. Hence also may have arisen the confusion, which the ancients made between arbos, honos; arbor, honor: unless arbos, honos be for arbors, honors: since the genitive and nominative of the third declension originally ended in s.

VIII.) Ti before a vowel amongst us is pronounced like shi, as artium, arshium; except a) when s precedes, as tristior: b) when er follows, as mittier: c) in Greek names, as Miltiades: d) at the beginning, as tiaras: but the Romans in all probability always pronounced it, as if it were followed by a consonant: so that it had the same sound in artium and artibus.

1.) It is unlikely, that they used t, and pronounced it like sh, a sound which is not known to have existed in their language.

2.) It is improbable, that in the declension or conjugation of the same word they pronounced the same letter differently, as in artes, artium, artibus: ineptio, ineptis, ineptit.

3.) In the derivation of words, it is most probable that the same sound was assigned to the same letter: and t had the same force in ineptior as in ineptus; in oratio as in oratum.

4.) The Greeks, when they express a Roman word in which *ti* precedes a vowel, always retain the same letters: as *Titius Títios*: so *Κωνσταντίος*, *Μαγνέντιος*, *Zos. 2. 53. Περσινουντίαν* *Σεδν*, *Pessinuntiam Deam*, *Herodian. 1. 11*. We cannot therefore doubt that the Roman *ti* had the same sound as the Greek *τι* before a vowel.

5.) It is somewhat remarkable, that the English, who generally pronounce *ti* before a vowel as in their own language, are not constant in this usage, which implies some mistrust of its propriety: some instances of this kind have been given above.

It is probable that all these deviations from the correct pronunciation of the Latin language, have arisen from the Frankish dialect of the Teutonic language, in which the hissing sound of the consonants predominates, as in the modern French in the sounds *ch*, *j*, *g*, *c*.

VIII.) *V* is pronounced by us like the English *v*. It is most probable that the ancients pronounced it like the German *w*, which constitutes an intermediate sound between our *v* and *w*. This appears,

1.) from the words which are common to the Latin, English, and even the Greek languages, as *vinum* wine, *vallum* wall, *volo velle* will, *ventus* wind, *verruca* wart, *vespa* wasp, *vesper* west, *versus* wards as in forwards, towards, &c. *vidua* widow, *vicus* wick, as in Dulwich, Greenwich, &c. These examples show that there was a relation between the Latin *v* and the early English *w*. The Greek *βάδω* *vado*, *βίος* *vita*, &c., serve to prove that the Latin *v* was related to the Greek *β*, which had a nearer resemblance to our *w* than to *v*.

2.) in the best inscriptions and manuscripts, *b* and *v* are often confused: as *Baleria* *Valeria*, *dubius* *duvius*, *bibenti* *viventi*. These cannot be explained but on the supposition of a like pronunciation.

X.) *X* should be pronounced like *cs*, or *gs*, accord-

ingly as it comes from c or g: as *lex* like *legs*, *dux* like *ducs*: this would facilitate the derivation for beginners: and it is certain that the ancients, especially the more accurate, made such a distinction in these words: the character is of later origin.

B. With regard to vowels. Their order a, e, i, o, u, as is well known, is grounded upon this circumstance, that the mouth is most open in a, less in e, still less in i, and so on. a, therefore, is the clearest and most distinct, u the most obscure. From the same circumstance we may account for their confusion in every language: since all do not pronounce a vowel with the same opening of the mouth*.

1.) a may have been variously pronounced by the Romans, as a) like e: whence *facio feci*, *ago egi*, are not so strange. b) like o: hence *olesco*, *abolesco*, *adolesco* from *alesco*, or *alo*. Such changes would be most frequent amongst the common people, who did not acquire the correct sound from books. Yet we must observe that the pronunciation of the common people, that is of the majority, will always indicate that of a nation.

2.) e was often pronounced a) like i, particularly in rapid discourse, where it is not easy to distinguish them: as, *ademo*, *exemo*, *collego*, like *adimo*, *eximo*, *colligo*. Afterwards they wrote these words as they pronounced them, till at length from usage, and want of a grammar, this spelling obtained the force of a rule. b) like o: whence *vertex* and *vortex*. c) sometimes, perhaps, like u; since for *faciendum* we find *faciundum*; so *iuri dicundo*, &c.

* In what follows the reader should observe, that the author had in view the foreign, i. e. most probably the ancient mode of pronouncing the vowels, viz. a as in *father*, e as in *fen*, i as in *fin*, o as in *note* but not lengthened, u as in *bull*: the long vowels were the same sounds protracted, and the diphthongs had the combined sound of the two vowels, either the first or second predominating.—*Note by Translator.*

3.) *i* was often pronounced a) like *e*, particularly in rapid discourse and before *r*, in which position it is hard to pronounce *i*: thus Monim. Duill. navebos for navibus: Menerva for Minerva, vid. Quint. 1. 4. b) like *ei*, as sociis pronounced like socieis, as it is often written: as in Monim. Duill.: thus also sibi for sibi. c) perhaps like *o*, as in olli for illi. d) we have remarked above, when speaking of consonants, that *i* before a vowel was often pronounced like *y*, and is written as *j*.

4.) *o* may often have sounded like *u*; as fruns for frons, vult for volt from volo: so vulnus volnus, servus servos, servum servom, and in many other cases.

5.) *u* was often pronounced a) like *o*, particularly in quick discourse, and was therefore so written; as navebos, Monim. Duill. for navibus. b) like *y*, or the Greek *υ*, whence the Romans formed Sulla from the Greek Syllas. c) often like *w*, in rapid pronunciation, and when following a consonant, particularly *d*, *t*, *g*, *c* or *q*, *s*: as duo, duæ, pronounced dwo, dwæ, whence the English two: duellum pronounced dwellum, dbellum, whence, through the rejection of *d*, bellum was derived. Vidua was pronounced widwa, whence our widow: thus ardua, ardwa, san-gu-is (trisyllable) rapidly sangwis; anguis, angwis; lingua, lingwa; cui, cwi; cuis, cwis (whence they wrote qui, quis). Hence it happens that the dative cui is a monosyllable in verse. Thus cuatio or quatio, qwatio: cuare (whence cur), quare, qware: suavis, swavis.—It is most probable that the more polished ancients wrote and pronounced these words as they are spelt, as du-el-lum, vid-u-a, an-gu-is, till they were compelled to follow the general usage, to avoid singularity: they still however retained the correct spelling, except in bellum, the derivation of which word from duellum was gradually lost sight of. Hence it is manifest how denuo, pronounced denwo, is derived from de novo. It is also evident that those are deceived who spell aqua aqva, and pretend that the first syllable should be long by position: whereas aqua is from aqa, or aca, the vowel *u* being inserted.

C. With regard to diphthongs, viz. two vowels

which are pronounced in one syllable, and therefore rapidly ; though this, accurately speaking, is difficult or perhaps impossible. Their most correct pronunciation is when we hear both vowels, and the first as the principal. The ancients, particularly the accurate speakers, attended to this more than we do : with us *æ* and *oe* are generally pronounced like simple *e*, and are contracted into one character, as *æ*, *œ* : thus also the other diphthongs seldom express the sound of their component letters.

1.) The ancients, therefore, pronounced *æ*, like *a* and *e*, so that *a* was clearly heard, *e* more faintly : the sound of *æ* in *mensæ* was nearly like the sound of *ai* in *main*, or as we pronounce *αι* in *μοῦσαι* : traces of this pronunciation are preserved in *Keysar*, the old mode of writing and sounding *Cæsar*. Hence it happens, a) that *æ* is sometimes interchanged with *ai*, as *aire multati* for *ære*, so *aulai* for *aulæ* ; which confusion could not have happened, if *æ* had been pronounced like bare *e*, but was easy when *æ* had the sound which the Latins assigned to it : b) In the same way *quapropter* and *antehac* come from *quæpropter* (for *propter quæ*) and *antehæc*, where *e* was pronounced so faintly that it could scarcely be discerned, whence it was afterwards totally omitted.

2.) *ei* was pronounced like *e* and *i* : both vowels were distinguished, but particularly the first : like the sound of *ey* in *they*. *Orphei* was therefore pronounced like *Orphee* (English *Orphey*), *sociéis* like *sociees*, *mõnteis* like *montees*, interchanged with *montes* ; and thus in other words of the third declension. Hence *quis* and *queis*, since the latter had the sound of *quees*, and *i* and *e* were easily confounded.

3.) *eu* had the sound of *e* and *u*, of which the former was principally heard, the latter scarcely at all : *heus* therefore had nearly the sound of the English word *has*.

4.) *œ* should be pronounced like *o* and *e*, the *o* being prin-

cipally heard, and e slightly ; like the English oi in boil, toil. Since however, as was before observed, o and u are sometimes confounded, it is not strange that the same confusion should occur with œ and u ; particularly as in these diphthongs e was almost overlooked : thus the ancients wrote Pœni and Puni, cœrator and curator, mœri and muri.

5.) In au the sound of both vowels should have been distinguishable. But as it was difficult at once to form the mouth to the greatest and least opening, the diphthong approached in sound to the letter o : hence Clodius, olla, for Claudius, aula ; suffoco from faux. The exact sound seems to be the same which ou has in hour, sour, &c.

D: With respect to accent and quantity, we may make the following observations. The English in pronouncing Latin, generally follow the usage of their own language : *i. e.* they pronounce, as a word similarly spelt would be pronounced in English. a) In dissyllables the accent is always laid upon the penultima. b) In polysyllables the penultima is accented if the syllable be long, but in all other cases the accent is laid upon the antepenultima. There can be no doubt, that this custom produces a pronunciation entirely different from the Latin. With them, the accent and quantity were regulated on distinct principles, and the accent might fall on a short vowel without affecting its quantity : with us, accent and quantity are in many instances confounded. With them, the sound of the long and short vowels, though elementarily the same, were always distinguished in length ; with us, there is either no distinction, or it is made by substituting quite a different elementary sound. Thus according to the English pronunciation there is no difference between mōrari to delay, and mōrari to be foolish : but that the Latins made a difference is clear from Suet. Ner. 33 ;

where he relates that Nero, speaking of his predecessor Claudius, satirically said, *morari eum inter homines desiisse, producta prima syllaba*. These words therefore must have been distinguished in common discourse, or the sarcasm would have been unobserved.

1.) Short vowels (which will be considered in the Prosody) in the common discourse of the Romans were pronounced rapidly: this is true at least of the more accurate, though the uneducated, as amongst ourselves, might pronounce many words improperly. We, on the contrary, make little or no difference between the long and short vowels, which we pronounce alike in *bōnīs* and *pōnīs*. From this rapid pronunciation it happened a) that a short vowel at the end of a word was omitted in writing, because it was scarcely perceptible in speaking; as *fili* for *filie*, *Virgili* for *Virgilie*; *dic, duc, fac, fer*—for *dice, duce, &c.* b) that in writing, some vowels were confounded: as *Monim. Duill. cepet, exemet*, for *cepit, exemit*: thus also *decimus decumus, maximus maxumus, optimus optumus, portibus portubus, genetrix genitrix, &c.* c) that these vowels in the middle of words were often omitted; as *valde* for *valide*, *doctum* for *docitum*, *lectum legtum* for *legitum*, *scriptum scribtum* for *scribitum*, *nauta* for *navita*. In the same way *vinctum, fletum, hausum, sepultum, amarim, nosti, norim, noram, nosse*, arose from the rapid pronunciation of *vincitum, flevitum, hausitum, sepe-litum, amaverim, novisti, noverim, noveram, novisse*.

Hence it appears why in versification the term *corripere*, which properly means to seize or snatch together, is applied to the pronunciation of a short syllable; because it was suddenly seized, and hardly touched, but swallowed by the next syllable.

2.) Amongst the Romans, at least those who spoke accurately, not only in poetry but in common discourse, a long vowel was distinguished in pronunciation; that is, was protracted, or, more properly, doubled, and hence at first was doubled in writing: thus *ponis* was pronounced *poonis*; *mensa*, in the abl. *mensaa*; *amabatis, amaabaatis*: and in many cases this writing was retained. See Quintil. 1. 4. Hence the pro-

sodiacal word *producere*, to prolong, denotes not an imaginary, but a real and evident prolongation. Thus the Greek omega is no more than a double omicron, as appears from the form of the letters *ο, ω*. In later times, for the sake of expedition, the long vowel was distinguished from the short, by what Quintil. 1. 4. terms an apex, i. e. either an oblique line or inverted v, placed over it; as *pōno, mensā*.

The foregoing observations are of considerable use in the examination of various points, as in Orthography, Etymology, &c. It is hence especially evident, that the ancients did not learn, as we do, the quantity of syllables by particular rules, but by common pronunciation, as in English we acquire by practice the correct pronunciation and accent. We, on the contrary, must learn the quantity of Latin syllables by rule. It might be proper therefore in this place to treat of Prosody: but as it is commonly connected with versification, and in grammars considered at the conclusion, we shall at present omit it. In treating of the third declension, however, we shall notice the quantity of the last syllable but one. We may finally observe, that it is evident from the Latin poets, that all the Romans did not pronounce in the same manner; but that many syllables were pronounced as long by some, and as short by others, and that the so named *licentia poetica* need not be admitted. In the same way amongst ourselves, the accent in many words is varied by different speakers*.

* In the whole of this chapter many alterations, omissions and substitutions have been necessary, to adapt it to the difference of languages.—
Note by Translator.

CHAPTER II.

Of the Proper Spelling (Orthography) of Words.

WORDS would be written correctly, if no letter were improperly substituted for another, as c, t, i, æ, for t, c, y, e, œ. If we had the autographs of the ancients, Cicero, Cæsar, Virgil, &c., and these had all the same way of spelling, or had even all spelt correctly*, nothing would be more easy than to write properly. Since, however, we have received them through a long series of transcribers, who often did not understand the language, and wrote words partly by sight and sound and partly by guess, and made innumerable errors: since also even the ancients were not unanimous in their pronunciation and spelling; as for instance, in Quintilian's time, by his own testimony, some wrote set, Alexanter, &c.: since, as happens with respect to our own language, not all the Roman writers had a critical knowledge of their language, but wrote according to their pronunciation and judgment, or the example of others, without any certain reason: since also the inscriptions on monuments and coins were not always certainly composed by critics in the language, and grammarians even a few centuries after Cicero

* This will appear strange to the inexperienced, who remember, that they can learn the orthography of their own language in a short time under any writing-master: but they consider that they know orthography, if they can write like the greater number. None, however, but a critic can know, whether or no he writes orthographically, i. e. correctly; nor even he at all times.

are divided in the spelling of many words :—there is no surer ground on which we can depend, than etymology : as from *audacis*, *audacia* not *audatia* ; from *sapientis*, *sapientia* not *sapiencia*.

But in many words this is unknown, as in *gleba* or *glæba*. In many it is doubtful, as in *obsœnus*. The settling, therefore, the orthography of many words is a very critical point. As far as possible, we must be guided by the derivation : where this fails, we must spell words, to the best of our judgment, according to manuscripts and inscriptions. We may, however, remark, that *y*, *ch*, *th*, *ph*, are Greek letters, and should only occur in Greek words ; except perhaps in *inchoo* and *pulcher*, which cannot readily be derived from the Greek. *Rh* also is only usual in Greek words ; but *Rhodanus*, *Rhenus*, and *Rhætia*, which are not from the Greek, should be written without *h* : the contrary is retained from custom. The Greek *α*, *ο*, *υ*, are expressed by *æ*, *œ*, and *ē* or *ī*.

I.) The following words, unquestionably, are correctly spelt.

Adfero, *adtuli*, *adlatum* ; *adcupio*, *adgredior*, *adsideo*, *adsi-
duus*, *adtraho* ; not *affero*, *attuli*, *allatum* ; *accipio*, *aggredior*,
assideo, *assiduus*, *attraho* : so also in all words compounded with
ad. For there is no satisfactory reason why *d* should be changed
into the following letter,—since it is contrary to the derivation ;
in no case established, that the ancients so wrote ; and makes
the discovery of the derivation difficult for beginners. The lat-
ter mode of spelling some consider euphonious, i. e. harmonious :
but this is a vain imagination. Every thing sounds well, which
is correct, and to which the ear is accustomed. We write *ad-
miror*, *ad fontem*, *ad litus* ; not *ammiror*, &c. and yet the sound
is unobjectionable. The same applies to all the prepositions,

con, in, sub, per, &c. in which, properly, no letter should be altered. It is however difficult to withstand general usage.

Adolescens not adulescens : since it is a participle from olesco, and properly means a shoot or offspring.

Absporto not asporto : since it comes from abs and porto.

Ancora not anchora : it comes from the Greek *α*.

Arctus, a, um, not artus : from arceo, arcitus.

Assimilo or adsimilo, not assimulo ; so similo not simulo, as they come from similis ; so *dissimilo*, &c. Yet the other way of spelling is more common.

Audacia not audatia ; from audax audacis : and so in all similar instances, as ferocia, &c.

Balineum is more correct than balneum. All contractions are of later origin, and arise from a quick pronunciation.

Benevolus benevole, not benivulus benivole ; from bene. So also malevolus, &c.

Bacchus not Bachus : from the Greek.

Bosporus not Bosphorus : it comes from the Greek *Βόσπορος*.

Ceteri not cæteri or cœteri : it comes from the Greek *ἕτεροι*, the aspirate being changed into c, as in cornu horn.

Conligo or conlego is more correct than colligo ; so conmeo, not commeo. Why should n be changed into m, and the origin of the word be made obscure ? Coago also is more correct than cogo, but the latter usage prevails : thus in Greek it would be preferable to write *συνλέγω ἐνλείπω*, and not *συλλέγω ἐλλείπω*.

Deliciæ not delitiæ ; so delicatus, from delicio.

Emtus not emptus, from emo.

Exspectare not expectare, from ex and spectare ; s should not be omitted : so exsto, exsisto, exstruo, exsequor, exsequiæ, &c.

Genitrix not genetrix, from gigno genitus ; whence comes genitor.

Idcirco not iccirco, from id and circo.

Idemtidem not identidem, from idem : thus eumdem, eamdem, eorumdem, earumdem, are better than eundem, eandem, &c. It is easier to pronounce the latter, but this is no argument for a change in the spelling.

Inclutus not inclitus or inclutus, from κλύω, κλυτός : inclutus however is tolerable, as Sulla for Sylla. When inclutus was formed from inclutus, it was afterwards changed into inclitus, as decumus decimus.

In dies not indies, since they are two words ; dies the accusative after in. Thus also, in diem, in annum. So in primis, in posterum, not imprimis, &c.

Inlino not illino ; so inlustris, inmitis, inprimo, not illustris, immitis, imprimo : incorrect pronunciation should not be the rule of spelling ; since also we write infinitus, infinitivus, though they are often pronounced imfinitus, &c., and the n is not altered to m, for an imaginary euphony, there is no reason for this change in the others.

Labsus not lapsus ; from labor : those who introduced ps followed the pronunciation, or, in imitation of the Greek, imagined that ps was always preferable to bs : the same takes place in scripsi.

Lapididina not lapidicina, from lapis and cædo.

Monimentum not monumentum, (from *moneo* monitum,) a remembrance of a person or thing ; u arose as decimus decumus, docimentum documentum.

Museum not Musæum ; from Μουσείον.

Numus not nummus ; from νόμισμα.

Opsonium not obsonium ; from ὄψον : ob probably arose from some notion of the preposition ob.

Pœna not pœna ; from the Greek ποινή.

Pomœrium not pomerium ; from post and murus, Liv. 1. 44. The ancients wrote mœrus, murus ; Pœnus, Punus.

Ptolemæus not Ptolomœus, from the Greek πτόλεμος for πόλεμος : it means warlike.

Quidquid not quicquid ; quid doubled, from quisquis : thus quamquam is better than quanquam. Euphony, which some allege, is quite visionary.

Rætia, Renus, Rodanus, without h, since they are not derived from the Greek.

Scena not scæna ; from σκηνή.

Scribsi scribtum are more correct than scripsi scriptum ; from scribo.

Sepulcrum, simulacrum, lavacrum, not sepulchrum, &c. They are derived, not from the Greek, but from the participles sepultus, &c.

Strategema not stratagema : from the Greek στρατήγημα.

Suboles not soboles ; from sub and oleo, olesco, to grow ; properly to grow up.

Sumsi sumtum, not sumpsi sumptum : it comes from sumo, not sumpo.

Tæda not teda ; from δαΐς, accus. δᾶδα : hence dæda, tæda.

Tiro not tyro : since it does not come from the Greek : torus not thorus, for the same reason.

Tropæum not trophæum ; from τρόπαιον : for the same reason triumphus properly, and not triumphus from θρίαμβος.

Valitudo not valetudo : from valitum.

Versus not vorsus ; from verto.

II.) The following are probably correct:

Ægeum not Ægeum : from the Greek αἰγαῖον.

Auctor, auctoritas, instead of autor or author, &c. : since the Greek writers express it αὐκτάριτας. It appears to come from augeo, auctum ; though the connexion between the meanings is obscure.

Cælo, are ; not cælo : it comes from κοῖλον, and signifies to hollow, to make a hole. Hence cælum heaven is more correct

than *cælum* : yet many retain the latter spelling, and derive these words from *cavus*.

Cœna for *cœna* : it comes from *κοινή* communis ; from their meeting at table.

Convicium for *convitium* : from *vox*, *convoco*, *convocium*, a common cry.

Fecundus, *fetus*, *femina*, *fenus*, &c. for *fœcundus*, &c. : from the obsolete *feo* ; *i. e.* *pario*, *procreo*.

Heres seems better than *hæres* from *herus* ; since the heir is the lord or possessor.

Hyems for *hiems* ; from *ἵω* *pluo* : *hyems* is properly stormy wet weather ; thence winter, which with the Romans might naturally derive its name from storms.

Imo for *immo* : it seems to come from *imus* the lowest, as *certo tuto*, from *certus tutus* : it is therefore the neuter abl. It stands 1.) for *in imo*, on the ground, fixed, certain ; whence it means *yes*. 2.) for *ab imo*, from the lowest part ; when we treat or handle things from beneath, on the contrary : it therefore signifies rather.

Increbresco for *increbesco* from *creber* : it is contracted from *increberesco* : thus from *æger*, *ægresco*, from *niger*, *nigresco*. *Rubescô*, *macesco* seem to come from *rubeo*, *maceo*.

Infiûor for *inficior* : from *fateor*.

Lacrymæ for *lacrimæ* or *lacrumæ*, from the Greek *δάκρυον*. There is nothing strange in the change of *d* into *l* : thus *Ὀδυσσεύς*, *Ulysses*. *Lacrumæ* is tolerable, as *inclutus* for *inclytus*. *Lacrimæ* is the more rapid form.

Litera for *littera* : it seems to come from *linoliturum*, like *litura*.

Mulcta for *multa*. It probably comes from *mulgeo*. In popular discourse, *mulgere aliquem pecunia*, might be used as *emungere*, for *privare aliquem &c.*, *damnum inferre*. Hence *mulcta* is properly a participle, *mulcta pecunia*.

Paulum for *paulum* : so *Paulus*, *paululum* &c. It is probably a contraction of *pauculum*.

Præstringere aciem mentis, is more correct than *præstringere*; from *stringere*, properly to press against.

Prelum for *prælum*: from *premo*.

Recipere for *recuperare*, from *recipio*: the latter is more common.

Stylus for *stilus*; Greek *στυλος*, a column, from some fancied resemblance between a column and the instrument for writing.

Sylva for *silva*, from *ῥλη*. In the same way *s* was prefixed to many words: as *ῥς* *sus*, *ᾶλς* *sal*, *ἔρπω* *serpo*.

Thus for *tus*, from *θύω* to offer.

III.) In some the spelling is uncertain, because the derivation is unknown, as:

Allucinari, *alucinari*; *hallucinari*, *halucinari*.

Annulus and *anulus*: the former is more common.

Arcesso and *accerso*; it is commonly written *arcesso*, and derived from *arcio*, or *adcio*.

Bacca, *baca*; *bellua*, *belua*: the consonant is more usually doubled.

Cærimonia, *cæremonia*, *ceremonia*. Some derive it from *Cære* a Roman town, where the Roman sacred things were once deposited: thence, according to *Valerius Maximus*, sacred things were called *cærimoniæ*: if this be well founded, *cærimonia* is preferable.

Camena and *camœna*: *œ* is unnecessary.

Causa and *caussa*. Some derive it from *caveo cautum*, whence *causa* would be better.

Cælebs, *cœlebs*; *cœcus*, *cæcus*. The derivation is unknown. Perhaps *cœcus* is connected with the obsolete *ocus*, whence *oculus*, a diminutive in form only: if so, *cœcus* is preferable.

Cœnum, *cœnum*. Some derive it from *κοινόν* unclean: if so, *cœnum* is better.

Comissari, comessari.

Cunctari, contari; percunctari, percontari: the origin is obscure: most retain the former spelling.

Duntaxat, duntaxat: the origin of this probably compound word is unknown.

Fæx, fex.

Fetialis, fecialis: the former method seems preferable, because the Greeks spell it so.

Glæba, gleba.

Haud, haut; the former from οὐδὲ, the latter from οὐτ: most write haud.

Induciæ, indutiæ: the derivation is uncertain. Vossius derives it from *endo* or *in*, and *otium*, whence it should be spelt with t. Perhaps it comes from *ducere bellum* to lengthen out, carry on, war: then *induciæ* is the not lengthening out war, the cessation of it for a time, a truce. Now a truce amongst the ancients in early times, was a sort of peace, or suspension of hostilities for many years.

Letum, lethum: the former some derive from the supine *letum* of the old verb *leo*, whence *deleo* seems to be derived: the latter from λήθη forgetfulness: most write *letum*.

Litus, littus: the origin is unknown.

Mile, mille: the origin is unknown. Yet *mile* seems preferable, as affording a more direct source of the English *mile*, and better harmonizing with the Greek χίλιοι.

Mæreo, mæreo; mœstus, mæstus: the origin uncertain.

Nuntius, nuncius: uncertain derivation.

Obscænus, obscenus: the former derived from *cœnum*, the latter from *scena*, as unfit to produce on the stage.

Oppidum, opidum: the latter some derive from *opes*.

Pæne, pene: some prefer *pæne* for decorum's sake; therefore *pænultima*, *antepænultima* *pæninsula*.

Postumus, posthumus, born after the father's death : the former is generally preferred, because one born after his father's death is the last son ; but since the last son is not always born after his father's death, some prefer posthumus, post humatum patrem natus.

Sæculum, seculum : the learned generally prefer the former, which is found in inscriptions and coins.

Satira, satyra. Is. Casaubon has shown that the Roman satire comes from satura lance, and therefore we should write satira, satura ; as decimus, decumus.

Sollemnis, solennis : the former some derive from sollus, totus, what happens every year ; the latter from soleo, what is customary.

Sollers, solers : the former is also derived from sollus, one skilful in all things.

Sollicitus, solicitus : the former again from sollus ; the latter from solum, the ground or bottom, and cieo i. e. moveo ; whence solicitus, moved from his base, which is almost equivalent to de statu deiici, to be thrown from his station.

Tæter, teter : the origin is unknown.

Tingo, tinguo : the former is like pingo, &c. ; the latter is supported by manuscripts : so ungo, unguo, the latter of which is supported by unguentum.

Unquam, umquam : both occur in manuscripts : it perhaps comes from unus or unicus, and stands for unicam, scil. partem or rem ; in this case unquam is more correct ; so nunquam, numquam.

III.) In some words the spelling is indifferent, as :

Delectus, dilectus, the levying of soldiers : the former from deligo, the latter from diligo, to choose out of several. In Oudendorp's edition of Cæsar, dilectus is always preferred.

Quotidie, cotidie ; coquus, cocus : qu is generally preferred : so locutus, loquutus ; secutus sequutus ; cum, quum. It is the

same with vicesimus, vigesimus; tricesimus, trigesimus: c and g were pronounced alike. The more accurate prefer vicesimus, tricesimus. Caius and Gaius are also indifferent: the former is more ancient.

Note. The following means are serviceable for ascertaining the orthography.

1.) Analogy or resemblance.—Since we write auditio, institutio, we must also write conditio; so contio or comtio is better than concio assembly of the people: it probably is contracted from comitio, and like comitia comes from comire or coire. Since we have divitiæ, sapientia, from divitis, sapientis, we must write prudentis prudentia, As audacis audacia; so ferocis ferocia, pertinacia, &c.

2.) Examples of Greek writers.—Dio Cassius writes *αὐκρά-
πρας*: it follows that the Romans in his opinion wrote auctori-
tas. We write Mæcenus, Magnentius, Mauricius, because the Greeks have *Μαικήνας, Μαγνέντιος, Μαυρίκιος*.

3.) The quantity of syllables.—No one will write preces, precor, sedeo, with æ or œ, who knows that the first syllable is short. Yet there is sometimes an anomaly: peiero has the second syllable short, though the first in iuro is long: so vōco, from vox, vōcis. Thus on the other hand persōna with the second syllable long, may come from persōnō &c.

We shall add the following minutiae.

I.) When i is pronounced like y, some write j, others retain i: as conjicio, coniicio. It is of little moment, though it is better to retain i, because it is always a vowel. Yet it is not wrong to write j, for the sake of clearness and to assist beginners.

II.) The learned are particularly divided about v and u. Most write as they read, uva, vultus, amavimus; others consider u and v the same letter, and always place v at the beginning, u in the middle and at the

end; *vua, vultus, amauimus*. Such an orthography increases the difficulty to beginners, and is of no advantage. Others again use only *u*.

III.) They are equally divided about the separation of syllables. Some divide exactly as they speak; *tene-bræ, pis-cis, ac-tio, sanc-tus, ig-nis, nos-ter, omnes, cap-tus, Eras-mus, heb-domas, cyc-nus or cyg-nus, Ic-thyophagi, diph-thongus, Ves-pa, Ale-xander, alteruter, Pat-mus, a-doro, pe-reo, pro-deo, po-test*. Others also divide as they speak, but with reference to the composition of words, as *ad-oro, per-eo, prod-eo, alteruter, pot-est, Alex-ander, et-iam, sic-ut, &c.* which is not blameable, since the learner is reminded of the etymology, though the reading may become rather more difficult. Others go further, and place the same consonants at the beginning of a syllable, which may begin a Latin word, or a word derived from the Greek: as *pi-scis*, since we have *scio*: *a-ptus, ca-ptus*, on account of *ptisana, sterno no-ster, Mnemon a-mnis, bdellium he-bdomas, Chthonia I-chthyophagi, Cneius gnavus cy-cnus cy-gnus i-gnis, Ctesiphon a-ctio, Thlaspi A-thleta, Tmolus Pa-tmus, Smaragdus Asteri-smus*. This orthography is well intended, but perhaps too methodical; occasions difficulty to learners, and has little use, but rather betrays some affectation. Many go still further, and divide *Cy-dnus, Smara-gdus, Thisbe, Al-cmene*, though no word in the Latin language even derived from the Greek begins with *dn, gd, sb*. It is however of little importance how we divide, if we follow the example of the learned in general, and avoid the ridiculous.

III.) We also find in ancient and modern writings

many abbreviations, that is, separate letters or syllables denoting words. It is important that a learner should become acquainted with the former.

1.) The personal names of the ancients; A. Aulus, C. Caius, Cn. Cnæus or Cneius, D. Decimus, L. Lucius, M. Marcus, M^p or M'. Manius, P. Publius, Q. Quintus, Ser. Servius, S. or Sex. Sextus, Sp. Spurius, T. Titus, Ti. or Tib. Tiberius.

2.) Other words, as A. U. C. anno urbis conditæ :

A.P.R.C. anno post Romam conditam :

Cos. Consul, Consulem, Consule :

Coss. Consules, Consulium, Consulibus. Antonio et Cicerone Coss. i. e. Consulibus. In general the doubling of a letter denotes the plural, Prætt. Prætores, Prætoribus, &c.

C.D. Consul designatus :

D. Divus : D. Cæsar, Divus Cæsar :

D.O.M. Deo optimo maximo :

D.D. dono dedit :

D.D.D. dat, dicat, dedicat ; or dono dicat, dedicat :

Des. designatus ; Dess. designati :

D.M. Diis manibus :

F. Filius. M.C.M.F. Marcus Cicerō Marci filius :

F.F.F. felix, faustum, fortunatum :

S. Sestertius, Sestertium, according to the context :

Id. Idus : a. d. III. Id. Oct. ante diem tertium Idus Octobres :

Imp. Imperator :

I.O.M. Iovi optimo maximo :

Kal. Kalendæ, Kalendas, &c. :

M.T.C. Marcus Tullius Cicero :

Non. Nonæ : a. d. III. non. Mai. ante diem tertium Nonas Maias :

P. posuit :

P. F. Publii filius :

P. S. or PS. Plebiscitum :

Proc. Proconsul :

P.M. or Pont. Max. Pontifex Maximus :

S. Salutem, in epistles ; also sacrum :

S. D. salutem dicit : S.P.D. salutem plurimam dicit :

S. V. B. E. si vales, bene est : S.V.B. E. E.V. si vales bene est, ego valeo : S. V. B. E. E. Q. V. si vales bene est, ego quidem valeo.*

* A second list of abbreviations used by the moderns, and chiefly applicable to Germany, is omitted. The learner is referred to the notes for an account of the signs or stops which divide the members of a sentence or period : the author's account, which follows in this place, is so long, and so much more suitable to an English grammar, that we have thought it expedient to omit it.—*Note by Translator.*

CHAPTER III.

Of the Eight chief Kinds of Words, or Parts of Speech.

I.) **THE** words of the Latin language, commonly termed parts of speech, are of eight kinds ; Noun, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction, Interjection. This is the most usual division : the last four are also termed particles ; the participle perhaps might be included in the adjective, and the interjection in the adverb. Yet men mostly adhere to what is usual ; otherwise they would neither understand others nor be understood by them. We must first give some idea of these words in English.

1.) The Noun (Nomen) is the name of each person or thing, either in itself or with regard to its quality. In the first case it is called a noun substantive ; and in English the article the or a is generally prefixed : as, the father, the mother, the bread, a man, the man, a thing, the thing, a woman, the woman, a ghost, the ghost, &c. In the second case it is called a noun adjective : as good, long, broad, fine, much, white, black. When I say, the father is good, father is a substantive and good an adjective : the bread is black, the bread is white ; black and white are adjectives. A substantive may stand alone : as, the father is come, the bread tastes : or with an adjective ; as, the good father is come, the white bread tastes : but an adjective cannot stand without a substantive : I cannot say, the good is come, the white tastes ; which nobody would understand, except the substantive went before, and could easily be supposed, as, Of what colour is the bread ? it is white ; where the substantive, bread, may be readily understood. The case where the adjective is used substantively will be hereafter considered.—The following

observation also merits attention: All persons, and things, to which we can attribute length, breadth, number, beauty, good or bad quality; or which we can count, hear, feel, buy, sell, take away, give, eat, drink, &c. are substantives. On the contrary, the words long, great, little, fine, red, green, &c., which show the quality of substantives, are adjectives. Substantives are often used without an article: as, I have seen men, beasts, horses, &c.; my father, my mother, my bread, &c.: where men, beasts, horses, father, mother, bread, are all substantives. Sometimes the adjective is used substantively; as, the sublime and beautiful, in the nature of things; joined also with an adjective; as, the fine green, a lovely green, a fine black, &c.

2.) A Pronoun (Pronomen), literally a substitute or *vice* noun or name, is a word that stands instead of the true name; as I, thou, he, we, ye, they; as, my father came, and then he spake: namely my father, where he stands for father.

3.) A Verb (Verbum), literally word, shows the action of certain persons at certain times; as, I love, thou lovest, he loves, we love, ye love, they love, I have loved, I am loved, I have been loved.

4.) A Participle (Participium) is a sort of adjective: as, a loving mother, a crying child; where loving, crying, are participles. So also loved, remembered, &c.; as, the son oft remembered by his father; the book carefully studied by me, &c.

5.) An Adverb (Adverbium) is an addition to the verb: as very, now, early, skilfully, finely: as, I love thee very much; come now; I will come early; thou speakest skilfully; thou actest finely.—Of Adverbs in particular, see Chap. 6.

6.) A Conjunction (Conjunctio), i. e. connecting word, serves to connect words and sentences: as and, because, also, although: as, father and mother; thou lovest me, because I love thee.—Of Conjunctions in particular, see Chap. 7.

7.) Preposition (Præpositio): as by, to, near, from, before, for, &c.: as, I was by thee; come to me; he came near thee.—Of Prepositions in particular, see Chap. 8.

8.) An Interjection (Interjectio) or sign of passion : as oh ! ah ! alas ! &c. Of Interjections in particular, see Chap. 9.

II.) These eight sorts of words are, in their terminations, either changeable (flexibiles) or unchangeable (inflexibiles).

A. The first four are changeable : namely,

1.) The noun, pronoun, and participle, have a) different terminations, when we speak of a single object : as, the father, the mother, good, &c. : and when of more ; as, the fathers, the good fathers. When we speak of a single object, it is called the singular number (numerus singularis) ; but of more, the plural number (numerus pluralis). b) They have different terminations to express, the father, the good father, of the good father, to the good father, &c. These terminations are called cases (casus). There are two numbers, and six cases. These names are indeed very inappropriate, but we have no better. c) These cases also are distinguished into five different kinds ; which are named declensions (declinationes). There are then five declensions, or five ways of changing the six cases. d) There are moreover in nouns, three terminations for different genders (genera).

2.) The verb changes its termination still oftener. a) In respect of the persons, I, thou, he, we, ye, they. The termination is one way, for I love ; another, for thou lovest, he loves, &c. b) In respect of number : one way, for the father loves ; another, for the fathers love. c) In respect of the time : one way, for I love now ; another, for I loved, have loved, shall love. d) In respect of the mode : thus, I love, I might love, I had loved, and I should have loved, require different terminations. e) In respect of this, whether I do any thing, or it is done to me : as, I love, and I am loved.

Note. Hence it appears, that the first four kinds of words are the most difficult. The noun, pronoun, and participle, are said to be declined ; the verb to be conjugated.

B. The four last kinds of words, adverb, preposition,

conjunction, and interjection, are unchangeable : i. e. are neither declined nor conjugated.

III.) These eight kinds of words are further,

1.) Either radical words (*primitiva*), as praise, *laus* ; or derivative (*derivata*), as praise-worthy, *laudabilis*. The latter, again, are of many kinds : diminutives, as lambkin ; of country, as a Prussian. Of these we shall treat hereafter.

2.) Either simple (*simplicia*), i. e. not put together, as learned, *doctus* ; or put together, as unlearned, *indoctus*. The putting together (composition) mostly takes place so that a preposition is prefixed.

Note. There still remain some divisions, and names of words —of which in their proper place. We shall now treat of each kind of word more particularly.

SECTION FIRST.

Of the Noun, and particularly the Noun Substantive.

The noun substantive is, therefore, every person or thing, which can exist or be conceived alone, and without another : but the adjective is whatever can exist or be conceived with a substantive, and cannot exist without it. Since the adjective follows the substantive in all respects, and therefore, as far as possible, has the same terminations or cases as the substantive, we must first speak of the latter : yet what the adjective has in common with the substantive, will at the same time be briefly mentioned.

In the substantive there are noticed 1.) different denominations : 2.) the gender : 3.) the relation of number : 4.) the terminations or cases : 5.) the five kinds of declension :—in all of which the adjective in a great degree partakes.

§ 1.

Of the Denominations of the Noun, particularly the Noun Substantive.

The noun has amongst grammarians many denominations, with respect to signification and derivation.

1.) The name of a particular person or thing individually is called a proper name: such as are especially all christian and surnames of men; as Paulus, Cicero, Charles, Frederic, Muller, Beda, &c.: the names of cities, mountains, rivers; as, Leipsic, Etna, Danube. But a name which belongs to several things of one kind is called a common name (*nomen appellativum*); as *flumen*, flood; *rex*, king; *homo*, man.

Note. It may be asked, whether our present christian and surnames can be called proper names, since they are borne by several persons, and there are, consequently now, no individual names. Originally perhaps it was so. But in grammar we are not so very precise, and prefer keeping the old denominations; moreover, the names Charles, &c. are still individual in comparison with others, such as kinsman, &c.

2.) If the noun denotes a man's country, it is called *nomen gentile*; as Saxo, a Saxon; Macedo, a Macedonian. To these belong also the adjectives, Romanus, Roman; Græcus, Grecian, &c.

3.) If the noun denotes a son or daughter, it is called a *patronymic noun* (*nomen patronymicum*). A son generally ends in *des* (of the first declension); as Anchisiades, son of Anchises; Æsonides, son of Æson; where the *i* is short. If the father's name ends in *eus*, the *i* is long: Pelides, son of Peleus. A daughter generally ends in *is* (of the third declension); as Perseis, daughter of Perseus; Priameis, daughter of Priamus. Sometimes a son ends in *ion*, a daughter in *as* or *ne*; though these are not so common. *Note.* These terminations also denote descendants: thus Pyrrhus is called Æacides, though he was only a distant descendant of Æacus.

Note. Patronymics in *is* and *as* are properly adjectives : scil. *filia*, *femina*, &c.

4.) If it implies a lessening of what the original word signifies, it is called a diminutive noun (*nomen diminutivum*) ; as *lapillus*, a little stone, from *lapis*, a stone ; *avicula*, a little bird. The same effect is produced in English by the addition of *kin* or *ling* ; as *lambkin*, *lordling*. These diminutives are used, a) for a thing, which is really little ; as *lapillus*, a little stone : b) in caressing ; as *corculum*, sweetheart ; *Tulliola* for *Tullia* : so with us, *Fred* for *Frederic* ; *filiola*, *filiolus*, dear daughter, son, &c. c) in contempt ; as *homulus*, *homunculus*, *homuncio*, a little-souled, mean, poor-spirited man : so in English, a *lordling*, a contemptible lord : d) through modesty, when one speaks of himself ; as, *ingenium meum*, my poor understanding : e) at times in mockery or irony ; as, *fraterculus gigantum*. Such diminutives are extremely rare in English, but occur frequently with the Italians and Germans. *Note* 1.) Sometimes from one diminutive a second is derived, to lessen the signification still further ; as *ager*, *agellus*, *agellulus* ; *tener*, *tenellus*, *tenellulus*. 2.) There are words which have the terminations of diminutives, but there exist no primitives from which they could be derived : it may be questioned whether they are diminutives, particularly as they are not so in meaning ; as *baculus*, staff ; *tumulus*, hill ; *argilla*, clay ; *cubiculum*, *crepusculum*, *macellum*, &c. :—unless perhaps the radical word be lost, and the diminutive used for it. 3.) Some diminutives depart from the signification of their root ; as *anguilla*, eel, from *anguis*, snake ; *aculeus*, point or sting, from *acies*, needle ; *scopulus*, rock, from *scopus*, &c. *Osculum*, kiss, is reckoned amongst these ; but it properly signifies a little mouth, and but figuratively means kiss. 4.) Some diminutives are formed after the Greek form ; as *epistola*, *epistolium*, &c. 5.) Diminutives frequently are used in the same sense as the primitives ; as *asellus* often occurs in *Phædrus* for *asinus*, &c.

5.) Those which are derived from verbs are called verbal (*verbalia*) ; as *lector*, *lectio*, from *lectum*, since they princi-

pally come from the supine : though many do not ; as *scientia*, *essentia*, *sententia*, &c. When derived from nouns, they are termed *denominativa* ; as *primas*, from *primus*, &c.

§ 2.

Of the Gender (Genus) of Nouns, particularly Nouns Substantive.

I. There are reckoned three genders, masculine (*masculinum*), feminine (*femininum*), and neuter (*neutrum*), i. e. neither masculine nor feminine ; though the last is rather a strange appellation.

Note. 1.) In the nature of things, there properly occur but two genders, the masculine, and feminine ; the neuter therefore is somewhat extraordinary. But it must be remarked, that grammatical terms are seldom accurate, because they include too much, and yet must be expressed in a single word : and in the word *gender*, adjectives are particularly referred to. Since these have often three forms in the nominative, *us*, *a*, *um*, all substantives are divided into three classes. Since the expressions *pater bonus*, *mater bona*, were in use, *bonus* was termed masculine, and *bona* feminine : thence in general, the same names were retained, as in *bonus ager*, *sella bona*, &c. When these were determined, there remained no other distinction for the third termination *bonum*, than to say, it was *generis neutrius*, neither masculine nor feminine. This is probably the origin of the terms. In the term *gender* (*genus*) we must therefore understand not a natural, but a grammatical distinction, kind, or sort.

2.) To these grammatical genders, every declinable word, and especially every substantive, is referred ; which is therefore either of the masculine gender, or of the feminine, or of the neuter gender (*generis neutrius*), i. e. belongs to neither masculine nor feminine gender. Grammarians have also devised a common gender (*genus commune*), when a word (substantive or adjective) with the same termination, belongs at once to

the masculine and feminine gender. But properly, not the gender, but the word is common to or partakes of both genders. Grammarians have also imagined a universal gender (*genus omne*), when an adjective with one termination can be united to all substantives, whether masculine, feminine, or neuter; as, *felix pater, felix mater, felix corpus*. Many have also an epicene gender (*genus epicœnum*); though it has already been remarked by others, that the noun may be epicene, but not the gender. See page 46.

II. The grammatical gender of a substantive is only known with certainty, if the ancients have united it to an adjective of the masculine, feminine, or neuter gender. But since to know this of all substantives, the ancient writers must be read through; first, for facility, the terminations of nouns have been reduced to certain kinds; and secondly, for still greater facility, because the exceptions were too numerous, certain general rules have also been framed. There arises, therefore, a double rule for gender: 1.) general, which extends to all words of all declensions: 2.) special, which regards the termination of each separate word in each declension.

A. General rules, which regard the determination of the grammatical by the natural gender; as *pater, mater, &c.* or by the logical gender or kind; as *duty, crime, river, city, &c.*

I.) Masculine substantives, of the masculine gender, i. e. which can be united only to the masculine termination of adjectives, are: 1.) all names of men, whether proper or common; as *Andreas, consul, flamen* priest of a particular god, *poeta, histrio* comedian, *artifex, &c.*, where *vir* was probably understood. 2.) Consequently, angels, gods; as *Gabriel, Apollo, manes*

souls of the dead, penates family or guardian gods ; since angelus, deus, dii, were understood. To these belong 3.) all nouns of the first declension in a, with which a male person is generally or particularly understood ; as advena, stranger, who is come for the first time, if he be a male, or if we speak generally of such strangers, is of the masculine gender : as, advenæ sunt bene excipiendi ; advena est bene excipiendus : for the male gender often expresses the female with it. Thus auriga, a charioteer, a coachman ; incola, an inhabitant, whether a male or an inhabitant in general be meant : as, the inhabitants are prosperous, incolæ sunt beati : the inhabitants of Syria, &c. Consequently the particular names of inhabitants ; as, Persa Persian, Persæ Persians ; Arabs Arabian, Arabes Arabians : when males are meant, or a nation is generally considered. But if we speak of a female, all these words are feminine : as, incola bona, &c. So also auriga, where a female is a charioteer, as Saturna, Virg. *Æn.* 12. This is self-evident.

To the Masculine belong also,

a) names of winds, where ventus is understood : as Aquilo, north wind ; Etesiæ, certain winds blowing yearly in Italy.

b) many names of rivers, because fluvius or amnis is meant and understood ; as Euphrates, Acheron, Albis, &c. Yet many rivers on account of their feminine termination remain feminine : as Allia, Matrona Marne, Sequana Seine, Garumna Garonne, Odera, Styx, Lethe, &c. Some also are neuter : as Iader, Lucan 4. 405., tepidum Iader : either because flumen is understood, or because it is indeclinable. Many also which end indifferently in us (sc. fluvius), or in um (sc. flumen), are accordingly masculine or neuter, as Rhenus, Rhenum, &c.

c) names of months ; as Aprilis, &c. Yet these are rather

adjectives; and mensis, which is mostly understood, may also be expressed; as, mense Ianuario.

d) some names of mountains, where mons is understood: as, *arduus Acragas*, Virg. *Æn.* 3. 703; thus *Atlas*, *Ætna ignivomus*, sc. mons. But they mostly retain the gender of their termination; as, *Ida* fem. *Soracte* neut.

II.) Of the Feminine Gender are,

1.) all names of females, whether proper or common: as *Maria*, *Dido*, *virgo*, *soror*, *glos*, *nurus*, *socrus*, *neptis*, &c.: to which belong the names of goddesses; as *Venus*, *Pallas*: of the muses; as, *Calliope*, *Erato*, &c.: of the graces; as *Aglaiā*, &c.: of the fates; as *Clotho*, *Lachesis*, *Atropos*: of the furies; as *Alecto*, &c.: of nymphs; as wood-nymphs, *Dryades*, *Hamadryades*; mountain-nymphs, *Oreades*; river-nymphs, *Naiades* or *Naïdes*; sea-nymphs, *Nereïdes*, according to their several and proper names; as *Dryo*, *Spio*, &c.: also other female prodigies; as, *Sphinx*, *Celæno*, *Scylla*, &c. The reason is, because with all these names femina is supposed.

2.) different names of trees; as, *malus* apple-tree, *pirus* pear-tree, *quercus*, *ficus*, *abies*, *ilex*, *ulmus*, *ebenus* (*hebenus*), &c. since the feminine noun *arbor* is understood. Yet many on account of their termination are masculine: as *oleaster*, *pinaster*, *dumus*, *ebulus*, *spinus*; to which belongs the Greek *styrax*. Some are neuter: as *acer* maple-tree, *siler osier* (*siler molle*), *robur* hollyhock, oak-wood, or hard wood, *suber* cork-tree, *hebenum* *ebenum* ebony, *buxum* box, since the wood of these trees is particularly referred to, and therefore *lignum* understood.

3.) many names of cities, where *urbs* is understood: as *Corinthus*, *Lacedæmon*, *Carthago*; so *Athenæ*, *Thebæ*, &c. Yet some on account of their terminations are, a) Masculine; as *Narbo* (*Narbo Martius*), *Hippo* (*Hippo regius* and *Hippo diarrhytus*), *Sulmo* (*aquosus Sulmo*), *Croton* or *Croto*, (*Liv.* 24. 2. *ad Crotonem oppugnandum*; and soon after, *ut receptus Croto Bruttiorum esset*). To these belong *Parisii*, *Philippi*, *Gabii*, *Delphi*, &c. though *Parisii* is properly a people. b) Neuter;

as Saguntum, Præneste, Tibur, Anxur, (though in Martial, Anxur is masculine, as candidus Anxur, 5. 3. 6. splendidus Anxur, 10. 51. 8.) So also the plurals Ecbatana, orum; Hierosolyma, orum: yet we meet with Hierosolyma, mæ, of the first declension, and feminine.

4.) the names of countries, where terra is understood: as Ægyptus, Europa, &c. *Note.* Pontus, Hellespontus, and Bosphorus, (which are properly the names of seas,) signify also the coast or country bordering on them, and then retain their gender, or are masculine.

5.) the names of islands: as Cyprus, Delos, Lesbos, Pharus, Rhodus, &c. where insula is understood.

6.) the names of qualities of persons or things: as laetudo, magnitudo, longitudo, altitudo, brevitās, canities, &c. juvenus, senectus, humiditas, longinquitās, crassitās, &c. where proprietas is understood. Yet some on account of their termination are masculine; as calor, &c.

7.) names of precious stones, because gemma is understood: as amethystus, crystallus, &c. Yet some are masculine through their termination, or because lapis is understood; as beryllus, carbunculus, smaragdus, &c. Thus crystallus is masc. Solinus 25.

III.) Those substantives are common, which with one termination are applied to the masculine and feminine genders of living creatures. Properly, the different genders should be distinguished by different terminations. This often happens: as, rex regina, caupo copa, herus hera, dominus domina, nepos neptis, leo læna, gallus gallina, avus avia, inventor inventrix, &c. But at times it is otherwise, when both genders have a common termination, and such words are called common: as conjux, spouse; hic conjux, this husband, hæc conjux, this wife; parens, father or mother; parens meus, my father, but

parens mea, my mother : bos ox, bos pulcher, fine bull ; pulchra, fine cow. So antistes, director or directress of a temple ; vates, prophet, prophetess ; sacerdos, priest, priestess ; adulescens, juvenis, a young person, either male or female ; municeps, country-man or woman ; patruelis, cousin by the father's side, whether male or female ; adfinis, relative by marriage ; interpres, interpreter, mediator : so auctor author, augur, dux, iudex, custos, testis, civis, hostis, canis, sus, comes, familiaris (properly an adjective), infans, hospes, nemo, opifex, index, princeps, vindex, rivalis, &c. There are also common adjectives, (or of the common gender,) which include the masculine and feminine under one termination, and may be joined with a substantive of either gender : as fortis, maior ; vir fortis, femina fortis, &c.

Note 1.) Some of these are seldom used in the feminine : as hostis, miles, nemo, &c.

2.) Some have also distinct feminine terminations : as hospes hospita, antistes antistita, &c.

3.) All these words are in themselves indefinite, unless an adjective indicate the gender : as, hæc interpres, nostra parens, illa sus, &c. : or the context ; as, tres sorores erant antistites, sacerdotes ; manifestly, directresses, priestesses.

4.) Some words are common, i. e. either masculine or feminine, according to different significations, without regard to the natural gender : hæc Adria, town ; hic Adria, gulf of Venice ; hic cupido, Cupid ; hæc cupido, desire ; hic flamen, a particular priest ; hoc flamen, blast of wind. Particularly when the declensions are different ; hic palus, i, pale ; hæc palus, udis, pool ; hic acus, i, a certain fish ; acus, eris, chaff ; acus, us, needle. But note 1.) these words are not common in the same sense as the preceding : 2.) cupido signifies desire sometimes

when it is masculine : Hor. Od. 2. 16. 5.; 3. 16. 39. Sat. 1. 1. 61. Sil. 4. 99.

5.) Grammarians distinguish epicene from common words : the former are used, not only with one termination, like common nouns, but with one gender, to signify the male and female of beasts, &c., where it is not necessary to join an adjective of masculine or feminine gender for distinction. If therefore the word is of masculine termination, it is of the masculine gender, even where a female is spoken of : if the termination be feminine, the noun in like manner remains feminine, though a male be denoted ; as, *lepus*, *passer*, *mus*, *pediculus*, *pulex*, *corvus*, *cancer*, are always masculine ; that is, are joined with a masculine adjective, whether they mean a male or female : as, *inulti lepores nondum pepererunt, hic mus peperit*. Thus in English, the horse is viviparous ; though such instances are less frequent with us. On the contrary, *bestia*, *vulpes*, *formica*, *alauda*, *aquila*, *pica*, *nusca*, *vespa*, *rana*, are all feminine, even when males are spoken of. It is obvious that this is a careless mode

f expression, and only applies to animals whose sex cannot, or is not important to be distinguished. So in English, we say he has bought a horse, he has killed a goose, without regarding the gender. When, however, the ancients were obliged to distinguish the sex, they added *mas*, *masculus*, or *femina* ; as, *piscis mas*, *piscis femina*, *pavo masculus*, *pavo femina*, Colum. 8. 11. Pliny also joins an adjective of the proper gender, Hist. Nat. 10. 65. *ex und genitos*, (scil. mure) ;—so afterwards, *præghantes et in utero parentis repertas*, (scil. mures) : this is more accurate : so *mus foeta* is preferable to *mus foetus*. It is also evident from this, that the epicene are neither entirely the same with, nor different from, common nouns. The distinction may be thus marked : Common words are those, which under one termination include both genders, but for distinction require an adjective of masculine or feminine termination, when the context does not define it : as, *hic parens*, *hæc parens* ; but epicene words are those which express both sexes under one fixed gender ; as, *hic lepus*, the male or female hare. If *hic parens* might denote both father and mother, it would be epicene : but since for mo-

ther we must say *hæc parens*, it is common. If we might say *hic lepus* this male hare, *hæc lepus* this female hare, *lepus* would be common : but as *hic lepus* expresses both, it is epicene. It is however probable, that if the ancients had paid much attention to natural history, and often written upon it, they would not so readily have used epicenes, i. e. would not have included the male in the female, or the female in the male gender ; but would have distinguished them by adjectives of the proper termination : just as we should not say in general, hare, crow, raven, &c. if we had familiar terms to denote the sex. For such an expression as *hic lepus peperit* is repugnant to all accuracy.

Note 1.) The ancients also use *mancipium* slave, properly a possession acquired by purchase, and *scortum*, both of the male and female sex. Some therefore name these words epicene. But it is the same with *mancipium*, as when we say, this table, this feather, this house is my property. *Scortum* properly means the skin.

2.) Some grammarians say genus epicœnum, but incorrectly : the word, and not the gender, is epicene.

IV.) To the third grammatical gender, i. e. the neuter, belong all indeclinables, substantives which in the six cases do not alter their termination, but are the same in all as in the nominative ; as *nihil*, *fas*, *gummi*, &c. To these, on account of their similarity, belong, 1.) names of letters, as, *A*, *B*, *C*, &c., as *A longum*. This may also arise from the Greek, where *γραμμα*, letter, of the neuter gender is understood. Yet the names of letters are sometimes feminine, as *m gemina*, *hæc a*, &c., where *litera* is understood. 2.) the names of all words, which are used not with regard to signification, but their letters ; as, *pater est dissyllabum* ; i. e. the word *pater* is a dissyllable : *vocabulum* or *nomen* is understood. 3.) all infinitives, imperatives, adverbs,

and other particles, used substantively; as, *scire tuum*, thy knowledge; *scire est pulchrum*, knowledge is becoming: *ultimum vale*, the last farewell. To these is referred *clarum mane* fair morning; but *mane* is of itself a substantive; as, *multo mane*, Cic. Att. 5. 4.; a *primo mane*, Colum. 11. 1.; a *mane diei*, Auct. B. Afric. 42.; a *mane et vespere*, Var. R. R. 6. 9.; *mane erat*, Ov. Fast. 1. 547., and elsewhere. So also in critical notes, *scire est delendum*, *ad est inserendum*, *post est addendum*, *cum insertum est ab alienâ manu*, &c.

V.) To these may be added, for the sake of facility, general rules of various kinds.

1.) Diminutives generally retain the gender of their primitives; as, *liber libellus*, *filius filiulus*, *equus eculeus*, *fenestra fenestella*, *arbor arbuscula*, *ætas ætatula*, *spes specula* (little hope), *cerebrum cerebellum*, *signum sigillum*, *tignum tigillum*, *vas vasculum*, *cor corculum*, *genu geniculum*, &c. Therefore, we may reciprocally infer the gender of the primitive from the diminutive. The exceptions are rare; as, *acus aculeus*, *rana ranunculus*, &c. But even here we may suppose, that there formerly existed *acus* and *ranus* in the masculine gender.

2.) Words derived from the Greek retain the gender which they had in Greek:—hence one use of the knowledge of Greek is evident. Words of the first declension in *e*, as, *es*, are purely Greek, and therefore, as in Greek, in *e* are feminine, in *as*, *es* masculine: epitome *ἐπιτομή*, comets *κομήτης*, &c.: *tiara* feminine is more correct than *tiaras* masculine; since in Greek it is *ἡ τιάρα* not *ὁ τιάρας*: both however occur; as, *sacerque tiaras*, Virg. Æn. 7. 247. So in the second declension, *periodus*, *methodus*, and other words from *μέθοδος*, also *bibulus*, *costus*, *hyssopus*, *nardus*, *papyrus*, *arctus*, *byssus*, *dialectus*, *diphthongus*, &c. In the third—*echo*, the ship *Argo*, *sindon*, *icon*, *halcyon*, *aëdon*, *siren*, simply feminine: on the other hand—*chaos*, *epos*, *melos* and the plurals *tempe*, *cete*, (*τρίμηνη*, *κίτη*, instead of *σα*) neuters,

since they are so in Greek. It is the same with the names of sciences, and terms of science.

3.) Words in us derived from supines, are all masculine, and belong to the fourth declension; as *actus*, *fructus*, *gustatus*, *gestus*, *habitus*, *visus*, *venatus*, *planctus*, *plausus*, *questus*, *usus*, &c.

4.) Substantives occur, which were originally adjectives; these have the gender of the substantives, which are omitted and understood: as *equile*, *bubile*, *ovile*, *hædile*, are neuters, since *stabulum* is understood. To these belong neuters in *al* and *ar*, which are commonly instead of *ale*, *are*, as *puteale* for *puteale*, (from *putealis*, *e*.) *scil. operculum*; animal for *animale*, *scil. negotium*, a living thing: so *specular*, for *speculare*, *scil. negotium*; *calcar* for *calcare*, *scil. negotium* or *instrumentum*: so also *cochlear* for *cochleare*, *scil. instrumentum*.

5.) Many substantives depart from their grammatical arrangement of gender, because their physical gender is indicated; as, *bubo sola*, Virg. *Æn.* 4. 462. *scil. avis*; *dictamnium pota*, *centunculus trita* in Pliny, *scil. herba*. So *biblus*, *costus*, *hysopus*, *nardus*, *papyrus* are perhaps *feminine* (see before, n°. 2.) because *planta* or rather *βοτάνη* is understood: for they are properly Greek words, and in Greek of the feminine gender. Also *Glycerium mea*, a woman's name: Teren. And. 1. 1. 107.

6.) For the assistance of beginners other general rules can be formed; as, names of metals, *aurum*, *argentum*, *æs*, *stannum*, &c. are neuter, because *metallum* is understood. The names of many crimes or bad actions, *scelus*, *flagitium*, *homicidium*, *paricidium*, *veneficium*, *stuprum*, &c. are neuter, since *facinus* or *vitium* is understood. The names of many actions are feminine, because *actio* is referred to; as *lectio*, *auditio*, &c. On the contrary, some words are both masculine and feminine, because now a masculine, now a feminine substantive was understood; *serpens* is both masculine and feminine, in the former case *anguis*, in the latter *bestia* being understood. So *fera*, *ferum* wild beast, where *bestia*, and *animal* are understood. Thus *ferus* occurs substantively for a wild beast or merely a beast;

and as the Nominative *ferum* does not appear unquestionable, the cases which are referred to *ferum*, might be referred to *ferus*. Even *animal* is properly an adjective for *animale*, and *genus* is understood. So perhaps with *as*, *numerus*, with *cicer*, *legumen*, has been supposed. Farther inquiry we leave to the diligent learner. The use of such rules is considerable, though we allow, that often they can only be brought as far as probability, and that the exceptions are numerous.

B.) Particular rules for gender according to the termination of the first case in each declension.

I.) In the first declension, the terminations *a* and *e* are feminine ; *as* and *es*, masculine. *Note.* Words in *e*, *as*, *es* are Greek, whence their gender is deduced ; since in Greek they have the same.

Except. 1.) All male denominations, as *auriga*, &c. are masculine : see above. 2.) *Adria*, signifying the Adriatic sea, is masculine. *Note* a) To these belongs *cometa*, for which *cometes* (*κομήτης*) is used ; so also *planeta*, *planetes* (*πλανήτης*), although this nom. sing. does not seem to occur. b) *dama*, *talpa* are once used as masculine in Virgil, as *timido damæ* Ecl. 8. 28. ; *oculis capti talpæ* Georg. 1. 183. This however is 1.) seldom : 2.) in only one poet. 3.) A poet can assign to animals either the masculine or feminine gender, unless when indicating some action peculiar to the sex. *Note.* Instead of *tiara*, we find also *tiaras*, Virg. *Æn.* 7. 247. *sacerque tiaras* ; which is harsh, since the Greek is *ἡ τιάρα*, not *ὁ τιάρας*. *Note.* The termination of Adjectives in *a*, is always feminine.

II.) In the second declension *er*, *ir*, *us* are masculine ; as *liber*, *vir*, *herus* : so also adjectives ; as *pulcher*, *bonus*, to which *ur* in *satur* (probably from the old form *saturus*) belongs : on the contrary *um*, in substantives and adjectives, belongs to the third declension, or is neuter, as *scamnum*, *pulchrum*.

Some in *us* are excepted ; *as*,

1.) a) the feminines *alvus*, *humus*, *vannus*, *colus*. b) the names of towns, countries, and islands, which above were excepted from the general rules ; as *Corinthus*, *Ægyptus*, *Cyprus*. c) Greek words from ὀδός;—*periodus*, *methodus*, *exodus*; so *arcus*, *abyssus*, *antidotus*, *byssus*, *dialectus*, *diphthongus*, *lecythus*, and *diametrus*, which is properly an adjective, *scil. linea*. Moreover names of plants, *biblus*, *costus*, *hyssopus*, *nardus*, *papyrus*; precious stones, *amethystus*, *crystallus*, *sapphirus*, with other Greek words. Where it must still be remarked that *crystallus* is *masc.* *Solin. 25.*

2.) The common nouns, *barbitos* or *barbitus*, *grossus*, *cytissus*, *carbasus*; also such as are adjectives properly, as *atomus*. Yet *carbasus*, *cytissus*, *atomus*, occur more frequently in the feminine; *colus* also of the second and third declension is *masc.* in some editions. *Catull. 63. 311. Prop. 4. 9. 48.*

3.) *pelagus* and *virus* are *neuters*; *vulgus*, *masculine* and *neuter*. *Note.* Many end in *us* and *um*, and in the latter case are *neuters*; as *costum*, *crocum*, *cytissum*, *hyssopum*, *nardum*, *papyrus*, &c.

III.) In the third declension,

A. *Masculine* nouns are those which end in *o*, or, *os*, *er*, and *es* when it increases in the genitive; as *sermo*, *honor*, *flos*, *carcer*, *pes pedis*.

Except 1.) in *o*, the feminines a) *caro*, *echo*, *Argo*: to these is added *halo* (ἅλως *fem.*) the *halo* round the moon: those in *do* and *go*; as *arundo*, *grando*, *imago*, &c.; except *ordo*, *cardo*, *ligo*, *harpago*, which are *masculine*. b) *Verbals* (nouns derived from verbs) in *io*; as *actio*, *ratio*, &c.: the following in *io*, *communio*, *consortio*, *ditio*, *perduellio*, *portio*, *proportio*, *talio*, *regio*, *legio*, *religio*, *concio* (which seems to be put for *comitio* and to be a verbal). The rest are *masculine*; as *unio* (a pearl), *pugio*, *scipio*, *titio*, *papilio*, *vespertilio*: *Note.* Some reckon *pondo* of the third declension and *indeclinable*, and therefore *neuter*. But *Gronovius* takes it for an *ablative* of the second declension,

from the obsolete *pondus i*. The first however is more probable. *Note.* *Margo* is masc. and fem.

2.) in *or*. *Arbor* is feminine. *Cor*, *marmor*, *æquor*, are neuter, to which belongs *ador*; others prefer *adus*, *ōris*: but *ador* occurs as an accusative, *Hor. Sat. 2. 6. 88*.

3.) in *os*. Feminines, *cos*, *dos*, *glos*, *eos* (the dawn). *Os* *oris* the mouth, *os ossis* a bone, are neuter, and the Greek words *chaos*, *epos*, *melos*, as in Greek.

4.) in *er*. The neuters, *cadaver*, *iter*, *cicer*, *piper*, *papaver*, *ver*, *siler*, *suber*, *verber*, *tuber* (swelling, boil; lump, mushroom), *uber* (subst.), *zingiber*, *laser*, *spinter*, *siser*, *laver*. *Linter* is common, but more usually feminine than masculine. *Note.* 1.) *Papaver* is also masc.: *papaver Gallicanus*, *Cato ap. Charis. 1.* thence the accusative *papaverem*, *Plaut. Poen. 1. 2. 113. Trin. 2. 4. 7. Varr. ap. Charis. 1.* So also *siser*: *tres siseres*, *Plin. H. N. 20. 5.* where it must be either masc. or fem. 2.) *Tuber* a tree is feminine, and a fruit, masculine.

5.) in *es*, increasing in the genitive are the feminines, *seges*, *teges*, *compes*, *merges*, *merces*, *quies*, *requies*, *inquies*; also *ales* subst. a bird, if *avis* be understood: sometimes *ales*, bird, is used in the masculine, *Virg. Æn. 12. 247. Æs*, brass, is neuter, *præs*, surety or bail, is masculine, because it denotes a male person.

B.) Feminines which end in *as*, *is*, *ys*, *aus*, *x*, *s* preceded by a consonant, and *es* not increasing in the genitive; as *castitas*, *avis*, *chlamys*, *fraus*, *pax*, *hyems*, *nubes*.

Except. 1.) *Masculines* in *as*, *adamas* (*lapis* being understood), *elephas*, *gigas* son of earth, giant: so also, *as* is self-evident, *mas* male, *vas* (*vadis*) bail or surety, *Atlas* a mountain and king, *Acragas* a mountain (where *mons* is understood); also *As*, the whole, twelve twelfths, with its parts, *deunx* eleven twelfths, *dextans* or *decunx* ten twelfths, *dodrans* nine twelfths, *bes* eight twelfths, *septunx* seven twelfths, *semis* six twelfths or half, *quincunx* five twelfths, *triens* four twelfths, *quadrans* three twelfths, *sextans* two twelfths. Neuters, *vas* (*vasis*), *fas* and *nefas* inde-

clinable, and the Greek *artocreas*, *erysipelas*. Adjectives in *as*, as *optimas*, *primas*, *infernas*, *summas*, &c. are common.

2.) *Masculines* in *is*, *panis*, *piscis*, *crinis*, *cinis*, *ignis*, *funis*, *glis*, *vectis*, *foliis*, *fascis*, *lapis*, *amnis*, *fustis*, *postis*, *axis*, *vermis*, *unguis*, *penis*, *collis*, *callis*, *sanguis*, *ensis*, *mugilis*, *mensis*, *pollis*, *caulis*, *canalis*, *vomis*, *sentis*, *pulvis*, *finis*, *cucumis*, *anguis*, *cassia* (net), *torris*, *coassis* (Pliny H. N.), and *orbis*.

N.B. Some of these occur also in the feminine: *amnis*, Plaut. Merc. 5. 2. 18. Varro R. R. 3. 5. 9. Accius ap. Nonius; *canalis*, Varro R. R. 3. 5. 2; 3. 11. 2.: *sentis*, Ovid. in nuc. 113: *anguis*, Cic. Nat. Deor. 1. 36. Tacit. Ann. 11. 11. Val. Max. 1. 6. 4.: *crinis*, Plaut. Most. 1. 3. 69. according to Nonius, though the editions have *capiundos crines*, in the masc. *callis*, Livy; *cinis*, Lucretius; *funis*, the same; *lapis*, Ennius; *pulvis*, Propertius; and especially *finis*, Cicero and Virgil; as Cicero ad Div. 12. 1. in finem nullam facio, Virgil. Æn. 5. 384.; 12. 793. and elsewhere; as Cic. Leg. 2. 22.: Liv. 4. 2.; 22. 57.: Lucr. 1. 108 and 562.: Gell. 1. 3.; 7. 3.: Colum. 5. 11. As to *pollis*, for which *pollen* is commonly used, Priscian and Phocas have *pollis*; Priscian *pollen*. According to Priscian *pollis* is feminine, and Cæsar uses *pollen* in the neuter: according to Phocas, *pollis* is masculine. The nominative perhaps seldom occurred. *Gruis* for *grus*, is masc. and fem. like the latter.

3.) *Masculines* in *x*, *thorax*, *apex*, *codex*, *caudex*, *cimex*, *frutex*, *grex*, *latex*, *murex*, *podex*, *pollex*, *pulex*, *ramex*, *rumex*, *sorex*, *vertex*, *vortex*, *vervex*, *calix*, *fornex*, *phoenix*, *bombyx* silkworm (when put for silk, it is feminine), *larynx*, *quincunx*, *septunx*, *decunx*, *deunx*. Some of these are sometimes feminine, and may therefore be reckoned common; as *cimex*, Plin. H. N. 92. 10.: *grex*, Lucr. 2. 661.: Lucil. apud Charis. 1.: *latex*, Acc. ap. Priscian. 5.: *rumex*, Plin. H. N. 10. 25. The following are common; *culex*, *cortex*, *imbrex*, *obex*, *pumex*, *silex*, *varix*, *perdix*, *natrix*, *tradux* (properly an adjective), *onyx*, *sardonyx*, *lynx*; also *calx* heel, boundary, end, is sometimes masculine, but far oftener feminine; *calx* (lime) is always feminine, ex-

cept that in Cato there once occurs *calce arenato*, in the masculine,—unless *arenato* be a substantive. Some place *hystrix* among common nouns, but it is found only in the feminine. *Atriplex* is feminine and neuter.

4.) *Masculines* in *s* preceded by a consonant: as *mons*, *pons*, *fons*, *dens* with its compounds, *bidens*, *tridens*, *gryps*, *chalybs*, *hydrops*, *rudens*. Yet *rudens* is feminine, Plautus Rud. 4. 3. 1. Amongst these are reckoned, *oriens*, *occidens*, *torrens*, *confluens*, *profluens*: but these are properly, adjectives or participles; *sol* being understood with *oriens*, *occidens*, and *amnis* with the rest. *Scrobs* (for which *scrobis* is used) and *adepts* are common; *stirps* is sometimes masculine; *serpens* is common, being properly a participle and *anguis* or *bestia* understood. These philosophical terms are neuter; *ens*, *accidens*, *antecedens*, *consequens*, which are properly participles, having *negotium* understood. *Animans* (whatever lives) is feminine, scil. *bestia*, and neuter, scil. *animal*: it is found in the masculine, Hor. Sat. 2. 1. 40. *hic stylus haud petet ultro quenquam animantem*, scil. *hominem*; *deos esse animantes*, Cic. Nat. Deor. 3. 4.; *mundus est animans*, Ibid. 2. 8.

5.) *Masculines* in *es*, not increasing in the genitive; *verres*, *acinaces*, *coles*; common nouns, *palumbes*, *vepres*, *torques* or *torquis*, for both are used; *vepres* however is not found in the nōm. sing. Greek neuters, as *cacoëthes*, &c.

C. The terminations *a*, *e*, *c*, *l*, *n*, *t*, *ar*, *ur*, *us*, are neuters; as *poema*, *mare*, *lac*, *animal*, *nomen*, *caput*, *calcar*, *fulgur*, *corpus*. Also words in *i*, *y*, not declined, as *gummi*; plurals in *a*, as *mœnia*; Greek plurals in *e*, as *cete*, *tempe*.

Except 1.) in *l*, *sol* is *masculine*, and *mugil* for *mugilis*: *sal*, sometimes masc., sometimes neut. *Sales*, always masc. The ancients used *sale* in the nominative, as Varr. ap. Non. 3. 197.: Ennius ap. Priscian. 5. Modern chemists always use *sal* in the neuter, as *sal medium*, and *salia* in the plural.

2.) *masculines* in *n*; *ren*, *splen*, *lien*, *lichen*, *attagen*, *pecten*;

and the Greek words, canon, agon, horizon (properly a participle), hymen, delphin : also Helicon (a mountain), and the male name Titan, like other male names, as flamen, &c., and Pæan : on the contrary, the Greek words, aëdon, icon, sindon, halcyon, siren, are feminine : this arises from the gender in Greek. Lien is also neuter, Serv. Virg. *Æn.* 6. 646.

3.) in ar ; lar is masculine, of which the plural lares, household gods or home, is most used.

4.) in ur ; the *masculines* fur, turtur, vultur, furfur. Fur is according to the general rule.

5.) in us : a) the *masculines* lepus ōris, mus, and the compounds of πῶς (pes), as tripus, polypus (odis), because πῶς is masculine. But lagōpus (a vegetable) is feminine. b) Those which have the genitive in ū long, except mus, are *feminine* ; as salus, virtus, iuventus, senectus in utis ; palus, incus, in udis ; tellus, uris ; to these belongs pecus, pecūdis flock ; some therefore suppose an old nominative pecudes, G. dis. But Cæsar ap. Priscian. 7., uses the nom. pecus, where sincera pecus occurs. c) grus is masc. and fem.

Final observation : When a word has no nom. sing. one is supposed according to analogy ; as prece, preces, may have had the old nominative prex or precis ; opes, opum, ops or opis (ops, in the nom. Acc. ap. Priscian. 7.) : therefore prece preces, opes opum, are feminine.

IV.) In the fourth declension, nouns in us are masculine, in u, neuter.

Except. in us the *feminines*, acus (needle), manus, tribus, porticus (gallery), domus, and the plural Idus, i. e. the fifteenth day in March, May, July, October, and the thirteenth in the other months ; and the plural quinquatrus, a certain feast. Also the female names, anus, socrus, and names of trees, as quercus, ficus, whether the figtree or fig : on the other hand, ficus, the name of a disease, is masculine. Specus and penus are common ; yet we find penum, i, and penus, ōris. To these some refer *sexus* as a neuter, as *sexus virile* ; but the learned maintain that in such instances we should read secus.

V.) In the fifth declension there is but one termination *es* of the feminine gender: except *meridies* masculine, and *dies* in the singular, masculine and feminine, and in the plural, masculine.

Note. Those words whose singular appears to have a different gender, will be considered under *Number*, § 3.

§ 3.

Of Number.

Number is twofold: Singular, when we speak of one person or thing; as the man sings, the fish swims; and Plural, when we speak of two or more; as the men sing, the fish swim. Substantives commonly have both these numbers; yet many are used in the singular or plural only. Many seem also to change their gender or signification in the plural.

I.) Many words are used only in the plural: commonly words in which more than one thing may be supposed; yet there are some in which no plurality is evident. To these belong especially, *argutiæ*, *calendæ*, *divitiæ*, *excubiæ*, *exsequiæ*, *facetiæ*, *feriæ*, *induciæ*, *insidiæ*, *minæ*, *nugæ*, *nundinæ*, *nuptiæ*, *cunæ*, *phaleræ*, *primitiæ*, *reliquiæ*, *repetundæ* (properly a participle with *pecuniæ* understood), *scopæ*, *suppetiæ*, *tenebræ*, *thermæ*, *tricæ*, &c. and many names of towns, as *Thebæ*, *Athenæ*, *Locri*, *Gabii*, *Gades*, *Tralles*, &c.; also *liberi* children, *cancelli*, *fasti*, *codicilli*, *arma*, *bellaria*, *crepundia*, *cunabula*, *incunabula*, *exta*, *præcordia*, &c.; *tempe*, *cete*, *mœnia*, &c., *idus*: yet some of them occur in the sing., as *argutia*, Gell. 3. 1.; 12. 2.: *facetia*, Plaut. Stich. 5. 4. 47.; Gell. 3. 3.: *mina* threat,

Cato ap. Fest. : nundina, Sidon. Epist. 7. 5. : reliquia, Apul. Apolog. p. 277. 13. Elmenh. : scopa, Vulg. Esaiæ 14. 23. : tenebra, Lamprid. in Commod. 16. : also Thebe for Thebæ, Trallis, Plin. H. N. 5. 29. : liber son, Cod. Justin. 3. 28. 33. ; 5. 9. 8. Quintil. Declam. 2. 8. : cancellus, Pandect. 43. 24. 9. : codicillus, Cod. Theod. 8. 18. 7. : cuna, Prudent. in Ditych. Novi Testam. n. 4. : mœne, Ennius ap. Festus : also cetus, i. (masc.) Many also are far more common in the plural than in the singular ; as preces, &c., though the singular of preces is not uncommon.

II.) Many are usual in the singular only : the reason generally is, that they can only be imagined in the singular. To these belong,

1.) Names of mountains, rivers, countries, men, &c. ; as Petrus, Ætna, Rhenus. Yet, when these names belong to more than one, they have a plural ; as Scipiones, Marcelli, &c. since there was more than one Scipio or Marcellus. The plural of the names of men is often used in a tropical sense ; as Rome had few Ciceros, i. e. there were few such orators as Cicero—Roma paucos habuit Cicerones. So we say Marii, Hectores, of great warriors.

2.) Names of ages ; as adolescentia, pueritia, senectus, &c.

3.) To these are referred names of virtues, crimes, affections, and qualities ; as pietas, iustitia, fortitudo, impietas, avaritia, ira, spes, &c. Yet these are sometimes found in the plural, when a plurality of them is indicated ; as fortitudines domesticæ, omnes avaritias, in insanias hominum cupidorum incideram, Cicero ; because he is speaking of the madness of many, or their manifold madnesses. Thus iræ is used by Terent., Amantium iræ amoris integratio est. Spes also is found in the plural.

4.) To these are added names of metals and minerals ; as aurum, argentum, nitrum, &c. Yet their plurals occur ; as æra, electra, sales, i. e. salt.

5.) With these are reckoned names of grain, pulse, vegetables, spices, liquors, liquids, &c. ; as triticum, hordeum, avena, pisum, faba, vicia, salvia, ruta, hyssopus, crocum, piper, cerevisia, oleum, butyrum, cera, &c. Yet we find the plurals, when several are signified ; as hordeæ, farra, viciæ, fabæ, lupini, papavera, rutæ, lentes, ceræ, mella, musta, vina, particularly in poets.

6.) To these particularly belong the following : æther, cœnum, fimus, hepar, humus, limus, meridies, muscus, nemo, pelagus, pontus, salus, sanguis, ver, virus, vesper, vulgus ; of which the plurals scarcely occur : yet the plural of muscus is used, Apul. Metam. post init., and pelage (πελάγη) Lucret. 5. 16. ; 6. 619. We seldom find the plural of plebs, prosapia. This usage must be chiefly acquired by reading ; the analogy of English cannot always be depended on : the plural fella is found, Seren. Sammon. 133. ; Cœl. Aurel. Acut. 3. 19. ; Ibid. Tard. 1. 4. ; Tertull. de Cor. Milit. 14. : sapes, Plin. H. N. 8. 5. ; 9. 17. ; 11. 53. ; 12. 1. Virg. Georg. 4. 62. ; usus, use, is often found in the plural, as Cic. Off. 1. 35., twice in immediate succession, partium corporis *usus* sunt necessarii—neque earum *usus* suis nominibus appellant : so mortes, Cic. Tusc. 1. 48. claræ mortes, 49. optabiles mortes, &c.

III.) Some substantives are used in one number only in a particular signification ; or have in the plural a different, though related sense : as,

Ædes sing. church, temple ; sometimes house : plur. house : to denote temple by the plural, we must say sacræ ædes, which often occurs : but in the sing. we need not say sacra ædis, since ædis suffices : yet we find sacra ædis, Cic. Flacc. 19.

Castrum fastening, castle : castra, camp.

Copia, plenty, multitude : copiæ, army, forces, because a multitude ; also stores, multitudes.

Auxilium, help : auxilia, auxiliary soldiers.

Finis, boundary, end : *fines*, boundaries of a country, that is, the ends of it.

Fortuna, fortune, chance, luck : *fortunæ*, fortune, wealth ; sometimes chance.

Furfur, bran : *furfures*, dandruff ; also bran.

Gratia, agreeableness, favour, thanks ; *gratiam habere*, referre : *gratiæ*, thanks in words ; *agere gratias*.

Lac, milk : *lactes*, small entrails, as *lactes agninae* ; yet *lactes* is rather from *lactis*, of which the singular seldom occurs.

Lustrum, period of five years : *lustra*, wild beasts' den.

Mos, usage : *mores*, manners, morals ; also usages.

Opera, bodily labour, service : *operæ*, handicrafts, labourers.

Sal, salt : *sales*, jests, witticisms ; also salt.

Studium, eagerness generally : *studia* particularly eagerness in learning ; study.

To these some add *tempus*, time ; *tempora*, times, the temples of the head : but *tempus* means 1.) time, 2.) temple of the head ; therefore *tempora*, times and temples.

Note. To these belongs *rostrum* beak, *rostra* beaks, also the pulpit or stage for speaking at Rome. *Rostra* does not properly mean the stage for speaking (*suggestus*) : *rostra* were properly the beaks of ships which were placed about it. Whence they began to use the word *rostra* to denote the place itself : as, in *rostra ascendere*, Livy ; ut in *rostris*—*literæ recitarentur*, Liv. 27. 50.

IV.) Some words appear in a certain sense to change their gender in the plural : as,

1.) Sing. masc. and plur. neut. *tartarus*, pl. *tartara* ; *locus*, loci, loca ; *iculus*, *ioci*, and *ioca* ; *sibilus*, *sibili*, *sibila*. But it must be observed that the ancients also said *tartarum*, *locum*, *iocum*, *sibilum*, and that hence the plural in *a* is derived ; and that these plurals remained, though the singulars *tartarum*, *lo-*

cum, &c. became obsolete. So they said, *hic actus, hæc acta ; hic sensus, hæc sensa ; hic effectus, hæc effecta*. But *acta, sensa, effecta*, are passive participles, signifying (things) done, perceived, effected ; and therefore do not come from *actus, sensus, effectus*.

2.) Sing. fem. and plur. neut. as *carbasus, carbasa ; supellex, supellectilia* : but these plurals likewise come from other words, *carbasum, supellectile, &c.*

3.) Sing. neut. and plur. masc. ; as *cælum, cœli ; porrum, porri ; clathrum, clathri*. These plurals, however, are from *cœlus, porrus, clathrus*, of which the nom. *porrus* occurs ; as, Cels. 4. 6. If, for instance, *cælum* really formed *cœli*, Cicero would not have said, *ad Div. 9. Ep. 26. 8., te putabat quæsiturum, unum esset cælum* an *innumerabilia* scil. *cœla* ; but *innumerabiles*, scil. *cœli*. So *frenum, freni ; rastrum, rastri* : but we must here suppose the unusual nominatives *frenus* and *raster* or *rastrus*.

4.) Sing. neut. and plur. fem. as *epulum, epulæ ; delictum, delictæ ; exuvium, exuviæ ; balneum, balneæ ; nundinum, nundinæ*. But these plurals also must be derived from the nominatives *epula, delicta, exuvia, balnea* ; as *delicta* actually occurs in the sing., Plaut. Rud. 2. 4. 13. ; Ibid. Truc. 5. 31. ; Insc. ap. Grut. pag. 1014. n. 5. The ancients also used *epula* in the sing. according to Festus : *balinea* sing. contracted *balnea* is found, Insc. ap. Reines. class. 11. n. 115. : also *nundina* sing. Sidon. ep. 7. 5.

§ 4.

Of Cases.

I.) Every declinable word, therefore every substantive, must properly have six cases ; of which the names are very obscure ; viz. Nominative, name-termination, or name-case ; Genitive, kind-termination or case ; Dative, giving termination or case ; Accusative, accusing termination or case ; Vocative, calling termination or

case ; Ablative, depriving termination or case. The nominative and vocative are also termed *casus recti* ; the rest obliqui, that is oblique, bent, crooked.

Note. The word *casus* may be translated termination, since *cadere* also is so used ; but perhaps still better, change of termination. But perhaps also, case or occasion ; and probably the inventors of the name alluded to this sense : since every substantive may occur in different cases, and in each of these cases or occasions changes its termination. The word *God* is in different cases or occasions, whether I say *God loves me*, or *I love God* : so also in Latin. Perhaps from a particular case in which a termination of a substantive occurred, a general though inaccurate name was given to the termination ; as, *vocor Petrus* : here a name is expressed ; therefore it was called the nominative. Because they said *pater hujus filii*, *filii* was called the genitive case, without regard to other occasions or cases ; as, *cupidus literarum*, *odium mei*, *pœnitet facti*, &c. Since they said, *dedit mihi*, it was called the dative, without regard to *parco tibi*, &c. Because they said, *accusavit illum*, it was called the accusative case. So on account of the exclamations *serve ! fili !* the vocative case. Since they said, *e domo res est ablata*, this was an ablative case ; and they named it accordingly. It is better and plainer for learners, at least at the beginning, to call them the first, second, third, &c. case.

II.) Of many words, all the cases are not in use.

1.) Of many only one ; these are called *monoptote* : as *Gen. dicis*, *dicis causa*. *Dat. despicatui*, *divisui*, *frustratui* ; to which *ostentui* is added : but the ablative *ostentu* is used *Gell. 20. 1. prop. fin.* *Accus. bilicem*, *Virg.* to this some add *trilicem* : but the plural *trilices* occurs *Mart. 14. 143.* *Ablat. natu*, *promptu*, *accitu*, *arcessitu*, *coactu*, *datu*, *efflagitatu*, *invitatu*, *mandatu*, *oratu*, *peccatu*, *relatu*, *indultu*, *inconsultu*, *iniussu*, *concessu*, *monitu*. To these belong *diu i. e. die*, *lucu i. e. luce*, *noctu i. e. nocte*, *ergo i. e. propter*, as *illius ergo*, which are pro-

perly substantives. To these are sometimes added, a) *iussu* ablat.; but *iussu* is also found in the dative for *iussui*, as *iussu* parere, Cæs. Augustus ap. Serv. Virg. *Æn.* 8. 696. b) *adfatu*; but the plural *adfatus*, *adfatus* are used: *hortatu*, but *hortatus* is found, Ovid. *Met.* 3. 242., Val. Flac. 3. 550, 4. 81. d) *vocatu*; but *vocatus*, pl. acc. Virg. *Æn.* 12. 95. e) *flictu*; but *flictus* is used, Pacuv. ap. Serv. Virg. *Æn.* 9. 667. f) *permissu*; but acc. *permissum*, Pand. 42. 1. 15. unless it be derived from *permissum*, i. g) *missu*; but we find *missus*, Lucret. 4. 410., Sueton. Dom. 4.; and *missibus*, Suet. Ner. 22. h) *obiectu*; but *obiectum* occurs Lucr. 4. 845.; and *obiectus* (plural), Tacit. Ann. 14. 8. i) *oppositu*; but *oppositus* pl., Cicero Marc. 10. ext. And perhaps it is possible of many of them to find more cases. Acc. plur. *infittas*; as, *infittas* ire, to deny. To these some add *incitas*; as, *ad incitas* redigi, to be reduced to the greatest extremity, so that one cannot help himself; but it is properly an adjective or participle, and means immovable, calces, stones used in some table game, being understood. Abl. plur. *ingratiis* against inclination.

2.) Of many only two cases occur; these are called diptote: a) nom. and acc. as *instar*, *nihil*, and generally all indeclinables; as *opus*, *necesse*, *fas*, *nefas*. b) nom. and abl. as *fors*, *forte*; unless *deum fortem*, Ovid. *Fast.* 6. 775, and *fortunæ fortis*, Ibid. 773, belong to these; there would then be four cases in use: *vesper*, *vespere* or *vesperi*. c) gen. and abl. as *impetis*, *impete*; yet *impetibus* is used, Lucret. 1. 294. unless it come from *impetus*: also *spontis*, *sponte*, from *spons*, which is found only once in Auson. *Technopægn.* d) Dative and abl. some *allege nuptui*, *nuptu*; *irrisui*, *irrisu*; but the genitive *nuptus* is used, Gell. 2. 24.; the dat. *nuptu* for *nuptui*, Colum. 4. 3. ext. Aurel. Vict. de Vir. Illus. 59.: and accus. *nuptum*, Stat. Silv. 5. 1. 45. From *irrisus* comes the dative *irrisui*, and accus. *irrisum*, Tac. Ann. 13. 15. e) Plur. nom. and acc. *suppetiæ*, *suppetias*: gen. and abl. *repetundarum*, *repetundis*. Note. To these some add *macte*, *macti*, as if *macte* were in the voc. sing. and *macti*, nom. plur. But this word is not clearly understood:

in the ancients we find *macte esto, iuberem te macte virtute esse*, Liv. 2. 12. ext. where in the first place *macte* seems to be a nom., in the second an accus.

3.) Of many we find only three cases; these are called triptote: as *dica*, a legal process, *dicam*; plur. *dicas*: to these *vis* is referred; nom. *vis*, *vim*; abl. *vi*. These are indeed most usual, but the gen. *vis* is found, Pand. 4. 2. 1.; Paul. Sentent. 5. tit. 30.; Auct. Dialog. de Orat. (perhaps Tacitus) 26. med.; and dat. *vi*, Auct. B. Afric. 69.

4.) Of many, four are found; these are called tetraptote: as *astus*, *astu*: Pl. *hi astus*, *hos astus*: *virus*, *i*, *us*, *o*; *grates*, *ibus*, *es*, *ibus*. To these some add *situs*, mould, viz. *situs* nom. sing. *situm*, *situ*; *situs*, acc. pl.: but gen. *situs*, Senec. Benef. 3. 2.

5.) Of some, five are used; these are termed pentaptote: to these all belong, which want one case: as, gen. plur. from *os*, *oris*, neither *orum* nor *orium* occurs; nor perhaps from *sol*, *fax*, *nex*, *fel*, *pax*, *pix*, *lux*, *glos*, *pus*, *æs*, *mel*, *rus*, *tus*, *species*, &c. To these some join *mare*; yet Priscian. 7. shows that Nævius used *marium* and *marum*; or the vocative, as *nemo*, *nullus*, *neuter*, *vis*, &c. Here reading must be our principal guide: for it is not enough that a case once occurs; we must consider in what writer.

It is also possible, that of the above-mentioned words, more cases are in use than those which we have given.

Note. Many words have only one case deficient in the singular, but are complete in the plural: as *opis*, *opem*, *ope* (yet Accius ap. Priscian. has the nom. *ops*): plur. *opes*, *um*, *ibus*, *es*, *es*, *ibus*. So also the *plurals* *ambages*, *compedes*, *fauces*, *iugera*, *verbera*, *vepres*, *semina*, *crates*, *sordes*, *preces*, *viscera*, *fruges*, *pecudes*, *dapes*, &c. although the genitive from *dapes* will not easily be met with.

§ 5.

Of Declensions.

I.) The ancients understood by declension, every change and derivation of a word ; as, when asellus is formed from asinus. They had therefore manifold declensions. At present, in the explanation of this word, we follow Priscian, who lived in the sixth century, and distinguishes the declension by the terminations of the genitive case : and as these terminations are five in number, we reckon five declensions, or more correctly, five modes of declension or declining. The first has in the genitive, generally æ, sometimes as or es ; the second i ; the third is, at times os, us ; the fourth us ; the fifth ei.

II.) Every noun therefore follows one of these declensions. There are, however, some words, which the ancients used in two declensions : as in the second and fourth, laurus, i, and us ; pinus, i, and us ; so ficus, colus ; so domus follows partly the second and partly the fourth. Penus even follows three ; the second, third, fourth : penus (and penum), i ; penus, oris ; penus, us ; so iugerum has some cases of the third, but probably from the old word iuger. The neuters in ma also have the genitive and ablative in is and ibus. Many neuters have in the genitive um and orum, as Saturnalia Saturnalium, liorum, Bacchanalia, sponsalia ; vas a vessel or instrument, genitive vasis, in the singular follows the third, in the plural the second : vasa, orum, is, a, a, is : where we must remark that the plural is from the obsolete vasum : the sing. vasum occurs, Plaut.

Truc. 1. 1. 33. Words derived from the Greek occasion some distinct difficulties, because they retain their mode of declension : Iesus, u, u, um, u, u, follows none of the Latin declensions. Thus the genitive is often in os ; as genesis geneseos, Æneis Æneidos ; or in us, as echo echus, &c. : which will be considered in their proper place.

III. To facilitate declining, we observe :

1.) That beginners should first learn to decline some English word, with reference to the Latin, before they pass to the latter. As, nom. father : gen. father's : dat. to or for a father : acc. father : voc. father : abl. from, by, a father (noting that the different meanings of the ablative in Latin are often distinguished by prepositions, as a patre, de patre, &c.) Plur. nom. fathers : gen. fathers' : dat. to or for fathers : accus. fathers : voc. fathers : abl. from, by fathers. So also N. mother : G. mother's : D. to or for a mother : A. mother : V. mother : Abl. from, by a mother : Plur. N. mothers : G. mothers' : D. to or for mothers : A. mothers : V. mothers : Abl. from, by mothers. We do not say in the vocative, o father, &c., because o is the translation of the Latin o. We may omit the ablative, and observe that it is used where from, by, &c., precede the noun : it should also be noticed that in English, the dative and ablative, and sometimes the genitive, are expressed by a preposition with the accusative.

2.) The vocative is like the nominative with very few exceptions, such as in the second declension, herus, here.

3.) The dative and ablative plural have always the same termination.

4.) The nom. plur. ends in the 1st dec. in æ, in the 2nd in i, in the rest in s : and in the last three, the nom. and acc. pl. have the same termination.

5.) The genitive plur. always ends in um, viz. 1. arum
2. orum : 3. um : 4. uum : 5. erum.

6.) Of neuters universally, the accusative, whether singular or plural, is the same as the nominative : and the nom. and acc. plural end in a.

Note. It is common to say, that *neuters* have three cases alike : viz. nom. acc. voc., which though correct is unnecessary ; since the vocative has almost always the same termination as the nominative.

7.) View or scheme of the five modes of declension : except that Greek words and neuters are omitted : the nominative singular also does not appear in its various forms.

I.	II.	III.	IV.	V.
SING.				
Nom.				
Gen. æ	ī	ŷs	ūs	eī
Dat. æ	ō	ī	uī	eī
Acc. am	um	em	um	em
Voc. as Nom.	as Nom.	as Nom.	as Nom.	as Nom.
Abl. ā	ō	ě	ū	ē
PLUR.				
Nom. æ	ī	ēs	ūs	ēs
Gen. ārum	ōrum	um	uum	ērum
Dat. īs	īs	ībus	ībus	ēbus
Acc. ās	ōs	ēs	ūs	ēs
Voc. æ	ī	ēs	ūs	ēs
Abl. īs	īs	ībus	ībus	ēbus.

IV. Next follow the five modes of declension separately.

A. The first mode of declension, or first declension, has one Latin termination a, and three Greek, e, as, es.

Singular.

- N. *ǣ*, table, hour.
 G. *æ*, table's, hour's, or of &c.
 D. *æ*, to or for &c.
 A. *am*, table, hour.
 V. as Nom. table, hour.
 Abl. *ā*, from, by &c.

Plural.

- N. *æ*, tables, hours.
 G. *ārum*, tables', hours', or of &c.
 D. *īs*, seldom *ābus*, to or for &c.
 A. *ās*, tables, hours.
 V. as Nom. tables, hours.
 Abl. as Dat. from, by, &c.

Note. In this manner are declined, a) substantives; as *mensa* table, *hora* hour, *aqua* water, *aquila* eagle, *ancilla* maid, *alauda* lark; and plurals, as *cunæ* cradle, *divitiæ* riches. b) Adjectives in *a*, as *longa* long, *magna* great, *pulchra* beautiful, &c. Also together, as *mensa longa*, long table; *aqua alta*, deep water; *hora læta*, pleasant hour; *divitiæ magnæ*, great riches; which the learner may decline together.

Singular.

- N. *ē*, epitome, aloe.
 G. *ēs*, of &c.
 D. *æ*, to or for &c.
 A. *ēn*, epitome, aloe.
 V. as Nom.
 Abl. *ē*, from, by, &c.

Note. The plural follows nouns in *a*. In this way are declined *epitome*, *aloë*, *crambe* cabbage, &c.

Singular.

N. ās, northwind	N. ēs, potentate.
G. æ, of &c.	G. æ, of &c.
D. æ, to or for &c.	D. æ, to or for &c.
A. am, ān, northwind.	A. ēn, potentate.
V. ā, northwind.	V. ē, potentate.
Abl. ā, from, by, &c.	Abl. ē, from, by &c.

Note. The plural is like those in a.—In this way are declined Æneas, Andreas, Bo-reas northwind, &c.

Note. The plural is like those in a.—In this way are declined dynastes potentate, Anchises, &c.

Observations.

1.) Of the nom. sing. : Greek words in es often are terminated, in Latin, in a, as Satrapes Satrapa, Anchises Anchisa, Scythes Scytha ; and are declined in the Latin mode, as V. Anchisā. A. Scipiadam Scipiadēn. This also sometimes happens to words in e ; as syncope syncopa, grammatice grammatica, &c.

2.) Of the gen. sing. we remark : a) As the Greeks always form the gen. of words in ia, ra, in ias and ras, the Latins have sometimes imitated them. Thus the genitive of familia is sometimes familias instead of familiæ : but only when pater, mater, filius, filia precede : as pater familiæ, or familias, father of a family, mater familiæ, or familias : so also filius familiæ, familias ; filia familiæ, familias. Familiæ therefore is as usual after pater, mater, &c. as familias. They say, moreover, when speaking of several, familiarum ; as patres familiarum, Suet. Cal. 20. ; matres familiarum, Pand. 1. 6. 4. So filii familiarum, Sall. Cat. 43. ; filiæ familiarum, Pand. 14. 6. 9. : but patres familias, Cic. Rosc. Am. 15. ; and familiæ, Cæs. B. C. 2. 44. ; matres familias, Cic. Top. 3. Hence it is clear that pater familias is not one, but two words. We find auras for auræ, Virg. Æn. 11. 80. in some editions : terras for terræ, Nævius ap. Pris-

cian. 6. b) Sometimes for *æ* the poets use *āi*, as *aulāi*, *terrāi*, *pictāi*—for *aulæ*, &c., as Virg. *Æn.* 3. 354, *Aulai in medio* : 9. 26, *dives equum, dives pictai vestis et auri* : so *terrai*, Lucr. 1. 213, &c. c) Finally, the *adjectives* *una, sola, tota, ulla, nulla, alia, altera, utra, neutra, alterutra, utraque, utraque, utraque*, as also their masculines have the gen. in *ius*, and dat. in *i* : some pronouns adjective have the same, as *illa, ista*, gen. *illius*, dat. *illi*, &c.

3.) Of the acc. sing. Patronymics in *des* have sometimes *em* for *en* : as *Priamidem* for *Priamiden* : sometimes *am* and *an*, as *Scipiadam, Scipidan*, for *Scipiaden*, where the nom. *Scipida* or *Scipidas* was supposed. But Hebrew words, as *Messias, Tobias, Satanas*, &c. have commonly *am*, though the poets use *an* : sometimes also Greek words in *a*, have *an* for *am*, as *Electran*, Ovid. *Trist.* 2. 395.

4.) Of the voc. and abl. sing. Greek words in *es* have the termination *e* as well as *a*, as *Atride Atrida, Anchise Anchisa* : but here we must suppose the nominatives *Atrida, Anchisa*.

5.) Of the dative and ablative plural. In some words they end in *abus*. This takes place a) always in the two adjectives *duæ, ambæ, duabus, ambabus*—not *duis*, &c. b) sometimes in some substantives of the feminine gender in *a*, as *dea* makes *diis* and *deabus*, *filia filiis* and *filiabus* ; so *mula* : to these may be added *liberta, anima, equa, asina, serva, socia, domina*. Yet these terminations in *abus* are seldom used, and only to distinguish them from the corresponding masculines, *diis* from *deus*, *filiis* from *filius*, &c. as *diis deabusque*, Cicero *Rab. Perd.* 2. to distinguish gods and goddesses, where in fact he could not say *diis diisque* ; so also *filiis et filiabus*. But when the distinction is clear from the context, or from *duabus, ambabus* annexed, the ancients mostly used the termination in *is*, as *ambabus filiis*, not *filiabus*. So Cicero says *duabus animis*, not *animabus*. So Pliny *H. N.* 11. 40., *asinis* (female asses) *manimæ a fetu dolent*. Varro *de R. R.* 3. 16. 7., speaking of the Muses, his *diis Heliconem adtribuerunt homines*. Hence it is plain, that the ancients used the termination *abus*, only in case of necessity : therefore we must not think it correct at all times, and

without consideration, to form the dat. and abl. of *asina*, &c. in *abus*. Yet we find them used without necessity: as *duabus filiabus virginibus*, Liv. 24. 26, where *filiis* would have been clear on account of *duabus*.

6.) Of the gen. plur. Instead of *arum*, *um* is sometimes used: *coelicolum*, Virg. *Æn.* 3. 21.; *Dardanidum*, Ibid. 2. 242. *Note.* *Tyndaridarum* i. e. *filiarum Tyndari*. (gen. fem.) Horat. Sat. 1. 1. 100.

B. The second mode of declension, or second declension, has in the nom. sing. five terminations, *er*, *ir*, *ur*, *us*, *um*; as *puer*, *vir*, *satur* (adj.), *herus*, *ovum*. The termination *ur* only occurs in *satur*; substantives, therefore, have only four terminations. It is probable, that originally there were only two, and that the termination in *r* arose from the rejection of *us*, as *puer* from *puerus* (whence the vocative *puere* often occurs in Plautus), *vir* for *virus*: so in adjectives *miser* for *miserus*, *satur* for *saturus*, &c.

To this declension are assigned Greek words in *os* and *on*; which follow *us* and *um*: *on* therefore is declined like a neuter.

Form of the Second Declension.

<i>Singular.</i>		<i>Plural.</i>	
N.	ēr, īr, ūr, ūs, um, boy, man,	N.	ī, neuter ā.
G.	ī, of, &c. [master, egg, &c.	G.	ōrum.
D.	ō, to or for &c.	D.	īs.
A.	um, boy, &c.	A.	ōs.
V.	as Nom., but <i>us</i> makes ē.	V.	as Nom.
Abl.	as Dat. from, by, &c. .	Abl.	as Dat.

N.B. Thus are declined *puer* boy, *ager* field, *liber* book, *vir* man, *dominus* master, *servus* slave, *ovum* egg, *scamnum* bench, &c. So also adjectives, as *pulcher*, *pulchrum*, beautiful; *niger*,

nigrum, black ; bonus, bonum, good ; malus, malum, bad ; lætus, lætum, &c. So ager bonus, puer pulcher, vir malus, ovum bonum, pulchrum, &c. which the learner may decline together.

Observations : 1.) Words in er, sometimes keep, sometimes reject e before r in the genitive, &c. The few which keep it are, puer (eri), adulter, socer, gener, Liber i. e. Bacchus, Presbyter, Celtiber, and liberi children (erorum) : also some adjectives ; as liber, era, erum, liberi &c. free : prosper, era, erum, gen. eri, prosperous : tener tender, miser miserable, lacer torn, gibber hunch-backed : also compound words in fer and ger, as Lucifer, frugifer, armiger, corniger, &c. The rest reject e ; as ager agri, aper, auster, arbiter, cancer, capar, culter, coluber, faber, liber book, magister, minister, &c. ; and the other adjectives, as pulcher, chra, chrum, gen. chri ; niger, ruber, teter, sacer, æger, ater, &c. As to the retaining or rejecting e, the feminine and neuter follow the genitive, as lacer, lacera, lacerum, gen. laceri, laceræ, laceri : pulcher, pulchra, pulchrum, gen. pulchri, pulchræ, pulchri, &c. *Note*. The single adjective dexter is usual both ways : as dexter, dextera, dexterum, gen. dexteri, dextæræ, dexteri,—and dexter, dextra, dextrum, gen. dextri, dextræ, dextri.

2.) Some proper names in er sometimes end also in us ; as Evander and Evandrus : hence also the voc. Evander and Evandre. The voc. puere instead of puer is often found in Plautus ; as, Asin. 2. 3. 2., 5. 2. 41. ; Merc. 5. 2. 71, &c.

3.) Some adjectives in us and er, have ius in the gen. sing. and i in the dative, and that in all the three genders : viz. unus, solus, ullus, nullus, totus, alius, alter, neuter, uter, with its compounds uterque, utervis, uterlibet, alteruter ; as unus, a, um, gen. unius, dat. uni, &c. : uter, tra, trum, gen. utrius, dat. utri ; uterque, traque, trumque, gen. utriusque, dat. utrique : utervis, utravis, utrumvis, gen. utriusvis, dat. utrivis : so in uterlibet, utercunque, &c., utriuslibet, &c. : so also alteruter, tra, trum, gen. alterutrius (also alterius utrius) dat. alterutri : alius in gen. alius (with long i), for alius, dat. alii. N.B. 1.) The i in ius is always long, except in alterius, where it is always short.

2.) Sometimes the ancients declined these words regularly : G. i, æ, i ; D. o, æ, o. So solæ, alteræ, &c. occur in Nepos.

4.) With respect to neuters it must not be omitted, that they have the accus. and voc. like the nom. in both numbers and in the plural in a. Therefore pelagus, virus, &c. make pelagus, virus, &c. in the accusative.

5.) The voc. is the same as the nom. except that the termination us, when not of the neuter gender, makes e, as dominus, domine. Virgilius therefore should make Virgilie ; but proper names in ius, if substantives, reject e in the voc. as Virgilius, Virgilī ; Georgius, Georgi ; Caius, Cai (dissyllable, not Caj) : so Pompeius, Pompei (trisyllable), &c. If adjectives, they retain e, as Cynthius Cynthie, Delius Delie, &c. Other words in ius, which are not proper names, and adjectives, also retain e ; as tabellarius tabellarie, fluvius fluvie, pius pie, &c. except filius, which has fili ; and genius, geni. A grammarian quoted by Gell. 14. 7. maintains that we must use terti, egregi, modi, voc. from tertius, egregius, modius. So meus mi (contracted for mee) : and deus, voc. deus rarely dee : Plautus also often says puere for puer, from the unusual word puerus. See before, n. 2.

6.) The nom. plur. makes i ; and a in the neuter : yet both the adjectives, ambo, duo, make o, as ambo, ambæ, ambo ; duo, duæ, duo. We have already remarked, that locus makes loci and loca ; sibilus, sibili and sibila ; iocus, ioci and ioca ; carbasus, carbasa ; tartarus, tartara ; from the old neuters, locum, sibilum, iocum, carbasum, tartarum : on the contrary cœlum makes cœli, from cœlus.

7.) The gen. plur. *ōrum* in many words is often contracted into ūm, as deūm, sestertiūm, numūm, modiūm, talentūm, medimnūm, for deorum, sestertiorum, &c. ; so oppidūm, Sulp. in Cic. ep. ad div. 4. 5. factūm, Pacuv. ap. Cic. Or. 46. exitiūm, extūm, prodigiūm, armūm, &c. Pacuv. ibid.

8.) The dat. and ab. plur. from ambo, duo, end in ōbus ; as ambobus, duobus.

9.) The acc. plur. from ambo, duo, makes os and o ; the neuter retains in the accus. the o of the nom. as duo, ambo.

10.) Deus makes in nom. plur. dii and dei ; in dat. and abl. diis and deis : the first is the most usual.

11.) Greek words in os and on, follow us and um : yet they retain one or more cases from the Greek : as Delos, li, lo, lon, le, lo : evangelion, lii, lio, lion, lion, lio. So Androgeos, gei : but Virg. *Æn.* 6. 20. uses Androgeo gen. after the Greek.

12.) Greek names of men in *eus* (monosyllable) from the Greek *εύς*, as Orpheus, Perseus, Theseus, (which are dissyllable,) partly follow the Latin declension, as if they were trisyllable, and partly retain the Greek cases : as Orpheus, gen. Orphei (cont. phi) and Orpheüs ; dat. Orptheo and Orphei (cont. phi) ; acc. Orpheum and Orphea ; voc. Orpheu ; abl. Orptheo ; because this termination *eus*, arises from the Greek *εύς*, gen. *έως*. dat. *ήν*. acc. *α*. Thus Ulysses, Achilles, which are regularly of the third declension, are sometimes declined like the second, as if their nom. ended in *eus* : thus Achilles, Achilli (for Achillei), because of the Greek *Αχιλλεύς* : so Ulysses, Ulyssi, where we must suppose Ulysseus, from the Greek *Οδυσσεύς* : yet this is only occasional with the poets ; for they generally follow the third, as gen. Achillis, Ulyssis.

13.) The voc. sing. Panthu, Virg. *Æn.* 2. 429. from nom. Panthus is peculiar. Yet it is not so, if we are acquainted with the Greek declension : nom. *Πάνθος*, cont. *Πάνθους*, voc. *Πάνθος*, cont. *Πάνθου*. *Note.* We must not reckon with this, the voc. *Œdipu* from *Œdipus*, or *Melampu* from *Melampus* ; since these are after the third declension.

C. The third mode of declension, or third declension, has the following terminations in the nom. sing. a, e, (i), o, c, d, l, n, r, s, t, x. The common form is as follows :

<i>Singular.</i>		<i>Plural.</i>	
N.	father, virtue, song, &c.	N.	ēs, neuter ā or iā.
G.	is, of &c.	G.	um, or ium.
D.	ī, to or for &c.	D.	ibus.
A.	em, sometimes im; and in the neut. like the N.	A.	as N.
V.	as N.	V.	as N.
Abl.	ē, sometimes ī.	Abl.	as D.

Thus are declined, *pater* father, gen. *patris*, dat. *patri*; *mater* mother, gen. *matris*; *virtus* virtue, gen. *virtutis*; *homo* man, gen. *hominis*; *ars* art, gen. *artis*; *avis* bird, gen. *avis*; *nubes* cloud, gen. *nubis*; *sermo* discourse, gen. *sermonis*, &c. : also neuters; as *poema* poem, *matris*; *rete* net, *retis*; *lac* milk, *lactis*; *cervical* pillow, *calis*; *caput* head, *capitis*, &c. So also adjectives in *is*, *e*; as *lenis* *lene*, gen. *lenis*: in *or*, *us*; as *maior* *maius*, greater, gen. *maioris*: in *ns*, as *sapiens*, *entis*; in *ax*, as *capax*, *acis*: and some in *er*, as *acer*, gen. *acris*. We can therefore decline together not only *poema bonum*, *malum*; but *poema maius*, *rete capax*, *homo lenis*, *homo sapiens*, *lac dulce*, *cervical molle*, *nomen sanctum*, *avis parva et velox*, *caput crassum et mirabile*, &c.

Yet some are declined in a peculiar manner, as a) *Iupiter*: G. *Iovis*. D. *Iovi*. A. *Iovem*. V. *Iupiter*. Abl. *Iove*: particularly some Greek words in *is*, *ys*, *o*, *os*, &c. as *genesis*, G. *genesis*, *seos*, *sios*: D. *si*. A. *sin*. V. *sis*. Abl. *si*: *Æneis*, *Æneidos* and *dis*, *di*, *da* and *dem*, &c.: *Erinnys*, *yos*, *yi*, *yn*, *ys*, *y*. *Dido*: G. *dūs*; *o* is retained

in the other cases : so Sappho, &c. Chaos : G. chaus. D. chai. A. chaos, &c. Pan makes Panos, Pani, Pana, &c. Of these we shall speak afterwards.

Since the third declension contains the greatest number of words, which suffer many changes in the different cases, the following remarks will not be un-serviceable.

I.) The genitive, in Latin words, is always in *is*, (in Greek words sometimes in *os* and *us*) : but various letters precede *is*, which cannot always be conjectured. It is therefore useful to attend to the following observations. Words which in the nom. end

in *a*, add thereto *tis* (with *a* short); as *poema*, *poemätis*.

in *e*, change *e* into *is* ; as *réte retis*, *mare maris*, &c.

in *o*, add *nis* (with *o* long); as *sermo sermōnis*, &c. Greek words follow the quantity of the Greek ; as *arrhabo*, *bōnis* ; *draco*, *ōnis* ; *leo*, *ōnis* ; with *o* long : but *pepo*, *ōnis*. Names of nations (*gentilia*) have *o* short, *Macedo*, *ōnis* ; so *Saxo*, *Teuto*, &c. ; except *Laco*, *ōnis*, where *o* is long. Those in *do* and *go*, have *īnis*, with *i* short ; as *hirundo*, *cupido*, *imago*, &c. *īnis* ; also *homo*, *nemo*, *Apollo*, *turbo* (*subst.*) ; except *unedo*, *dōnis* : so also *comedo*, *harpago*, *Turbo* (a fencer in Horace), have *ōnis* with *o* long. *Tendo* makes *tendinis* and *tendōnis* ; *caro*, *carnis* : Greek words in *us*, as *Sappho*, *Clio*, *Dido*, *Clotho*, *Alecto*, *Erato*, *Calypso*, *Echo*, &c. retain *ūs* from the Greek ; as *Sappho*, *phūs*, &c. Yet it is not considered inaccurate to de-

cline them like the Latin ; as Sappho, phonis, phoni, &c. From Anio some derive Aniēnis, and acc. Anienem ; but these come from Anien, since a thing has at times two names.

in c, add is, with the foregoing e long ; as halec, halēcis : except lac, lactis.

in d, add is ; as David, īdis, Bogud, ūdis : these words are foreign ; for no Latin word ends in d.

in l, add is ; as a) in *al*, animal, ālis with a long ; so tribunal, cervical, vectigal, &c. : a is short in Hasdrubal, ālis ; Hannibal, sal : b) in *il* ; as vigil, vigīlis, with i short, pugil, &c. : c) in *ol* ; as sol, sōlis : d) in *ul* ; as consul, sūlis : so præsul, exsul : but those in *el*, add lis ; as fel, fellis ; mel, mellis : yet foreign words add only is ; as Daniel, elis.

in an, add is ; as Pæan, ānis ; Titan ; Pan, Panos.

in en, add is ; as ren, splen, lien, attagen, lichen, Siren, Trœzen, with e long : hymen with e short. The rest, as lumen, nomen, crimen, pecten, &c. change e into i short ; as lumīnis, &c.

in in, add is ; as delphin, īnis, (long).

in on, are Greek words, and add 1.) only is, the o being long or short according to the Greek ; long in agon, Babylon, Conon, Corydon, Damon, Deucalion, Solon, Lacon, (or Laco), Colophon, Helicon, &c. : short in Canon, Pepon, Dæmon, icon, sindon, Strymon, Amazon, Lacedæmon, Actæon, &c. In Orion it is sometimes long, at others short. 2.) Or they add the syllable tis, as Xenophon, Gen. Xenophontis : so Charon, Acheron, Horizon, Phaethon, Laomedon, Chamæleon, Phlegethon, &c.

in yn, add is ; as Phorcyn, cȳnis.

in ar, add is, with ā long ; as calcar, for calcare ; so cochlear, specular, torcular, and similar neuters : with ǣ short ; as Cæsar, lar, nectar, iubar, par, Arar, Hamilcar, &c. Far farris, hepar hepätis.

in er, add is, with ē long ; as ver, and Greek words with η, as character, crater, &c. : with ĕ short in Latin words ; as cadaver and other neuters ; also mulier, agger, æther, aer, carcer, &c. Some reject e ; as imber, imbris ; especially those in ter ; as lenter, pater, mater, frater, venter, uter (subst.) &c. : also adjectives ; as acer, alacer, pedester, volucer, &c. whence e is also rejected in the feminine and neuter. To these belong names of months ; as October, Octobris, &c. which are adjectives. But iter (journey) has itinēris, from the obsolete itiner. Iupiter is entirely anomalous ; it has Iovis, from the obsolete nom. Iovis, Dat. Iovi, &c.

in ir and yr, add is ; as Gadir, martyr, with penult. short.

in or, add is, with o long ; as amor, honor, decor, and other Latin masculines ; also soror, uxor &c. : with o short ; as arbor, marmor, æquor, memor ; and Greek verbals and names of men ; as rhetor, Castor, Hector ; with the compounds of corpus—bicorpor, tricorpor &c. Cor has cordis. From ador apparently comes adōris, and from adus, adōris, as decor, decōris, decus decōris : yet adus is not used.

in ur, add is with u short ; as turtur, turtūris ; so vultur, furfur, fulgur, guttur, murmur, sulphur : fur furis, has u long. Several change u into o short ; as ebur, ebōris, robur, robōris, femur, iecur : yet iecur

has also *iecinōris*, from the obsolete *iecinus* ; and *iocinoris* also is used.

in *as*, change *as* 1.) into *ātis* with a long ; as *ætas*, *bonitas* ; and all names of qualities and virtues in *as* ; as *brevitas*, *castitas*, &c., also *Abbas* : 2.) into *ätis* with a short ; as *anas*, *autocreas*, *erysipelas* : 3.) into *antis*, when they are Greek masculines ; as *Atlas*, *Acragas*, *elephas*, *gigas*, *adamas*, *Pallas* (a Grecian prince), &c. 4.) into *ädis* with a short, in Greek feminines ; as *Pallas* (goddess of wisdom), *decas*, *lampas*, *Ilias*, *Troas* : as makes *assis* ; *mas*, *maris* ; *vas* (instrument), *vasis* ; *vas* (bail), *vadis*.

in *es*, change *es* 1.) into *is* ; as *nubes*, *vulpes*, *sedes*, *fames*, *verres*, *acinaces*, *palumbes*, *torques* &c. : 2.) into *ētis* with *e* long ; as *quies*, *magnes*, *tapes*, *lebes*, *locuples* : to these belong Greek proper names in *es*, which have *is* and *etis* in the gen. ; as *Chrémes*, *mis* and *metis*, *Dares*, *Hermes*, *Manes*, *Thales*, *Eutyches*, &c. : 3.) into *ëtis* with *e* short ; as *abies*, *aries*, *paries*, *interpretes*, *seges*, *teges*, *hebes*, &c. : 4.) into *ēdis* with *e* long ; as *heres*, *merces* : 5.) into *ēdis* with *e* short ; as *pes* *pedis*, with its compounds *bipes*, *quadrupes*, *compes*, &c. : 6.) into *ëris* with *e* short ; as *Ceres*, *Cereris* ; *impubes* has *impubis*, but *impueres* comes from *impuer* : 7.) into *ïdis* with *i* short ; as *obses* and other compounds from *sedeo* ; as *præses*, *deses*, *reses* : 8.) into *ītis* with *i* short ; as *ales*, *antistes*, *comes*, *eques*, *fomes*, *gurgis*, *miles*, *palmes*, *satelles*, *cespes*, *limes*, *trames* ; and the adjectives *dives*, *superstes*. Bes *bessis*, *æs æris*, *præs prædis*.

in *is*, when they are Latin words, retain 1.) either *is* in the gen. ; as *avis*, *cassis* (hunting-net), *panis*, *pis-*

cis, and innumerable others : to which belong adjectives ; as fortis, levis, &c. : 2.) or change is into *idis* with *i* short ; as lapis, cassis (helmet), cuspis : or into *itis* with *i* long ; as lis, dis rich (also Dis, Pluto), Samnis, whence *plur.* Samnites (a people of Italy), Quiris, whence Quirites (Romans). Others have instead *ëris* with *e* short ; as cinis, cinëris ; so cucumis, pulvis, vomis, from the old nom. in *er*, ciner, cucumer, pulver, vomer. Others have *inis* with *i* short ; as pollis, sanguis, from the old nom. pollen, sanguen ; but the compound *exsanguis*, gen. *exsanguis*. *Glis* makes *gliris*. But if they be Greek words, they retain 1.) with the Latin *is*, the Greek *eos* and *ios* ; as poesis, genesis, hæresis, metropolis, ellipsis, emphasis, apocalypsis, phrasis, syntaxis, metamorphosis, Charybdis, Neapolis, &c. All these have *is*, *ios*, *eos*, though the last is most common : 2.) or have *idis* and *idos* with *i* short ; as Æneis, gen. *eidis* or *eidos* : so aspis, iris, iaspis, pyxis, tyrannis, &c. : so also most proper names, patronymics, and gentilia in the feminine ; as Paris, Phalaris, Eris, Artemis, Thetis, Nereis, &c. : but Tigris, is and *idis* : Tiberis makes Tiberis, but Tibris or Thybris (Tybris) has *idis* : 3.) *inis* with *i* long ; as Salamis or Salamin, Delphis or Delphin, Eleusis or Eleusin : but these genitives come from the termination in *in* ; as Salamin, *inis* : 4.) *entis* ; as Simois, oentis ; Opois, oentis, contr. Opuntis.

in *ys*, are Greek words, and change *ys* 1.) into *yos* with *y* short ; as Erinnyes, Chelys, Tethys, &c. ; Cotys, Cotyis (Tac. An. 2. 67.) : 2.) into *ýdis* and *ýdos* with *y* short ; as chlamys, pelamys : 3.) into *ýnis* with *y* long ; as Phorcys, Phorcyn : yet this is rather the genitive of the latter.

in os, change os 1.) into ōris with o long ; as os (mouth) oris, flos, glos, mos : 2.) into ōris with o short ; as arbos, arboris, which however belongs to arbor : 3.) into ōdis with o long ; as custos, custodis : 4.) into ōtis with o long ; as sacerdos, nepos, cos, dos, with some Greek words, as monoceros, rhinoceros, on account of the Greek o long : 5.) into ōtis with o short ; as compos, impos : 6.) into ōis with o long ; as heros herois, Eos, Tros, thos, Minos : 7.) into us, when Greek neuters in os ; as chaos, gen. chaus, &c. : os (bone) ossis, exos exossis. Bos makes bövis with o short.

in aus, change s into dis ; as fraus, laus, &c.

in us, change us 1.) into ěris with e short ; as fœdus, and other neuters, acus (chaff), genus, gibbus, munus, olus, onus, opus, latus, pondus, rudus, scelus, sidus, vellus, ulcus, vulnus, the unusual word viscus, whence the pl. viscera, and the adjective vetus. Pignus also sometimes has pigneris for pignoris ; and from tempus, temperis was formerly used for temporis, whence temperi. 2.) into ōris with o short ; as corpus and other neuters, decus, dedecus, facinus, fenus, frigus, litus, nemus, pecus, pectus, penus, pignus, sterus, tempus, tergus, &c. also lepus. But comparative adjectives have o long ; as maius, doctius. The antients also said pignus pigneris for pignoris, and tempus temperis for temporis, whence temperi : 3.) into uis ; as grus, sus : 4.) into ūdis with u long ; as incus, palus, subscus. Pecus pecudis has u short. 5.) into ūris with u long ; as ius, tellus, mus, crus, pus, thus, rus : 6.) into ūtis with u long ; as salus, virtus, iuventus, senectus, servitus. Intercus has ūtis with u

short. 7.) Some Greek names of cities in us have after the Greek (*οἰστρος*, contr. *οὔτρος*) untis ; as Trapezus untis, so Pessinus, Amathus, Hierichus (for Hiericho), Emmaus, &c. 8.) Compounds from *ποῦς*, gen. *ποδός*, imitate this termination and have ōdis with o short ; as tripus tripodis ; so Antipus, whence Antipodes. Œdipus, Polypus, have odis and also i after the second declension.

in bs, change bs into bis, and make the preceding syllable short ; as Arabs, Arābis ; so trabs, scrobs, chalybs. Those in ebs, change e into i short ; as cœlebs, cœlibis. Plebs makes plēbis with e long.

in ls, change s into tis ; as puls, pultis.

in ms, put i before s ; as hyems, hyemis, with a short penult.

in ns, change s into dis ; as frons (leaf), lens (nit in the hair), glans with inglans, nefrens, libripens from pendo : or into tis ; as frons (forehead), lens lentis. So also adjectives and participles ; as sapiens, amans, &c. Yet iens from eo with its compounds, makes euntis ; as abiens abeuntis, except ambiens ambientis.

in ps, insert i before s, and make the pen. short ; as Æthiops, Æthiōpis. It is however long in the compounds of *ἄψ* ; as Cyclops, hydrops. Stirps stirpis, gryps grȳphis with y long, Cinyps, Cinyphis with y short. Those in eps have ipis short ; as princeps, adeps, manceps, forceps, and the adjective particeps : except auceps aucupis : those which come from caput have ipitis (short) ; as anceps, ancipitis ; so præceps, biceps, triceps : seps a rare word has sepis.

in rs, change s into tis ; as ars, pars, Mars. Com-

pounds from *cor* keep the gen. *dis* ; as *concors*, *disconcors*, *misericors*, *vecors*.

in *ut*, change *ut* into *itis*, with short penult. ; as *caput* with its compounds, *occiput*, *sinciput*.

in *x*, mostly change *x* into *cis* or *gis*, in which much depends on the etymology : viz.

In *ax*, have 1.) *ācis* with a long ; as *fornax*, *pax*, *thorax*, *Aiax*. So also *Syphax*. Yet *Syphacem* is found with short penult. Claud. Gild. 90 : on which account some there prefer *Annibalem*. Some foreign words have *ācis* with a short ; as *styrax*, *climax*, *Abax*, &c. 2.) *actis* ; as *Hylax*, and compounds from *ἀναξ*, *Astyanax*, *Demonax*, *Hipponax*, &c.

in *ex*, have 1.) *īcis* short ; as *cimex*, *obex* (from *obicio*), *pumex*, *vertex*, *ilex*, *frutex*, *cortex*, *apex*, *imbrex*, *latex*, *forfex*, and those in *dex*, *lex*, *plex*, *fex* (from *facio*), *rex* ; as *codex*, *index*, *vindex*, *iudex*, *pollex*, *pellex* (from *pellicio*), *duplex*, *triplex*, &c. *artifex*, *pontifex*, *carnifex*, *carex*, &c. Yet *rex* and *lex* with their compounds have *ēgis* long ; as *rex rēgis*, *lex lēgis*. *Aquilex* has *aquilēgis*, with *e* short ; so *grex gregis*, *supellex supellectilis* ; *vibex īcis* (long) perhaps from *vibix*. 2.) *ēcis* with *e* short ; as *nex*, *foenisex*, *resex* (from *seco*) : *vervex vervēcis* long : so *fex*, and *halex* from *halec*. *Remex remigis*, *senex senis*, though formerly *senecis*, as acc. *senecem*, Plaut. Mil. 3. 1. 54.;

in *ix*, have 1.) *īcis* long ; as *radix*, *cornix*, *cervix*, *lodix*, *phoenix*, *perdix* : all verbals in *trix*, and adjectives in *ix* ; as *ultrix*, *nutrix*, *obstetrix*, *felix*, &c. 2.) *īcis* short ; as *calix*, *pix*, *filix*, *fornix*, *hystrix*, *natrix*, *salix*, *varix*, *coxendix*, *cilix*. To these some add ap-

pendix; but there is no place in verse, which determines whether its penult. be long or short. *Mastix* (whip) has *īgis* (long) with its compounds. *Nix* *nīvis* (short), *strix* *strīgis*.

in *ox*, have 1.) *ōcis* with *o* long; as *vox*, *ferox*, *velox*, *atrox*, &c. 2.) *ōcis* with *o* short; as *Cappadox*, *præcox*. *Nox* *noctis*; so *pernox*. *Allobrox* *brōgis* (short).

in *ux*, have 1.) *ūcis* with *u* short; as *crux* *crucis*, *trux*, *nux*, *dux* with its compounds, as *tradux*, *redux*. Two have *u* long, *lux* and *Pollux*. 2.) *ūgis* with *u* short; as *coniux*: yet *frugis* from the obsolete *frux* is long. *Faux* (unused) *faucis*.

in *yx*, make 1.) *ȳcis* with *y* long; *bombyx*, *Ceyx*, *sandyx*: the rest are short; as *calyx*, *Eryx*, *Naryx*, &c. Sometimes *Bebryx* makes the penult. of the gen. long. 2.) *ȳgis* short; as *coccyx*, *Phryx*, *Styx*, *Iapyx*, &c. 3.) *ȳchis* or *ȳchos* short; as *Onyx*, *Sardōnyx*.

in *lx*, *nx*, *rx*, change *x* into *cis*; as *calx*, *falx*, *lanx*, *arx*, *merx*. The rest have *gis*, as *Phalanx* *angis*, *Sphinx* *gis*.

II.) The dative sing. ends in *i*. Yet Greek words in *o*, as *Echo*, *Sappho*, *Clio*, *Clotho*, when declined after the Greek form, retain the Greek dative in *o*, being then indeclinable, except the genitive *us*. Sometimes we meet with the dative in *e* like the ablative; as, *morte datus*, for *morti*, *Varr. ap. Gell. 1. 24*.

III.) The accusative sing. with the exception of neuters ends in *em*; as *patrem*, *avem*, &c. Yet some Latin words in *is*, which do not increase in the genitive, have *im*, and some Greek words have *im*, *in*, *a*, *o*.

1.) The following are always in *im*; *vis*, *tussis*, *sitis*, *pelvis*,

buris, securis, cannabis, amussis : and proper names and Greek nouns ; as Albis, Tiberis, Arar or Araris, Syrtis, Charybdis ; Tigris (river or wild beast) has tigrim and tigridem, because the genitive is Tigris Tigridis. Cucumis, gen. mis, in Pliny makes acc. mim, for cucumerem, and præsepis (for præsepe) præsepim in Plautus. The following have im more often than em ; puppis, restis, turris : but navis, clavis, febris, aqualis, strigilis, sementis, have em rather than im. From securis some editions have securem, Virg. *Æn.* 11. 656. So Heyne, which is the reading of Priscian.

2.) Greek words a) in is, which make in the genitive eos or ios, retain the Greek accusative in ; as Charybdis, Persepolis, Genesis, Apocalypsis, Emphasis, Mephitis, magudaris or magydaris. Yet the Latins sometimes change it to im ; as Charybdin and Charybdim. Greek words in is which in the genitive have dos or dis, retain, it is true, the Greek terminations in and a, but often end, like the Latin, in im and dem ; as Paris, Parin, Parida, Pärin, Paridem : so also Alexis, Daphnis, Eris, Iris, Adonis, Phalaris, Isis. But some such words have only da and dem ; as tyrannis, Æneis, Nereis, Amaryllis. b) in ys, gen. yos, retain yn, but the Latins use also ym ; as Tethys, Tethyn and Tethym : so Halys, Erinnyes. Chlamys makes dos in the gen. and da and dem in the acc. c) Greek feminines in o, in the accus. have o likewise ; as Sappho, acc. Sappho : so also Dido, Aleto, Echo, Calypso, &c. : unless they be declined in the Latin mode, as Dido, onis, onem. d) Other Greek words, particularly proper names, have a in the acc. besides the Latin em, especially in the poets ; as aer aerem and aera, æther, rhetor, Hector, Agamemnon, Lacedæmon, &c. Pan makes only Pana ; and Pæan, a oftener than em. e) Demosthenes and Ganymedes have beside the termination em, particularly in the poets, the Greek ea ; Demosthenem and Demosthenea ; Chremes, em, eta, etem ; Dares, en, eta, etem.

IV.) The vocative is like the nominative ; as Pallas (name of a goddess), vocat. Pallas. But many Greek words, particularly proper names, reject s ; 1.) in as,

antis; *e. g.* Pallas (a Grecian chief), Pallantis, voc. Palla: so Atlas. 2.) in is; as Daphnis Daphni: so Amaryllis, Paris, Mœris, Simois, Nereis, &c. 3.) Tethys Tethy, Melampus Melampu. Note. From some nouns in es, come es and e; as Socrates and Socrate, Chremes Chreme, Laches Lache. We must here remark, that e is formed after the first declension, which also has es in the nominative. We must consider the same of Achille, Ulysse, unless we suppose that they are from the Greek vocat. in eu, rejecting u.

V.) The ablative in most words ends in e: in some, like the dative in i: in others, both in e and i: viz.

a) The following make only i: 1.) neuters in e, al, ar; as mare, vectigal, calcar; except far, baccar, iubar, hepar, nectar, which make e: yet we find mare for mari: Ovid. Trist. 5. 2. 20.: Pont. 4. 46.: Ibis 198.: Lucret. 1. 162.: Pand. 1. 8. 5.; 41. 1. 58. edit. Torrent.: Varr. ap. Char. 1. 2.) Words in is which do not increase in the genitive, and have im or in in the accusative; as tussis, vis, pelvis, genesis; so canalis, mugilis, strigilis, &c.: Araris has Arare. Those which increase, make e; as Paris, idis, idi, im, in, ida; abl. ide: so Iris, Eris, &c. There are exceptions; as Elis, abl. Elide, Cic. Nat. Deor. 3. 23: Cæs. B. C. 3. 105: Eli, Cic. ad Div. 13. 26: Accus. Elin, Liv. 38. 32. 3.) adjectives in is and er, as fortis forti, acer acri: so gentile nouns, and names of months; as Atheniensis, November, Aprilis, &c. Also substantives in is, which are properly adjectives and do not increase; as natalis (birthday), familiaris, popularis (countryman), rivalis, bipennis, triremis, quadriremis, ædilis, sodalis, contubernalis, generally have i: yet we sometimes find natale, familiare, &c.: but adfinis generally, rudis (a sort of staff), volucris (subst.) always make e: and proper names in is, which are formed like adjectives; as Martialis, Iuvenalis, &c.

b) the following have e and i: 1.) adjectives of one termination; as felix, degener, &c.; thus ultrix, victrix, when used ad-

jectively : participles in *ns* used for adjectives ; as *amans* : but adjectives in *ns*, and participles in *ns* when used actually as participles, have rather *e* ; and if the participles are used in the *abl.* absolute, as *imperante Augusto*, they always make *e*. *Memor*, *vigil*, *artifex*, adjectively end in *i* ; but *pauper*, *hospes*, *sospes*, *senex*, *compos*, *impos*, *bicorpor*, *tricorpor*, *bipes*, *tripes*,—to which some add *inops*, *cicur*,—make only *e*. But *impuber* comes from *impuver*, not *impuvis*, and *pubere* from *puver*. 2.) comparatives, as *doctior*, *doctius*, *ore* and *ori* : an ablative from *plus* scarcely occurs, yet *Charis. 2.* gives *plure. abl.* *Lucil. Plaut. Cic.* 3.) words which in the *accus.* have *em* and *im* ; as *navis*, *ve* and *vi*. 4.) the substantives *amnis*, *anguis*, *avis*, *civis*, *cannabis*, *classis*, *collis*, *finis*, *fustis*, *ignis*, *imber*, *occiput*, *orbis*, *ovis*, *pars*, *postis*, *rus*, *supellex*, *tridens*, *vectis*, *unguis* : yet *e* is more usual. We find *Lacedæmoni*, *Nep. præf.* : *Carthagini*, *Liv. 28. 26.* for *Lacedæmone*, *Carthagine* : perhaps others may occur.

Note. Greek words in *is* and *ys*, which in the genitive have a vowel before *os*, reject only *s* ; as *genesis*, *eos*, *genesi*, *Erinnyes*, *yos*, *Erinny*, &c. Greek feminines in *o* long, as *Dido*, *Sappho*, *Clio*, &c., and neuters in *os*, as *chaos*, *melos*, &c., have *o*, as *Dido*, *chao*, &c.

VI.) The nominative plural ends in *es* : but neuters make *a*, and when the *abl. sing.* ends in *i*, *ia* ; as *mare mari maria*. Adjectives of the neuter gender have *ia*, if the *abl. sing.* end in *i*, or *e* and *i* ; as *lenis leni*, *lenia* ; *felix*, *felice* and *felici*, *felicia*. But comparatives, compounds of *corpus*, and the word *vetus* have only *a* ; as *doctior doctius*, *doctiora* ; *vetus vetera*, &c.

VII.) The genitive plural commonly makes *um* : it should properly make *ium* : but *i* is generally rejected, particularly in long words, to accelerate the pronunciation : yet many retain *ium* ; as

1.) those which in the *abl. sing.* have *i*, or *e* and *i* ; as *reti ium*, *felice* and *felici*, *ium*. Yet these have *um* ; 1.) *mugilis*

and strigilis : 2.) comparatives, except plurium complurium : 3.) the following adjectives of one termination ; celer, dives, pauper, vigil, degener, uber, memor, immemor, supplex, bipes, tripes, quadrupes, compos, impos, bicorpor, tricorpor, vetus, inops, senex, anceps, præceps, particeps ; compounds of color, as concolor, &c. and sometimes locuples : 4.) words in fex ; as pontifex, artifex, carnifex, opifex. Note. marum for marium from mare, Næv. ap. Prisc. 7.

2.) words which do not increase in the genitive sing. ; as nubes, avis, fortis. Yet some of them are contracted by the poets into um. Canis, panis, iuvenis, vates, pater, mater, frater, accipiter, senex, have always um : apis and volucris generally make um.

3.) monosyllables ; as as, mas, vas, lis, glis, os (ossis), cos, dos, mus, faux, cor, par, arx, pars, mons, pons, dens, &c. Except flos, fur, pes, ren, splen, laus (yet laudium, Sidon. Carm. 23. 31.), fraus (fraudium, Cic. Off. 3. 18. ext. Ed. Græv. Ernest. Heusinger.), crus, grus, frux (gen. frugum), nux, sus, præ, mos, lynx, gryps, sphinx, rex, grex, lex, strix, vox, dux, bos (boum), trux, Phryx, Thrax. The genitives of os (oris), æs, crux, thus, fax, fæx, nex, fel, mel, pax, pix, lux, glos, sol, pus, ros, rus, and plebs, can scarcely be met with. Yet we find plebium, Prud. Peristeph. 14. de Romano 709 : crucium twice, Tertull. Apol. 16. Ed. Pamel., where others read crucum. Charisius says that fax makes facum, fæx fæcum : Pliny apud Charis. 1. doubts whether lux makes lucum or lucium.

4.) Polysyllables in as, ns, rs make ium and um ; as æstas, facultas, civitas, sapiens, bidens, parens, serpens, Arpinas, nostras. Yet the termination in um is more usual ; as cohortum, civitatum. To these belong the plurals Quirites, Samnites ; also fornax, palus, radix : yet um is more common.

5.) neuter plurals in ia ; as mœnia, sponsalia, Bacchanalia : also others ; as vires, tres, sales (which rather belongs to monosyllables) have ium. Some have um ; as ambages, opes, cœ-

lites, procures, primores, Luceres, lemures, Celeres (the body-guard of Romulus). Penates has both ium and um.

Note. 1.) Some neuters form the genitive two ways, in ium and in orum after the second declension; as poëmatum poëmatorum from poëma: Bacchanalium liorum; Saturnalia, Floralia, Feralia, &c.: sponsalia, vectigalia have also orum apud Sueton.

2.) Greek words at times retain their proper ending; as epigrammaton for epigrammatum, from epigramma: particularly in eon; as metamorphoseon, hæreseon, &c. for ium.

VIII. The dative and ablative have ibus. But

1.) bos has bobus and bubus for bovis, by contraction; sus, subus for suis.

2.) Greek neuters in ma have ibus and also is after the second declension; as poëma, poëmatibus, poëmatis, which latter must come from the obsolete poëmatum, whence in the genitive poëmatorum. So hypomnema, ænigma, diploma, aroma, dogma, emblema, schema, strategema, thema, &c. have ibus and is. Sometimes the ancients prefer the Greek form poëmasi, epigrammasi. This also is common in other words; as dryasin, hamadryasin for dryadibus in Propertius.

IX. The accusative plural is the same as the nominative, in es, and neut. a. In the poets we often find eis, and is for es, montes, monteis, montis; omnes, omneis, omnis, &c. Greek words retain their accusative in as; as heroas, Hectoras, Æthiopas, crateras, Dryadas, &c. for heroes &c.

D. The fourth mode of declension, or fourth declension, has two terminations, us and u: u is of the neuter gender.

<i>Singular.</i>	<i>Plural.</i>
N. ūs, fruit, needle.	N. ūs.
G. ūs, of fruit, &c.	G. uum.
D. uī, to &c.	D. ūbus or ūbus.
A. um.	A. as N.
V. as Nom.	V. as N.
Abl. ū.	Abl. as D.

Thus are declined casus fall chance, fructus fruit, acus needle, &c. We may therefore decline together casus durus hard lot, fructus dulcis, fructus acerbus, acus parva, longa, longior.

<i>Singular.</i>	<i>Plural.</i>
N. ū, horn, &c.	N. uă.
G. ū.	G. uum.
D. ū.	D. ūbus or ūbus.
A. ū.	A. as N.
V. ū.	V. as N.
Abl. ū.	Abl. as D.

Thus are declined cornu horn, veru spit, gelu cold: therefore with adjectives, cornu longum, longius; veru acutum, acutius, gelu mirabile, &c.

Observations.

1.) The fourth declension throughout is merely a contraction of the third: as fructus; G. fructuis fructus; D. fructui fructu; A. fructuem fructum; V. fructus; Abl. fructue fructu. Plur. N. fructues fructus; G. fructuum (the contraction in um is rare); D. fructibus; A. fructues fructus; V. fructues fructus; A. fructibus. Hence us is long in all the contracted cases. The dative in u often occurs, especially in Cæsar, equitatu, &c. The gen. anuis is found Ter. Heaut. 2. 3. 46.

2.) Many peculiarities are found; as,

a) the genitive in i, nihil ornati, nihil tumulti; so senati,

&c.; for *ornatus*, *tumultus*, *senatus*, which should be noticed but not imitated. Probably many of these words have been formed after the second declension; as many also are declined both ways: thus *laurus*, *ficus*, *pinus*; gen. *us* and *i*: *domus* must be particularly noticed, which partly follows the second, partly the fourth declension: N. *domus*; G. *domus*, and *domi*, as an adverb, at home; D. *domui domo*; A. *domum*; V. *domus*; Ab. *domo*. (*domu*, Plaut. Mil. 2. 1. 48.) Plur. N. *domus*; G. *domuum domorum*; D. *domibus*; A. *domus*, *domos*; Ab. *domibus*. It should be particularly noticed that *domi* is used adverbially in answer to the question *Where?* as, *sum domi*, I am at home: but *domus* is the proper genitive, and governed by another substantive in answer to the question *Whose?* as, *possessor domus*, *sum cupidus domus*: where *domi* could not be used. Yet *doni* for *domus* occurs Terent. Eun. 4. 7. 45. *domi foeique fac ut memineris*: Plaut. Trin. 4. 3. 20. *commeminit domi*.

b) Some words in *u* are sometimes found in *us* and *um*; as *cornu cornus cornum*; *tonitru tonitrus tonitruum*. Yet we find neither nom. nor acc. from *tonitru*; therefore the other cases may as well be referred to *tonitrus* and *tonitruum*.

c) The dative and ablat. are mostly in *ibus*. Some words, however, especially in *cus* and *tus*, have *ubus*; as *arcus*, *acus*, *partus*, *quercus*, *ficus*, *lacus*, *artus*, *tribus*, *specus*, *veru*. Vossius questions whether there be examples of *acubus*, *ficubus*, *quercubus*; but we have *acubus*, Cels. 7. 16. *Portus*, *questus*, *genu*, have *ibus* and *ubus*: we also find *veribus*. The whole difference rests on pronunciation; as *decimus*, *decumus*; of which above.

Note.—*Iesus* does not belong to this declension, though it may seem so: it is after the Greek *Ἰησοῦς*, *ōū*, *ōū*, *ōū*, *ōū*. *Iesus*, *u*, *u*, *um*, *u*, *u*.

E. The fifth mode of declension, or fifth declension, has only one termination, *es*; gen. *ei*.

<i>Singular.</i>	<i>Plural.</i>
N. ēs, thing, hope, day.	N. ēs.
G. eī, of &c.	G. ērum.
D. eī, to &c.	D. ēbus.
A. em.	A. as N.
V. as N.	V. as N.
Abl. ē.	Abl. as D.

Note. Thus are declined *res* thing, *spes* hope, *dies* day : and therefore together *res læta*, *tristis* ; *spes magna*, *maior* ; *dies lætus*, *lætior*, *felix*, &c.

Observations.

1.) The gen. and dat. have *eī* with *e* long, when a vowel precedes ; as *dies*, *diēi* : but if a consonant precede, *e* is short ; as *fides*, *fidēi*, &c. It is sometimes long ; as *fidēi*, *Lucret.* 6. 103. *Enn.* ap. *Cic.* *Senec.* 1. *rēi*, *Lucret.* 1. 689. ; 2. 111. ; 6. 918. : whence some write *reii*. *Note.* The ancients sometimes omit *i*, and the gen. and dat. end like the ablat. in *e* ; as genit. *Virg. Georg.* 1. 208., *Libra die somnique pares ubi fecerit horas*, i. e. *diei*. *Sallus.* *Iug.* 52. *die vesper* : *fide* for *fidei*, gen. *Ovid. Met.* 8. 341. ; 6. 506. ; 7. 728, 757. : dat. *Hor. Sat.* 1. 395., *prodiderit commissa fide*, for *fidei* : *die* for *diei*, dat. *Plaut. Amph.* 1. 1. 120. We also find *ii* for *eī* ; as *pernicii*, gen. *Cic. Rosc. Amer.* 45. *pernicii causa*, for *perniciēi*, &c. and in dat. *Nep. Thrasyb.* 2 edit. *Staveren. quæ quidem res et illis contemnētibz pernicii fuit* : where some other edit. have *perniciēi*. *S. Gell.* 9. 14.

2.) The ancients declined some words after the fifth, which afterwards were assigned exclusively to the third : as *fames*, G. *famei* : *plebes*, *plebei*, which sometimes occurs in *Livy* ; as *tribunus plebei*. Thence *fame* is used as a genitive for *famei* or *famis* ; *plebi* for *plebei* ; as *tribunus plebi*.

8.) Most words of this declension are defective in the plural, except *acies*, *facies*, *dies*, *res*, *spes*, *species*, *superficies* : *progenies* also occurs in the plural, *Senec. ad Polyb.* 30. Even

of these plurals the genitive and dative seldom occur. Cicero condemns *specierum*, *speciebus*, Topic 7. and prefers *partium partibus*, or *formarum formis*. Cato ap. Prisc. 7. has *facierum*. *Spebus* is found, Sulpic. Sever. Dial. 3. 10.: Sidon. Ep. 1. 9.: Paulin. Nol. Carm. 18. Nat. 6. S. Felic. 243.: *superficiebus* Pandect. 43. tit. 18. in the superscription.

SECTION 2.

Of Nouns Adjective.

Nouns adjective generally denote the quality,—as *bonus*; the time, as *hesternus*; the place or country, as *Romanus*; or the number, as *tres*, *multi*,—of the substantive to which they are adjoined: and herein are distinguished from Pronouns adjective, as *hic*, *meus*, &c. and participles adjective, as *amans*, *amatus*.

Since nouns adjective, or shortly, adjectives, in all respects follow their substantives, having the same case, number, and gender, we have less occasion to enlarge upon them, but it will be sufficient to refer to the former. We shall treat them in three respects,—Termination, Signification, and Comparison.

A. The termination of the *nom.* Since adjectives agree in gender with their substantives, they must naturally include in themselves the three grammatical genders. They should therefore properly have three distinct terminations in each case, from which we might determine the grammatical gender of their substantives. This is mostly the case: but some have only two, some only one termination, under which all the three genders are included. We remark,

- 1.) Adjectives of three terminations are of two kinds :
a) *er*, *a*, *um*; *us*, *a*, *um*: of which the first and third

follow the second declension; whilst the middle follows the first. b) *er, is, e*, which throughout follow the third.

1.) *er, a, um; us, a, um*: as *niger, nigra, nigrum*; G. *nigri, nigræ, nigri*; D. *nigro, &c.*: *bonus, bona, bonum*; G. *boni, bonæ, boni*; D. *bono, bonæ, &c.* The terminations *er* and *us* are declined like *liber* (book) and *dominus*; *a*, like *mensa*; *um*, like *ovum*. The learner has only to decline *liber, mensa, ovum*, or *dominus, mensa, ovum* together, in order to decline these adjectives: like *niger, nigra, nigrum*, are *miser, ater, pulcher, &c.*; also *satur, satura, saturum*: like *bonus, a, um*, are *malus, altus, longus, &c.* and all superlatives. Yet here we remark some peculiarities.

a) *Alius* in the neuter makes *ud* for *um*.

b) The following make in the gen. *ius*, and in the dat. *i*, through all genders. *Unus, solus, totus, ullus, nullus, alius*, neuter, *alter, uter*, and their compounds *alteruter, uterque, utervis, uterlibet, utercunque*, where *que, vis, libet, cunque* are appended: as *unus, a, um*; G. *unius*; D. *uni*; A. regular: *uter, utra, um*; G. *utrius*; D. *utri*; A. regular: *uterque, traque, trumque*; G. *utriusque*; D. *utrique*: *utervis, travis, trumvis*; G. *utervis*; D. *utrivis*: *uterlibet, tralibet, trumlibet*; G. *utervislibet, &c.*: so *utercunque*; G. *utervisquique, &c.*: *alteruter, alterutra, alterutrum*; G. *alterutris, or alterius utris*; D. *alterutri*; Abl. *alterutro*: but we find *altera utra*, Liv. 28. 41. In the same way is declined *alteruterque*; as *alterutraque*, abl. Plin. H. N. 20. 7. The *i* in *ius* is long except in *alterius*, where it is always short: *alius*, gen. for *aliius*. Varieties however occur in ancient writers: *solæ, alteræ, &c.* for *solī, alterī*: as Nep. Eum. 1. *alteræ equitum alæ*. Cæs. B. G. 5. 27., *alteræ legionī*, which should not be imitated.

c) The adjectives *duo* and *ambo* are irregular: *duo, duæ, duo*; G. *duorum, duarum, duorum*; D. *duobus, duabus, duobus*; A. *duos* or *duo, duas, duo*; V. as N.; Ab. as D. In the same way *ambo, ambæ, ambo, &c.*

2.) Those in *er*, *is*, *e*, follow the third declension, *pater*, *avis*, *rete* : by declining these quickly together, the learner may most easily acquire the declension of the adjectives.

Singular.

- N. *acer*, *acris*, *acre*, active.
 G. *acris*, *acris*, *acris* : more briefly, *acris* for all genders.
 D. *acri*, *acri*, *acri* : &c.
 A. *acrem*, *acrem*, *acre* : &c.
 V. as N.
 Abl. *acri*, *acri*, *acri* : &c.

Plural.

- N. *acres*, *acres*, *acria* : &c.
 G. *acrium*, *acrium*, *acrium* : &c.
 D. *acribus*, *acribus*, *acribus* : &c.
 A. as N.
 V. as N.
 Abl. as D.

Thus are declined *alacer*, *alacris*, *alacre* ; *celer*, *celeber*, *campester*, *pedester*, *equester*, *paluster*, *saluber*, *sylvester*, *volucer*. *Note*. These adjectives in *er*, *is*, *e*, are often considered as adjectives of two terminations ; *is* *mas.* and *fem.*, *e* *neuter* : and on this account are called *abundantia*, because the termination in *er* seems superfluous. But the ancients commonly restrict *er* to the masculine, and *is* to the feminine, considering them as adjectives of three terminations, like *bonus*, *a*, *um* ; *niger*, *a*, *um*. Thus they did not say *equestris ordo*, but *equester ordo* : *equus acer* is better than *acris* : *femina acris*, &c. Yet *alacris* is *masc.* *Terent. Heaut. 2. 3. 12.* *Virg. Æn. 5. 380.*, *salubris masc.* *Cic. Divin. 1. 57. salubris annus* : so *acris*, as *acris somnus*, *Enn. ap. Priscian. 5* : *sonipes (equus) volucris*, *Sil. 10. 471.* : *ager palustris*, *Colum. 8. 14.* On the other hand, *acer* is sometimes *fem.* ; *acer hyems*, *Enn.*

ap. Priscian. 5.: acer fames, Næv. ap. Priscian. 5. *Note.*
We also find acer or acrus, cra, crum.

II. Adjectives of two terminations, have one for the masc. and fem.; the other for the neuter. To these belong all those in *is, e*; as *lenis* lene, soft; *facilis* facile, easy; *gravis*, *levis*, &c.; and comparatives in *or*, neuter *us*; *doctior* *doctius*; *melior* *melius*; *maior* *maius*. They all follow the third declension, *is* like *avis*, *e* like *mare*, or like *honor*, *us* like *corpus*; except that even in the neuter gender *o* is long in the oblique cases.

a) *is, e*:

Singular.

N. *lenis, lenis, lene*: briefly *lenis* masc. & fem.
lene neut.

G. *lenis, lenis, lenis*: &c.

D. *leni, leni, leni*: &c.

A. *lenem, lenem, lene*: &c.

V. as N.

Abl. as D.

Plural.

N. *lenes, lenes, lenia*: &c.

G. *lenium, lenium, lenium*: &c.

D. *lenibus, lenibus, lenibus*: &c.

A. as N.

V. as N.

Abl. as D.

In this way are declined all in *is, e*; as *gravis*, grave; *levis*, leve; *facilis*, facile; *suavis*, suave; *humilis*, humile, &c.: the plural *tres, tria*: N. *tres, tria*; G. *trium*; D. *tribus*, &c.

b) In *or, us*; *doctior* more learned; *melior* better.

Singular.

- N. doctior, doctior, doctius: briefly, &c.
 G. doctioris, doctioris, doctioris: &c.
 D. doctiori, doctiori, doctiori: &c.
 A. doctiorem, doctiorem, doctius: &c.
 V. as N.
 Abl. doctiore and doctiori in all genders.

Plural.

- N. doctiores, doctiores, doctiora: &c.
 G. doctiorum, doctiorum, doctiorum: &c.
 D. doctioribus, doctioribus, doctioribus: &c.
 A. as N.
 V. as N.
 Abl. as D.

Thus are declined all the comparatives in *or, us*; as *longior, latior, &c.*: the comparative plus *more*, neut. *gend.*, since the other genders are not found in the *sing.*: G. *pluris*; D. *pluri*; A. *plus*. Plural. N. *plures, plura*; G. *plurium*; D. *pluribus*; A. as N.; V. as N.; Ab. as D.

III. Adjectives of but one termination, which includes and equally denotes all the three genders; all follow the third declension.

Singular.

- N. felix, felix, felix, happy: briefly felix of all genders.
 G. felicis, felicis, felicis.
 D. felici, felici, felici.
 A. felicem, felicem, felix.
 V. as N.
 Abl. felice and felici: of all genders.

Plural.

- N. felices, felices, felicia: briefly, felices M. F.
felicia N.
G. feliciū, feliciū, feliciū.
D. felicibus, felicibus, felicibus.
A. as N.
V. as N.
Abl. as D.

Thus are declined *velox* swift, *capax* handy, *simplex* simple, *præceps*, *anceps*, *solers*, *sapiens*, *prudens*, and all of the same termination: also *vetus*; G. *veteris*.

Note. To these belong the indeclinables—those which in all their cases have the same termination; as *nequam*, *tot*, *quot*, *aliquot*, *totidem*, *quotquot*, *quatuor*, *quinque*, and the other cardinal numerals up to *centum*; also *mille*: except *unus*, *duo*, *tres*.

B. With respect to signification, some denote a quality of a thing or person; as *longus* long, *brevis* short, *pulcher* beautiful, *lenis* soft, *felix* happy: a circumstance of time; as *hesternus* yesterday: of place, as *Romanus* Roman: some denote the number either generally; as *omnes* all, *pauci* few, *multi* many: or definitely; as *unus* one, *duo* two, &c. The latter are called numeral adjectives and require particular attention: they are of six kinds:

I. Cardinal: which answer the question *How many?* *unus*, a, um, one; *duo*, æ, o, two; *tres*, tria, three; *quatuor*, four; *quinque*, five; *sex*, six; *septem*, seven; *octo*, eight; *novem*, nine; *decem*, ten; *undecim*, eleven; *duodecim*, twelve; *tredecim*, *decem et tres*, or *tres et decem*, thirteen; *quatuordecim*, fourteen; *quindecim*, fifteen; *sedecim*, *sexdecim*, or *decem*

et sex, sixteen; septendecim, septem et decem, or decem et septem, seventeen; duodeviginti, Cic. Acad. 4. 41.; decem et octo, Liv. 9. 33.; Hirt. B. G. 8. 4.; eighteen: for this we find octodecim, Frontin. Strategem. 2. 5: Frontinus, however, was too late to be good authority for this word, which is not received: undeviginti, Cic. Brut. 64.; decem novem, Cæs. B. G. 1. 8.; novemdecim, or novendecim, Liv. 3. 24. Draken: Epit. Liv. 119. nineteen: viginti, twenty. So also viginti unus, unus et viginti, twenty-one, one-and-twenty, &c.; duodetriginta, Liv. 33. 36. Sueton. Tiber. 1.; or octo et viginti, Gell. 3. 10. 6.; viginti octo, Pandect. 38. 10. 10.; Colum. 5. 2. 3. twenty-eight; undetriginta, Vitruv. 9. 4. twenty-nine; novem et viginti, and viginti novem, would be analogical, but we have no examples of their use: triginta, thirty; duodequadriginta, Cic. Tusc. 5. 20.; Liv. 35. 40. thirty-eight: triginta octo, or octo et triginta, are also analogical, but unusual: undequadriginta, thirty-nine, seems not to occur, since the editions Liv. 23. 37. still read undesexaginta; it is, however, analogical: triginta novem, Colum. 5. 2. 5.; novem et triginta does not occur: quadriginta, forty; duodequingaginta, forty-eight, Plin. H. N. 9. 14: 12. 5.; octo et quadriginta, quadriginta octo, do not occur: undequingaginta, forty-nine, Liv. 37. 58.: novem et quadriginta, quadriginta novem, are not used: quingaginta, fifty; duodesexaginta, fifty-eight, Plin. H. N. 11. 9.; octo et quingaginta, quingaginta octo, we do not meet with: undesexaginta, fifty-nine, Liv. 23. 37, 49.; the other forms do not occur: sexaginta, sixty; duodeseptuaginta, sixty-eight, with the other forms do not occur: the same may be said of undesseptuaginta,

sixty-nine. Septuaginta, seventy; duodecaginta, seventy-eight, Plin. H. N. 3. 5.; the other forms we do not find: undeoctoginta, seventy-nine, Horat. Sat. 2. 3. 117.; the analogical forms are not met with: octoginta, eighty; octuaginta, Vitruv. 10. 17. Colum. 11. 2. 40.: duodenonaginta, eighty-eight, Plin. H. N. 3. 16.; the other forms are not in use: undenonaginta, eighty-nine, Liv. 37. 30.; neither of the other forms are used: nonaginta, ninety; we have no example of duodecentum or its other forms: undecentum, ninety-nine, Plin. H. N. 7. 60.; but not the other forms: centum, hundred; ducenti, æ, a, two hundred; trecenti, æ, a, three hundred; quadringenti, æ, a, four hundred; quingenti, æ, a, five hundred; sexcenti, æ, a, six hundred; septingenti, æ, a, seven hundred; octingenti, æ, a, eight hundred; nongenti, nine hundred; mille, thousand; bis mille, duo millia, two thousand; ter mille, tria millia, three thousand; quater mille, quatuor millia, four thousand; quinquies mille, quinque millia, five thousand; &c.: centies mille, centum millia, hundred thousand; millies millia, decies centena millia, decies centum millia, million, &c.

Note 1.) Unus, a, um; duo, æ, o; tres, tria, are declined: the rest, from quatuor to centum, are not: the following, ducenti, æ, a, to nongenti, æ, a, are again declined: mille is not declined in the singular, but its plural millia is declined. N. B. Unus has in the plural *uni*, æ, a, &c. so that it may be joined with substantives which have no singular; as unæ nuptiæ, &c.

2.) When two cardinal numbers are united, according to the grammarians, from unus to centum the less number is put first, with et between them, or last, and without et; as unus et viginti, viginti unus: above centum, the greater precedes, with or without et; as centum unus, centum et unus, &c. The

former rule of numbers below centum is not always observed in editions of the ancients ; who, perhaps, mostly used numeral signs, whence it was difficult to distinguish the order.

3.) Mille is an indeclinable adjective ; as, mille homines, mille hominum, mille hominibus thousand men : millia is a plural substantive of the third declension, as millia ; G. ium ; D. ibus ; A. ia, &c. and means thousands : it cannot therefore be used for a single thousand, but when more are denoted ; as duo millia, tria millia militum, &c. Mille also is often used substantively ; as mille militum for milites, Nepos : mille hominum versabatur, Cic. Mil. 20 : mille Thracum, Cic. Phil. 14. 5. and elsewhere : Perizonius therefore considers mille to be a substantive ; which, however, is no more necessary than in the expression id rei, id ætatis, to suppose id a substantive. In English the word thousand is also used both as an adjective and a substantive ; as, a thousand men, a single thousand, &c. : the same might occur with the Latins.

4.) Numerals are often written with Roman characters ; as I 1, II 2, III 3, IV or IIII 4, V 5, VI 6, VII 7, VIII (less correctly IIX) 8, IX or VIIII 9, X 10, XI 11, XII 12, XIII 13, XIV or XIIII 14, XV 15, XVI 16, XVII 17, XVIII not XIIX 18, XIX or XVIIII 19, XX 20, and so on : XXX 30, XL or XXXX 40, L 50, LX 60, LXX 70, LXXX 80, LXXXX or XC 90, C 100, CC 200, CCC 300, CCCC not CD 400, ID or D 500, IDC or DC 600, IDCC 700, IDCCC 800, IDCCCC 900, CID or M 1000, CID CID 2000, &c. IDC 5000, CCIDC 10,000, IDCC 50,000, CCCIDCC 100,000.

II. Ordinal numbers which denote a certain order or rank terminate in us, a, um, and are declined like bonus, a, um ; as primus, a, um, first ; secundus or alter, a, um, second ; tertius, third ; quartus, fourth ; quintus, fifth ; sextus, sixth ; septimus, seventh ; octavus, eighth ; nonus, ninth ; decimus, tenth ; undecimus, eleventh ; duodecimus, twelfth ; tertius decimus, or tertiusdecimus, thirteenth ; quartus decimus, quar-

tusdecimus, fourteenth; quintus decimus, quintusdecimus, fifteenth; sextus decimus, sextusdecimus, sixteenth; septimus decimus, septimusdecimus, seventeenth; duodevicesimus, or octavus decimus, or octavusdecimus, (Plin. H. N. 12. 1. Varr. ap. Non. cap. 2. n. 242.) eighteenth; undevicesimus, nonus decimus, or nonusdecimus, (Tac. Ann. 13. 6.; Auct. dial. de Orat., perhaps Tacitus, 34.) nineteenth; vicesimus, more correct than vigesimus, twentieth; vicesimus primus, or unus et vicesimus, twenty-first; vicesimus secundus, alter et vicesimus, or alter vicesimus, (Cic. ad Div. 12. 25.) twenty-second; tertius et vicesimus, twenty-third, &c.; duodetricesimus, twenty-eighth; undetricesimus, twenty-ninth; tricesimus, more correct than trigesimus, thirtieth; tricesimus primus, or unus et tricesimus, thirty-first; tricesimus secundus, or alter et tricesimus, thirty-second; duodequadragesimus, thirty-eighth; undequadragesimus, thirty-ninth; quadragesimus, fortieth; duodequingagesimus, forty-eighth; undequingagesimus, forty-ninth; quinquagesimus, fiftieth; duodesexagesimus, fifty-eighth; undesexagesimus, fifty-ninth; sexagesimus, sixtieth; duodeseptuagesimus, sixty-eighth; undeseptuagesimus, sixty-ninth; septuagesimus, seventieth; octogesimus, eightieth; nonagesimus, ninetieth; centesimus, hundredth; ducentesimus, two-hundredth; trecentesimus, three-hundredth; quadringentisimus, four-hundredth; quingentesimus, five-hundredth; sexcentesimus, six-hundredth; septingentesimus, seven-hundredth; octingentesimus, eight-hundredth; nongentesimus, nine-hundredth; millesimus, thousandth; bis millesimus, two-thousandth; ter millesimus, three-thousandth; quater millesimus, four-thousandth, &c.

Note. In the union of the ordinal numbers the less precedes or succeeds the greater indifferently, whether with or without et; as *quartus decimus*, *quartus et decimus*, *decimus quartus*, *decimus et quartus*; *tertius decimus*, or in one word *tertiusdecimus*; *quartus decimus*, *quartusdecimus*; *quintus decimus*, *quintusdecimus*; *sextus decimus*, *sextusdecimus*, Cic. Inv. 1. 55 and 56.: *decimus tertius*, Gell. 18. 2.: *sextus et decimus*, Aur. Vict. Cæsar. 12. When, however, they are not united with *decimus*, the following usages appear most approved: *quartus et vicesimus*, *tertius et quadragesimus*, &c., *vicesimus quartus*, &c.: *tertius et vicesimus*, Cic. Manil. 3.: *altero vicesimo die*, Cic. ad div. 12. 25., on the twenty-second day: *quinta et vigesima pars*, Colum. 5. 2.: *pars vigesima quarta*, 5. 1. 10.: *sexto et vicesimo anno*, Nep. Lys. 1.: *vicesimi sexti*, Liv. 10. 47.; *sexto tricesimo anno*, Cic. Off. 2. 8.: *tricesimo sexto anno*, Liv. 3. 30.: *anno quinto tricesimo*, Liv. 7. 18.: *tertius et tricesimus annus*, Cic. Senect. 6.: *legiones secundam et quintam decimam*, Galb. in Cic. ep. ad divers. 10. 30.: *quintum et trigesimum diem*, Colum. 8. 11. 15.: *nono et quadragesimo anno*, Varr. ap. Gell. 3. 10.: *Olympiade quadragesima secunda*, Plin. H. N. 2. 8.: *Olympiade quinquagesima octava*, *ibid.*: *quarto et sexagesimo anno*, Cic. Brut. 44.: *sexagesimum tertium annum*, Gell. 15. 7.: *die septingentesimo*, *sexagesimo quinto*, Cic. Att. 6. 1.: *septuagesimo et sexto anno*, Sueton. August. 101.: *quartum annum ago et octogesimum*, Cic. Senect. 10.: *quarto et nonagesimo anno*, *ibid.*, 5. In connexion *unus* is put for *primus*; as *unus et vicesimus*, *unus et tricesimus*, as in English, *one-and-twentieth*, *one-and-thirtieth*: as, Cic. ad div. 14. 5. 2., *præsto fuit uno et vicesimo die*; Senect. 5., *qui (Plato) uno et octogesimo anno scribens mortuus est*.

III.) Distributive numerals, in answer to the question *How many each? How many each time?* as *singuli*, æ, a, *one-by-one*, each; *bini*, æ, a, *two-and-two*; *terni* 3, *quaterni* 4, *quini* 5, *seni* 6, *septeni* 7, *octoni* 8, *noveni* 9, *deni* 10, *undeni* 11, *duodeni* 12, *deni terni*, *terni deni* 13, &c.: *viceni* 20, *triceni* 30,

quadrageni 40, quinquageni 50, sexageni 60, septuageni 70, octogeni 80, nonageni 90, centeni 100, ducenti 200, trecenti 300, quadringeni 400, quingeni 500, sexcenti 600, septingeni 700, octingeni octingenteni 800, nongeni nongenteni (of which neither may occur) 900, milleni 1000, bis milleni 2000, ter milleni, quater milleni, quinquies milleni, &c. The distinction between the distributive and cardinal numerals may be seen in the following examples: Dedit nobis denos libros, he gave us each ten books: Dedit nobis decem libros, he gave us together ten books. Yet distributives are sometimes used for cardinal numerals, a) with substantives which are plural only; as, binæ nuptiæ, binæ literæ, not duæ; for duæ literæ would mean two letters of the alphabet: b) especially in the poets; as, bina spicula, duodena astra, &c. Some occur in the singular; ternus, quinus, septenus, &c.

III.) Multiplicative or manifold numerals, in answer to the question How many fold? terminate in plex; as simplex single, duplex, triplex, quadruplex, quinquplex (some read quintuplex, Vopis. in Probo 7, and thus Edit. Obrecht.), sextuplex which hardly occurs, septemplex, octuplex, novemplex scarcely used, decemplex, centuplex. With these some reckon bipartitus, tripartitus &c.

V.) Proportionals, to the question How many times more? as duplus, triplus, quadruplus, octuplus; which are found in the ancients: some form quintuplus, decuplus, centuplus, which probably are not found.

VI.) Temporal numerals, to the question How old? as, binus bimulus two years old, trimus trimulus three years old, quadrimus quadrimulus &c.: also biennis

for two years, quadriennis, quinquennis, sexennis, septennis, decennis : so bimestris for two months, consularis bimestris Cic. trimestris, quadrimestris, quinque-
mestris, semestris, &c.

Note. From the distributives and others, a new kind of adjectives is derived in *arius*; as denarius, centenarius, &c.: numerus centenarius number of a hundred things; secundarius &c. Some are derived in anus; primanus, secundanus, &c. of the first, second &c. legion. Also adverbs, to the question How often? as, semel once, bis, ter, quater, quinquies, sexies, septies, octies, novies, decies, undecies, duodecies, tredecies, quaterdecies, quindecies, sedecies, duodevicies (which is scarcely used), undevicies (scarcely used), vicies not vigesies: so semel et vicies one-and-twentieth time, bis et vicies, ter et vicies, quater et vicies; of the same form duodetricies 28th time, undetricies 29th time, tricies; so semel et tricies &c.; quadragies, semel et quadragies &c.; quinquagies &c.; sexagies; septuagies; octogies; nonagies; centies, ducenties, trecenties &c.; millies, bis millies &c.

C. With respect to the three degrees (in Latin, gradus) of comparison, adjectives, including many participles as will be hereafter remarked, are of three kinds, since each belongs to one of them. These degrees are termed by grammarians positive, comparative, and superlative, for reasons implied in the names.

The positive declares the quality of the substantive, simply denotes the circumstances of the thing or person, without comparing it with any other, or assigning to it a preeminence in either good or bad: *e. g.* pater est doctus, my father is learned; mater est bona, thy mother is good; hoc scamnum est longum, this bench is long. It hence appears that the positive is not properly a degree of comparison, but a mere invention of grammarians. The comparative compares a thing or

person with another definite thing or person, perhaps with several, and denotes, that it is better, worse, more beautiful, more ugly, greater, less, longer, shorter, older, younger, than another or more. *E. g.* *pater est doctior quam ego*, my father is more learned than I ; *mater est melior quam tu*, thy mother is better than thou ; *hoc scamnum est longius quam mensa*, this bench is longer than the table : the comparative is therefore generally followed by the sign of comparison *quam* than. It often expresses merely a softening of the positive ; thus *tristior* may mean sadder, or rather sad. The superlative has a double power : it expresses, a) the quality of a person or thing in a high degree, without direct comparison, though it may be supposed ; as, *pater est doctissimus*, my father is most learned ; *mater est optima*, thy mother is very good ; *scamnum est longissimum*, the bench is very long : in these instances it stands for *valde doctus*, *valde bona*, *valde longum*, which is its most usual sense. Yet it may be readily seen, that in such examples a secret comparison is involved ; for, very learned, good, long, are the same as more learned, better, longer than others. b) A direct comparison, not with a single object, but many, at least more than two, and especially objects of the same kind : these are put in the genitive plural ; as, *doctissimus Germanorum*, most learned of the Germans ; *sapientissimus Græcorum*, wisest of the Greeks ; *optima feminarum*, best of women. *Omnium* is often added, as *doctissimus omnium*, most learned of all, most learned : so when the discourse is of several ; *optimi hominum*, best of men.

We may next inquire, how these degrees are form-

ed; how terminated in the nominative; and whether they extend to all adjectives. Here we remark

1.) that the positive is not a degree of comparison, but the simple form of the adjective, with the same termination, declension, and use.

2.) that the comparative is formed in two ways: a) in the short and most usual, from the case of the positive which ends in *i*, by adding *or* and *us*; as *doctus*, *pulcher*, gen. *docti*, *pulchri*, *doctior doctius*, *pulchrior pulchrius*; *lenis* *leni*, *lenior lenius*; *felix felici*, *felicior felicius*. It therefore terminates in *ior* and *ius*, and follows the termination *or* of the third declension in the masculine and feminine, *us* in the neuter gender. b) In a circuitous way, by prefixing *magis* to the positive, as *magis doctus* more learned, *magis pulcher* more beautiful. Yet this latter mode is less common, because the other is more direct, except when a vowel comes before *us*, *is*, final; as *pius*, *idoneus*, *tenuis*, to avoid a concurrence of vowels in *piior*, *tenuior*, &c.

3.) The superlative is also formed in two ways: a) in a circuitous way by prefixing *maxime* to the positive; as *maxime doctus* most learned. This method for the reason before mentioned is rarely used, except when a vowel precedes the termination *us* or *is*. b) by a change of termination:

1.) most commonly by adding *simus* to the first case of the positive which ends in *is*; as *doctus doctis*, *doctissimus*, *lenis lenissimus*, *felix felicitis*, *felicissimus*.

2.) by adding *rimus* to the termination *er*; as, *acer acerri-mus*, *pulcher pulcherrimus*, *creber*, *celer*, &c. To these belongs *vetus* from the obsolete *veter*, comp. *veterior*, sup. *veterrimus*; *nuperrimus* from *nuperus*, Prisc. 3. *Note.* a) *crebrissimi* is found, Gell. 2. 30; but some editions, *e. g.* Longol. have *creberrimi*: b) *celerissimus* Enn. and Cn. Manl. ap. Prisc. 7.

3.) by changing *is* in the termination *lis* into *limus*; as in *facilis facillimus*, *difficilis*, *gracilis*, *humilis*, *similis*, *dissimilis*.

4.) There are various terminations ; as *intimus*, *postremus*, which will be considered in the Observations.

Observations.

1.) Positives in *dicus*, *volus*, *ficus*, form the comparative and superlative as if they ended in *dicens*, *volens*, *ficens* ; as *maledicus* *maledicentior* *maledicentissimus* ; *beneficus*, *centior*, *centissimus* ; *benevolus*, *lentior*, *lentissimus* : since the positive once ended in *ens*, of which instances occasionally occur in *Plautus*. In the same way *malevolus*, *magnificus*, *munificus*, *honorificus* : but no examples are found from *mirificus*. *Terent. Phorm.* 5. 6. 32. *mirificissimum* *scil. facinus* : *Augustin* (one of the fathers) *Civ. Deor.* 16. 42. *mirificentissimam potentiam*. Neither comparative nor superlative of *veredicus* occurs.

2.) *nequam* has *nequior*, *nequissimus*, probably from the obsolete *nequus*.

3.) Adjectives which have a vowel before the termination is or us ; as *pius*, *idoneus*, *strenuus* ; except *tenuis*, of which comp. *tenuior*, super. *tenuissimus* often occur in *Cicero* and other good writers,—seldom form the comp. in *ior*, or super. in *issimus*, probably to avoid the occurrence of three vowels, which was unpleasant to the Romans : as *piior* *piissimus* ; but the positive remains unchanged, and in the comparative *magis* is prefixed, in the superlative *maxime*, as *idoneus* *fit*, *magis idoneus* *fitter*, *more fit*, *maxime idoneus* *fittest*, *most fit*, *very fit* : *adsiduus*, *magis adsiduus*, *maxime adsiduus* ; *pius*, *magis pius*, *maxime pius* ; *strenuus*, *magis strenuus*, *maxime strenuus*, &c. We find, however, from many of them compar. in *or*, and super. in *issimus* : as *adsiduiiores*, *Varr. R.* 2. 9. : *vasa adsiduissimius*, *Suet. Aug.* 71 : also *adsiduissime* (adv.) *Cic. Brut.* 91 : *arduius iter*, *Cat. ap. Prisc.* 3 : *arduissimo aditu*, *Cat. ibid.* : *perpetuissimo curriculo*, *Cat. ibid.* : *id perpetuius*, *Cat. ibid.* : *strenuior*, *Plaut. Epid.* 3. 4. 10 : *Lucil. ap. Prisc.* 3 : *strenuissimus*, *Sall. Cat.* 61. 7 : *Cat. R. R. præf.* : *Plin. H. N.* 18. 5 : *Tac. Hist.* 4. 69 : *exiguior*, *Pand.* 29. 5. 1. : 33. 11. 1. : *Frontin. aquæd.* 32. : *exiguus*, *Colum. de Arb.* 28. : *Pand.* 30. 14 : *exiguissima legata*, *Plin. Ep.* 7. 24. : *pars exiguiissima*, *Ovid.*

Her. 14. 115.: piissimus, Curt. 9. 6. 17.: Senec. ad Polyb. 26. Senec. Controv. 4. 27: Tacit. Agric. 43: Florus 4. 7.: Quintil. Declam. 6. 3. Apul. Metam. 11. p. 268. 7. Elmenh.: and often in inscriptions. M. Antonius, contemporary of Cicero and afterwards Triumvir, said piissimi hominis, an expression which his opponent Cicero repeats, Philipp. 13. 19, and blames it as barbarous and first used by Antony. In inscriptions the superl. pientissimus often occurs, which must come from piens, a word also usual in inscriptions: vacuissima, Ovid. Pont. 3. 1. 141.: industrior, Plaut. Most. 1. 2. 72. industriior, Cat. ap. Prisc. 3.: C. Gracch. ibid.: industrius, (adv.) Cic. Dom. 11.: nihil egregius, Lucret. 4. 469.: egregiissima forma, Pacuv. ap. Prisc. 3. A grammarian disputing with another grammarian, Gell. 14. 5, says jestingly, O egregie grammatice, vel, si id mavis, egregiissime: egregius (adv.), Iuven. 11. 12.: necessarior medela Tertull. de patient. 11.: necessarioris restitutionis, Tertull. de Resurrect. Carn. 31: necessariorem sententiam, Tertull. de Testim. anim. 4.: necessariores operas, Tertull. de habitu mulier. 5: aliquid necessarius (neut.), Tertull. de carne Christi, 7: obnoxior, Senec. Clement. 13. edit. Gronov.: but noxior Gruter. and Lips.: noxiissimo animali, ibid. 26. Gruter. Lips.: but noxiosissimo, Gronov.: idoneior, Pand. 18. 2. 4: 47. 22. 2.: Tertull. adv. Hermog. 18.: de Anim. 18, where some read idonior: so idonius (adverb.) Tertull. de Pall. 3.: animus innoxior, Cat. ap. Prisc. 3, where others read innoxior. It has been already remarked that the compar. and superl. of tenuis are found in the best writers. *Note.* It has also been before remarked, that magis and maxime are prefixed to other adjectives which have a regular comparative and superlative; as magis doctus, magis durus, &c. It is not correct to say that adjectives with a vowel before is and us have no comparative and superlative, but that they are not formed in or and issimus and in one word.

4.) The following have a very peculiar comparative and superlative:

bonus, melior, optimus; for bonior, bonissimus.
malus, peior, pessimus; for malior, &c.

magnus, maior, maximus; for magnior, &c.

parvus, minor, minimus, &c.

multus, ——— plurimus, &c.

multa, ——— plurima, &c.

multum, plus, plurimum, &c.

Note. a) these are borrowed forms: melior perhaps from the obsolete *inelus*; peior from *peus*; plus from the Greek *πολύς πλείων*. The compar. parvior is found, *Cœl. Aur. Tard.* 2. 1.: parvissimus, *Varr. ap. Non.* 6. 43.: parvissima, *Lucret.* 1. 609, 615.: 3. 200. The ancients also said plusimus for plurimus, *Varr. L. L.* 6. 3.: plisimus according to *Festus*. *Arnobius* from minimus forms a new superlative minimissimus.

b) for optimus, pessimus, minimus, maximus, we find even in the best writers *optumus*, *pessumus*, *minumus*, *maxumus*,—as *decimus decumus*.

c) The comparative of multus and multa is deficient in the sing. From multum we have plus, which is always used as a substantive; as, *plūs pecuniæ*, *plus librorum*, more money, more books: the neuters multum and plurimum are also generally so used; as *multum pecuniæ*, &c. The comparative however is entire in the plural, as *masc. fem. plures*, *neut. plura*; *G. plurium*; *D. pluribus*, &c.: *plures libri*, *plures pennæ*. For plura we find *pluria*, *Lucret.* 1. 877.: 2. 1134.: 4. 1083.: it occurs in other writers, (*vid. Gell.* 5. 21.) for *compluria*.

5.) Of some positives we find a double superlative, as *exterus exterior*, *extremus* and *extimus*; *inferus inferior*, *infimus* and *imus*; *superus superior*, *supremus* and *summus*; *posterus posterior*, *postremus postumus* and *postimus*; *maturus maturior*, *maturissimus* and *maturrimus* (from *matur*); *imbecillis imbecillior*, *imbecillissimus* and *imbecillimus*. For *exterus* we find *exter*; as, *exter heres*, *Pandect.* 29. 2. 83; 31. 69; *Paulin. ad Cyther. carm.* 21 (13). 507, &c.

6.) Of some adjectives we find no positives, which probably have become obsolete; as, *interior intimus*; *citerior citimus*: yet the positive *citer* is found; see hereafter: *ulterior ultimus*;

propior proximus; prior primus; deterior deterrimus; ocior ocissimus from *ὀκλῶν ὀκιστοῦς*. From proximus the ancients formed a new compar. proximior, Senec. Ep. 108.: Pandect. 17. 2. 52. 9. Ulp. ap. Prisc. 3. Veget. de re milit. 1. 20.

Note. The following positives are partly real, partly supposed: interus or inter, intera, interum (whence the preposition intra is properly an abl. scil. parte); citerus or citer; ulterus or ulter; propis prope; pris; deter or deterus. Citer occurs: citer ager, Cat. ap. Prisc. 3. To these some add potier potissimus: yet potis occurs, particularly in Plautus: sometimes in Virgil, Lucretius, Terence: potis est, Cic. Tusc. 2. 16. from some poet.

7.) Of some adjectives, in which participles are included, we find no comparative in or, as inclytus inclytissimus; sacer sacerrimus; meritus meritissimus; invitus invitissimus; persuasum persuasissimum; geminus geminissimus, Plaut. Pers. 5. 2. 49: par parissimus, Plaut. Curc. 4. 2. 20. Some add novus novissimus; falsus falsissimus; invictus invictissimus; fidus fidissimus; diversus, comis, apricus, consultus. But novior occurs, Varr. L. L. 5. 7.: falsius (neut.) Petron. 132.: invictior, August. de Immort. anim. 8.: de mor. Manich. 2. 11.: fidiora, Liv. 40. 3.: fidiore, Justin. 16. 5: diversius, Lucret. 3. 803.: Gell. 6. 6.: 20. 1. 19: diversiora, Plin. H. N. 12. 19: apricioribus locis, Colum. 11. 3. 24: consultiores, Tertull. adv. Marcion. 2. 2: consultius est, i. e. melius est, Pand. 2. 15. 15. Since also we find invitius comp. from invite, Cic. Or. 2. 89, a comparative invictior from invitus seems to have been in use: from comis, comior occurs, Cic. Mur. 31. Ed. Ernest: Græv. has communior.

8.) From some we find no superlatives in mus; as adolescens, centior; senex, senior; iuvenis iunior, cont. from juvenior; licens licentior; proclivis proclivior; salutaris salutarior; propinquus propinquior; cæcus cæcior; infinitus, supinus, satur: some add dexter, sinister, because their comparatives in or, dexterior, sinisterior occur, and not their superlatives. But according to Priscian the ancients said dextimus, sinistimus; and No-

nius, 2. 198, cites from Varro *dextima via* : *dextumos* or *dextimos* occurs, Sall. *Iug.* 100. ed. Cort. unless *dextimus* and *sinistimus* be unusual positives. From *stabilis* *stabilior* comes *stabilissimus* only in Cat. R. R. *præfat.* : from *comis* and *communis* the superlative is rare ; *comissimus senex*, Apul. *Metam.* 11. p. 268. 8. *Elmenh. comissimis sermonibus*, *ibid.* 10. p. 247. 40. *Elm.* From *communis* comes the super. Sueton. *Claud.* 21 : from *ingens*, *Veget. de re mil.* 4. 8.

9.) Of some we find neither positive nor superlative ; as *anterior* former, *sequior*, e. g. *sexus sequior*. Yet *anterior* is found only in later authors, as *Ammian.*, *Symmach.*, *Sulpic. Sever.*, *Hieron.* It formerly was found *Cæs. B. C.* 3. 63, but was changed by *Oudendorp* into *exterior*. *Sequior* also is rare and only in later authors, as *Pand.* 2. 15. 8 ; *Apulei* : *sequius* however occurs, *Liv.* 2. 37 : *Varr. ap. Non.* 2. 746 : *Plaut. Capt.* 2. 3. 57 : *Senec. Benef.* 6. 42. where it may partly be an adverb.

10.) Of a great many adjectives neither a comparative in *or*, nor superlative in *issimus* or *mus* is found. To these belong
 a) *almus*, *balbus*, *blæsus*, *canus*, *cicur*, *claudus*, *compos*, *degener*, *dispar*, *egenus*, *impos*, *impar*, *invidus*, *mancus*, *mediocris*, *mutus*, *mutilus*, *memor*, *præditus*, &c. Some add *canorus*, *mirus* ; but *canorius* (neut.) *Hieron. præf. ad Euseb. Chron.* *mirior*, *Titinn. ap. Fest.* : *mirius* (neut), *Varr. ap. Non.* 2. 515.
 b) Compounds from *animus*, *iugum*, *somnus*, *arma*, *gero*, *fero* ; as *magnanimus*, *unanimis*, *semianimis*, *exanimis*, or *unanimus*, *semianimus*, *exanimus*, *biugis* or *biugus*, *multiugis* *multiugus*, *insomnis*, *exsomnis*, *semisomnis* *semisomnus*, *inermis* *inermus*, *letifer*, *fructifer*, *corniger*, *armiger*, &c. c) Adjectives in *bundus*, *imus*, *inus*, *ivus*, *ster* ; as *vagabundus*, *legitimus*, *maritimus*, *matutinus*, *crystallinus*, *adoptivus*, *fugitivus*, *campester*, *paluster*, *pedester*, *equester*, &c. Yet *tremebundus* has *tremebundior*, *Col.* 10. 396 : *tempestiviores*, *Gell.* 2. 29 : *tempestiviora*, *Quintil. decl.* 260 : *festivior* *festivius*, *Cic. Plin. festivissimus*, *Terent. sinisterior*, *Ovid.* : *sinistimus*, *Prisc.* 3 ; *Festus in sinistrum* : *sylvestrior*, *Plin.* d) Possessives ; as *paternus*, *herilis*, *muliebris*,

funebis, civicus, civilis citizen-like: in the sense of courteous, we find both degrees, as quid civilius, Ovid. Trist. 4. 13: civilissimus, Eutrop. 8. 1: Spartian. in Hadriano, 20. From rusticus we find rusticior titulus, Senec. Ep. 88: rusticius (neut.) Gell. 17. 2. e) Words in plex, as duplex, triplex, supplex, quadruplex, multiplex; except simplex, of which the comparative and superlative occur in Horace, Martial, and Quint. 10. 4. 1: 11. 1. 33: and superl. Senec. de Ira, 2. 16. f) Diminutives; as parvulus, vetulus, &c. g) Gentile adjectives, as Romanus, Pœnus. Yet we find once in Plaut. Pœn. 5. 2. 31, Puniore for Pœniore, but figuratively and rather in jest than seriously: so versus Plautinissimi (i. e. plane a Plauto facti) Gell. 3. 3. h) compounds with præ, of which the simple words have degrees; as prædurus, præpotens; but præclarus, præclariore, præclarissimus, præaltus, præaltissimus, Apulei. Met. 8. p. 211. 26. Elmenh., whilst others, whose simple words never or rarely admit degrees, receive them; as præcellens, præstans, &c. i) Finally, there are words, which from their nature allow neither comparative nor superlative; as, quernus, abiegnus, aprugnus, and the like; uter, alter, neuter, quantus, tantus, qualis, talis, quot, tot, omnis, nullus, &c. So also the pronouns: yet we have ipsissimus, Plaut. Trin. 4. 2. 146: where one asks, Ipsusne es? and the other answers, Ipsissimus for ipsissimus, with passion or in sport.

Note. To form from the above mentioned a comp. or super. we prefix magis, maxime; as magis mutus, Cic. Att. 8. 14: maxime mutus, &c.

11.) The ancients sometimes treat superlatives as positives, and form from them new degrees; as proximior, Senec. Ep. 108. Pand. 17. 2. 52. 9. Ulpian. ap. Prisc. 3: minimissimus, Arnob. 5.

SECTION THIRD.

Of Pronouns.

1.) Pronouns, Pronomina, from pro instead, and nomen noun or name, are words which supply the place of substantives,

and were invented for the sake of variety, to prevent the too frequent repetition of a noun substantive. It would be tedious to say, Cicero promised Atticus, not only that Cicero would come to Atticus, but that Cicero would bring Cicero's brother. Instead, therefore, we say, Cicero promised Atticus not only that he would come to him, but that he would bring his brother:—he, him, his are pronouns.

2.) There are commonly reckoned twenty pronouns: viz. ego, tu, sui, hic, ille, is, idem, iste, ipse, qui, quis (besides the compounds quicunque, quisque, &c.), and the derivatives meus, tuus, suus, noster, vester, nostras or nostratis, e, vestras, cuius, cujus or cuiatis, e. But only the first three, ego, tu, sui, with the derivatives meus, tuus, suus, noster, vester, are properly pronouns, or always stand in the place of nouns substantive. Hic, ille, iste, are pronouns only when they stand without a substantive; as, non hic fecit, sed ille: ipse, only when it means himself, &c. and stands without a substantive; as vidi ipsum, I have seen himself: so also is, when it stands without a substantive and means he, the same; as, is novit, he knows it: so of idem when it stands alone. But when hic, ille, iste, ipse, is, idem are united to substantives,—as hic homo, ille vir, iste homo, ipse pater, is homo the same man, idem facinus,—they have no claim to the name of pronouns, since they do not stand in the place of substantives but are united to them. It is the same with qui and quis. If we say qui homo, or qui hominum ita vivit, is felix est, and quis homo, or quis hominum ita faciat? qui and quis are not in the place of homo, but used with it. In general qui, quæ, quod, who or which, cannot properly be termed a pronoun, but rather a noun adjective; since it is not substituted for a substantive, but always refers either to a substantive or to the word is, expressed or omitted; as, qui ita vivit, is felix est, or qui ita vivit, (is) felix est. Quis also, even when it stands alone, does not seem to be a pronoun: otherwise uter, alter, neuter, nullus, ullus, omnis, pauci, multi, tot, quot, &c. would be pronouns: for with all these a substantive must be understood, as with quis. In the same way bonum, utile, when used as substantives, must be considered as pronouns. Quisque,

quicumque, &c. cannot therefore be thus named : nor cuius, a, um, and cuias ; as, cuias est hic homo ? of what country is this man ? cuium est pecus ? whose is the cattle ? Nostras and vestras are also properly but adjectives. Yet we shall here treat them as pronouns, according to usage.

3.) Some pronouns are always used for substantives ; as ego, tu, sui, quid with its compounds quidquid, aliquid, quidquam, quidvis, which stand by themselves, as *quid quæris ?* and do not agree with a substantive, but rather govern a substantive in the genitive ; as *quid rei ? aliquid otii, &c.* The rest are genuine adjectives, and agree with their substantive in gender, number and case : though some at times stand alone for substantives ; as the neuters, e. g. *id rei*, for *ea res* ; *mei, tui, sui, &c.* mine, thine, &c. i. e. *homines*. Yet they have this in common with adjectives ; as *tantum negotii, multi scil. homines*.

4.) They are divided into simple and compound. The simple are those above mentioned, ego, tu, sui, hic, ille, &c. The compounds are partly formed from pronouns only ; as *isthic* or *istic*, *istæc*, *istoc*, from *iste* and *hic* ; *illic*, *illæc*, &c. from *ille* and *hic* : *quisquis* from *quis* : partly with a noun adjective ; as *aliquis* from *alius quis*, *unusquisque* properly *unus quisque* in two words : partly with a verb ; as *quivis*, *quilibet*, where *vis* from *volo*, and *libet* are verbs : partly with other syllables either prefixed or added ; as *ecquis*, *quisquam*, *quidam*, *quicumque*, *idem* from *is*, *quisque*, *quisnam*. In the dramatic writers we have also *eccum*, *eccam*, *eccos*, for *ecce eum*, *ecce eam*, *ecce eos* ; *ellum*, *ellam* for *ecce or en illum*, *illam*. To ego, me, sibi, se, &c. *met* is added ; as *egomet*, *memet*, *nosmet*, *nobismet*, *semet*, &c. also *vosmet* : *te* is added to *tu* ; as *tute* and sometimes *tete ac.* and *ab.* but not *tuite*, *tibite* ; also *tuimet*, Priscian. 12 : *tutemet*, Terent. Heaut. 2. 2. 132 : Lucret. 4. 913 : *tibimet*, Senec. Hipp. 1221. So we find *hicce*, *hæcce*, *hocce*, throughout all cases, for *hic*, *hæc*, *hoc*, unless *ce* rather in the first instance belonged to the word, and was afterwards omitted, as *dic dice* : and in interrogations *hiccine*, *hæccine*, *illancine*, &c. where *ne* is the sign of interrogation. We also

find meopte, meapte, tuopte, suopte, for meo ipsius, &c.; also campse for eam ipsam, reapse for reipsa.

5.) They are also divided with respect to signification into a) demonstrative, since men perhaps shewed by the finger the person or thing; as ego, tu; hic this, the person sitting, standing here; ille that, the person there, or more distant; istic, illic, iste, is: b) relative, which refer generally to a word preceding, but sometimes to one which is to follow; as qui, is, idem, hic, iste, ille: c) reciprocal, which refer to the subject itself of the sentence; as sui, suus: pater amat se, et filios suos; where se and suos refer to pater, i. e. pater must be supposed: d) interrogative, which may be used in questions, though they are not necessarily so used; as quis; cuius, a, um; cuias, or cuiatis; ecquis, quisnam; as quis venit? who comes? nescio quis veniat, I know not who comes: e) possessive, which shew to whom a thing belongs or is attributed; as meus, tuus, suus, noster, vester; liber meus, my book; peccatum tuum, thy sin: f) gentile, which end in as; as nostras, one of our people or country: so vestras; cuias; as cuias es? of what country art thou? They are also terminated in atis; as cuiatis, nostratis.

6.) It is particularly necessary to remark the grammatical persons, which they express: this is useful in conjugating, and also in the connexion of words. In the singular ego is of the first person, tu of the second; the other pronouns of the singular number belong to the third person: in the plural nos is of the first, vos of the second; the others express the third person. These terms may be explained by considering that if a person is speaking to another alone, the speaker is the principal person, who referring to himself says, I: to the second person he says, thou; and if speaking of a third person says, he or she. So also in the plural; whence the names.

7.) Next follows their declension.—Since pronouns are substituted for nouns, it naturally follows that they are declined. The gender of ego, tu, sui, may be easily judged, from the person or thing which they imply. When a father uses the first person ego, it must be of the masculine gender; if the mother

uses it, it is of the feminine. If the father says to the mother, tu, tibi, te, they are of the feminine gender; but if the mother applies them to the father, they are masculine. In the others, which have three terminations, the gender, as of adjectives, may be easily determined: the first termination is masculine; the second feminine; the third neuter: when there is but one termination, it includes the three genders. They have no vocative, except tu, meus, and sometimes noster, nostras. The possessives meus, tuus, suus, noster, vester, entirely follow adjectives of the first and second declension in us and er; bonus, a, um; pulcher, ra, rum: so meus, mea, meum; gen. mei, meæ, mei; noster, nostra, nostrum; gen. nostri, &c. The vocative, however, of meus is *mi* instead of mee, and tuus, suus, vester, have none at all. The gentiles in as follow the third declension like adjectives of one termination, as locuples: so nostras in all genders; G. nostratis in all genders; D. nostrati; A. nostratem, nostras; Voc. as Nom.; Ab. nostrate and nostrati. Plur. N. nostrates nostratia; G. nostratium, &c. So vestras, cuias, except that they have no vocative. Cuius, a, um follows bonus, a, um; it is however defective, and will be afterwards considered. *Note.* Gentiles in as, also end in atis (Nom.) as cuiatis, e, or cuias; G. atis, &c. Nostratis, e, or nostras; G. nostratis, &c.

The following vary in their declension.

I.) Ego, I.

Singular.

N.	ěgŏ, I.
G.	mei, of me, i. e. towards me; as love, hate of me.
D.	mŭhi, to me.
A.	mē, me.
V.	is defective.
Abl.	mē.

Plural.

N.	nōs, we.
G.	nostrī, of us, towards us, &c. nostrum, of us, amongst us.
D.	nōbis, to us.
A.	nōs, us.
V.	—
Abl.	as D.

II.) Tu, thou.

Singular.

N.	tū, thou.
G.	tui, of thee, towards thee, &c.
D.	tibi, to thee.
A.	tē, thee.
V.	tū, thou.
Abl.	tē.

Plural.

N.	vōs, ye or you.
G.	vestri, of you, towards you, &c. vestrum, of you, a- mongst you.
D.	vōbīs, to you.
A.	as Nom.
V.	as Nom.
Abl.	as Dat.

III.) Sui, of him, himself; them, themselves.

Singular.

N.	is defective.
G.	sui, of him, himself; towards, &c.
D.	sibi, to him, himself.
A.	sē, or sēsē.
V.	is defective.
Abl.	sē, or sēsē.

The plural coincides with the singular throughout.

Note. The genitives mei, tui, nostri, vestri, sui, are used as follows: me miseret mei, tui, &c. it pitieth me of myself, of thee, &c.: amor mei, tui, &c. love for me, for thee, &c. Nostrium and vestrum, mean amongst us, amongst you; as quis nostrum? quis vestrum? Which of us? &c. and are so distinguished from nostri, vestri.

III.) Hic, hæc, hoc, this; as Sing. N. hic, hæc, hōc; G. huius through all genders; D. huic through all genders; A. hunc, hanc, hōc; V. is defective; Abl. hōc, hāc, hōc. Plur. N. hī, hæ, hæc; G. hōrum, hārum, hōrum; D. his through all genders; A. hōs, hās, hæc; V. is defective; Abl. as Dat. In the same way is declined hiccē, hæcce, hocce; G. huiusce, &c.; ce being

added : also *hiccīnē*, *hæccine*, *hoccine* ; from which we only have in the sing. A. *hunccine*, *hanccine*, *hoccine* ; Abl. *hoccine*, *haccine*, *hoccine*. Plur. neut. *hæccine* ; the fem. plur. *hæccine* is rare. Like *hic*, *hæc*, *hoc* are declined the compounds of *ille*, *iste* with *hic* ; as, *illic*, *illæc*, *illoc* or *illuc* ; *istic*, *istæc*, *istoc* or *istuc* ; of which only the following cases are usual. N. *illic*, *illæc*, *illoc* or *illuc* ; A. *illunc*, *illanc*, *illoc* or *illuc* ; Abl. *illoc*, *illac*, *illoc* : N. *istic*, *istæc*, *istoc* or *istuc* ; A. *istunc*, *istanc*, *istoc* or *istuc* ; Abl. *istoc*, *istac*, *istoc*. Plur. neut. *istæc*. Some write, and perhaps more correctly, *isthic*, *isthæc*, *isthoc*, &c. : *cine* is added to *illic* in interrogations ; as *illanccine*, Terent. Heaut. 4. 5. 3. : *illiccine est* ? Plaut. Pseud. 4. 1. 44.

V.) *Ille*, *illa*, *illud*, that, the same : N. *illē*, *illā*, *illū* ; G. *illius* through all genders ; D. *illi* through all genders ; A. *illum*, *illam*, *illud* ; V. is defective ; Abl. *illō*, *illā*, *illō*. The plural follows the adjectives ; as N. *illi*, *illæ*, *illa* ; G. *illorum*, &c. The ancients also said, *ollus*, *olla*, *ollum*, whence *olli* for *illi*. Virgil.

VI.) *Iste*, *ista*, *istud*, that, is declined like *ille* : N. *iste*, *ista*, *istud* ; G. *istius*, &c.

VII.) *Ipse*, *ipsa*, *ipsum*, self, himself, is declined like *ille* ; except that in the neuter it has *ipsum*, not *ipsud* : because it was originally *ipsus*, *ipsa*, *ipsum* : whence *ipsus* for *ipse*, Terent.

VIII.) *Is*, *ea*, *id*, that, the same : N. *īs*, *eā*, *īd* ; G. *ēiūs* in all genders ; D. *eī* in all genders ; A. *eum*, *eam*, *id* ; V. is defective ; Abl. *eō*, *eā*, *eō*. Plur. N. *ii*, *eæ*, *ea* ; G. *eorum*, *earum*, *eorum* ; D. *iis* or *eis* through all genders ; A. *eos*, *eas*, *ea* ; V. is defective ; Abl. as dative.

VIIII.) *Idem, eadem, idem*, the very same, is compounded of *is* and *dem*, and declined like *is*; but has *idem* for *is dem*, and *idem* for *id dem*: viz. N. *īdem*, *eadem*, *īdem*; G. *eiusdem* in all genders; D. *eidem* in all genders; A. *eumdem* or *eundem*, *eamdem* or *eandem*, *idem*; V. is defective; Abl. *eodem*, *eadem*, *eodem*. Plur. N. *iidem*, *eādem*, *eadem*; G. *eorumdem*, *earumdem*, *eorumdem*, or *eorundem*, *earundem*, *eorundem*; D. *iisdem* and *eisdem* in all genders; A. *eosdem*, *easdem*, *eadem*, &c. N.B. In the Acc. Sing. *eundem*, *eandem*, are more usual than *eumdem*, *eamdem*, and Gen. Pl. *eorundem*, *earundem*, *eorundem*, than *eorumdem*, *earumdem*, *eorumdem*, though the latter are more correct.

X.) *Qui, quæ, quod*, who, which or that. Sing. N. *quī*, *quæ*, *quōd*; G. *cūiūs* in all genders; D. *cūī*, in all genders; A. *quem*, *quam*, *quod*; V. is defective; Abl. *quō*, *quā*, *quō*, N. B. also *qui*; as *quicum*, i. e. *quocum*, *quacum*. Plur. N. *qui*, *quæ*, *quæ*; G. *quorum*, *quarum*, *quorum*; D. *quībūs* in all genders, sometimes *queis* or *quīs*; A. *quos*, *quas*, *quæ*; V. is defective; Abl. as Dat.

Note. Thus are declined its compounds, only that they have *quid* and *quod* in the neuter, except *quicumque*; as Sing. N. *quicumque*, *quæcunque*, *quodcunque*, *whosoever* &c.; G. *cuiuscunque*; D. *cuicunque*, &c. So Sing. N. *quivis*, *quævis*, *quidvis* or *quodvis*, any one; G. *cuiusvis*; D. *cuivis*; A. *quemvis*, *quamvis*, *quidvis* or *quodvis*, &c. So *quilibet*, *quælibet*, *quidlibet* or *quodlibet*, any one; G. *cuiuslibet*; D. *cuilibet*; A. *quemlibet*, *quamlibet*, *quidlibet* or *quodlibet*, &c. So Sing. N. *quidam*, *quædam*, *quiddam* or *quoddam*, a certain one; G. *cuiusdam*; D. *cuidam*; A. *quemdam*, *quamdam*, *quiddam* or *quoddam*, &c. N. B. *quendam*, *quandam*, and gen. plur.

quorundam, quarundam, for quorumdam, quarumdam are more usual, though the other are more correct.

Note. *quid* is always used substantively, *quod* adjectively: as, Subs. quidvis, quidlibet, quiddam. Adj. quodvis, quodlibet, quoddam: whence quidvis negotii, not negotium; quodvis negotium, not negotii.

XI.) Quis, sometimes qui, quæ, quid or quod, who, which, what? N.B. quid is used substantively, quod adjectively; as, quid negotii, quod negotium: so in its compounds, ecquid, ecquod, &c.

Sing. N. quis or qui, quæ, quid or quod; G. cuius in all genders; D. cui in all genders; A. quem, quam, quod or quid; V. is defective; Abl. quo, qua, quo. Plur. N. qui, quæ, quæ, &c.:—it is declined like qui, except that it has quid as well as quod in the neuter.

Note. Thus are declined its compounds, 1.) quisnam (who then? which then?), quænam, quodnam or quidnam; G. cuiusnam &c. nam being affixed. 2.) quisque, quæque, quodque or quidque, each; G. cuiusque &c. que being affixed. Thus also unusquisque, unaquæque, unumquodque or unumquidque, each; G. uniuscuiusque &c.: unus is prefixed to quisque and declined throughout; as in English we say each one, every one: they are properly two words, and should be so written. Unusquisque has no plural. Note. We find also unumquodvis, Lucret. 4. 125: where unum is simply prefixed to quodvis: so unus quilibet, Liv. 42. 42.: unum quidquid, Lucret. 5. 1387.: Plaut. Trin. 4. 2. 39. 3.) quisquam (any one), quæquam, quidquam or quicquam, but not quodquam; G. cuiusquam &c. The fem. is rare: quamquam, Plaut. Mil. 4. 2. 68. The plural is not used. 4.) quispiam, quæpiam, quodpiam or quidpiam, any one; G. cuiuspiam: the plural is rare. Aliæ quæpiam rationes, Cic. ad div. 9. 8. 8. quospiam, Apul. Flor. 4. p. 361. 19. Elmenh. N.B. Many write quipiam for quidpiam. 5.) quisquis, quæquæ, quodquod and quidquid, whoever, whichever; in which quis, quæ &c. are always

doubled; G. cuiuscuius &c. All the cases do not seem in use, but perhaps, N. Sing.; A. quemquem, quidquid; Abl. quoquo, quaqua: Plur. N. quiqui, D. quibusquibus: but quisquis and quidquid N. and A. are very frequent. 6.) aliquis, also aliqui, Cic. Off. 1. 32. Acad. 4. 26. aliqua, scarcely aliquæ, aliquod and aliquid, some one; G. alicuius where ali is prefixed: it should however be remarked that Sing. N. fem. and Pl. neut. aliqua is used for aliquæ. *Note.* a) Abl. aliqui for aliquo, Plaut. Epid. 3. 1. 11. Most. 1. 3. 18.: b) unus aliquis for aliquis, Cic. Or. 3. 33.: Off. 2. 12. After certain particles, si, ne, num &c. the two first syllables are often omitted; as si quis, si quid, si qua res, si qua negotia. It should be remarked that si quæ is sometimes found for si qua. Yet often ali is retained; as si aliquis &c. Some consider si quis, ne quis, si qua, ne qua &c. as single words or compounds; which is erroneous. We have also aliquispiam, aliquisquam, as aliquodpiam Cic. Tusc. 3. 9.: aliquapiam ratione, Cic. Sext. 29.: alicuiquam Liv. 41. 6.: aliquidquam Cic. div. 2. 50; where however Ernesti reads quidquam. 7.) ecquis, ecqui, ecquæ, ecqua, ecquid and ecquod, for *num quis* &c. as, ecquis venit? is any one come? not, who is come? ecquid vis? do you wish anything? not, what do you wish? Many suppose that ecquis stands for quis; which we cannot approve. It is easy to decline, by prefixing ec. We have also ecquisnam, ecquænam, ecquodnam and ecquidnam in the same signification, by adding nam. Abl. ecquonam: probably no other cases of it occur.

XII.) We must finally notice the word cuius, a, um, instead of the gen. cuius from quis and qui; A. cuium, am, um; Abl. fem. cuia. Plur. N. fem. cuiæ: whether other forms occur, we are uncertain: e. g. cuium pecus? an Melibœi? whose is the cattle? Virg. Ecl. 3. 1.: cuium puerum hic adposuisti? whose boy hast thou placed here? Ter. Andr. 4. 4. 24.: cuia fem. sing. Ter. Eun. 2. 3. 29.: Heaut. Prol. 8.: Plaut. Bacch. 4. 9. 24.: Cic. Verr. 1. 54.: 3. 7, 27.: cuiæ, Plaut. Rud. 3. 4. 40. Whether the nom. masc. cuius

occurs is uncertain, since it may be the gen. of quis : the signification is the same. The word in general is uncommon.

XIII.) cuiatis or cuias : so nostratis or nostras, and vestras follow the third declension : See above.

Note. Some reckon huiusmodi, eiusmodi, cuiusmodi amongst indeclinable pronouns. They are however two words : the gen. of hic, is, qui and modus : as, homo eius modi, a man of that sort ; such a man. We however sometimes find cuicuiusmodi for cuiusmodi, from quisquis and modus ; as, cuicuiusmodi es, of whatever sort thou art, Cic. Rosc. Am. 34.

SECTION FOURTH.

Of Verbs.

§ 1.

What Verbs are.

It is not easy to define the general nature of verbs. Learners seldom understand what they are, till they have conjugated several, and united them with other words. The difficulty arises hence ; that a verb includes so many notions in itself, as not to admit of a brief definition. The term, Verb, moreover is used in various applications : sometimes of the whole verb, as amo, amavi, &c. hortor, hortari &c., sometimes of a part ; as some name the infinitive verbum infinitum : many teachers even ask, What is legis ? a verb, or a substantive ? instead of, Is it a part of a verb ? is it a personal termination of a verb ? hence the confusion is still greater : not to mention, that the term, verb (verbum), which in dictionaries is generally translated, word, can give no idea of a verb properly considered.

To explain the verb, we must remember, that all nominatives are divided into certain persons: ego, I, the first; tu, the second; ille, pater and other nominatives the third person of the sing.: nos the first, vos the second, and other plural nominatives the third persons of the plural. We may now in a certain measure explain it: a) briefly, and in two ways. With respect to change of termination, a verb, is a word, which according to the preceding grammatical person, i. e. the subject, the time in which any thing happens, and the mode in which it happens, changes its termination; or more briefly, a verb is a word that is conjugated. With respect to its signification, it is a word which shows, that a grammatical person, either is, or does, or experiences something: b) more largely and accurately, verbs are words, which 1.) refer to a preceding grammatical person, 2.) show that something happens, has happened, or will happen, whether it be an action, as amo I love; a passion, as amor I am loved; or a bare existing, as sum I am: and which 3.) to denote their different persons, times, and other circumstances (modos) assume various terminations: as ego sum I am, tu es thou art; ego amo I love, tu amas thou lovest, ego amavi I have loved, ama love, amare to love &c.: ego amor I am loved, tu amaris thou art loved, ego amatus sum I am or have been loved, nos amabimur we shall be loved, &c.

Note. 1.) The person (subject) which should precede is often defective: it must then be supposed; and the termination shows whether it be the first, second, or third person: as amas thou lovest; legis you read; pater amat et (ille) legit.

2.) In the construction or syntax of words, the ancients perhaps exclusively regarded the noun substantive and verb; be-

cause these are the most important, and by themselves often form a complete sentence: as, *Deus est*; *pater vivit*, &c. On the contrary, without both noun substantive and verb there can be no sentence. In the noun substantive therefore they implied the subject or person, by whom, or to whom, something was done; and in the verb, i. e. the word, what was done by him or to him.

§ 2.

Of the different Kinds of Verbs.

I.) With regard to the termination of the first person present, verbs are of three kinds: a) some end in o, and are active or transitive, if they have a passive in or; otherwise they are neuter or intransitive: b) others end in or, and are called deponent, if they have no active in o; otherwise they are generally called passive: c) a single one ends in um, viz. *sum*, with its compounds *possum*, *prosum*, &c.

II.) With regard to the termination of their first person and their signification, verbs are commonly divided into four different kinds: actives or transitives, passives, neuters or intransitives, and deponents; singular names, which are more readily learnt than understood. They are commonly thus explained: the active ends in o and has a passive in or, as *amo* I love: the passive ends in or and has an active in o, as *amor* I am loved: the neuter ends in o and has no passive in or, as *sto* I stand: the deponent ends in or and has no active in o, as *hortor* I exhort. The passive however is not a separate verb, but a part of a verb; since we say that *amatur* is from *amo*, not from *amor*. Besides, this division is of no great use in learning, to which we must pay particular attention. It is, there-

fore, better perhaps to consider the whole subject as follows : Verbs are of two kinds : 1.) Some show the double relation of the action ; a) that I do something to a person : b) that something is done to me by a person. The part of the verb which expresses the first relation of the action, is called the acting or passing on ; active or transitive : the other part of the verb, which expresses the suffering or enjoyment of the active, is termed the suffering part, or the passive. 2.) Other verbs show only the first relation of the action, viz. the doing, and when their first person ends in o are called intransitive or neuter, which latter name must be retained : but when their first person ends in or are called deponent.

1.) A transitive, or, as it is more commonly called, an active verb, is such a verb in o, as a) denotes an action, which passes to an object, whether it be man, beast, or inanimate thing, and happens or can happen to it, and which b) governs an accusative, and therefore has an entire passive in all the persons ; as amo, lego, doceo, &c. N.B. We must not always infer a Latin from an English passive ; but we must have met with it in the ancients, at least in the first and second persons, or in the third person with a nominative preceding : nor must we depend on the poets ; they often add an accusative to a verb, which does not govern one, and use verbs in all the persons, which do not properly belong to them. Hence no one can certainly know whether a verb be transitive and active, or intransitive and neuter, unless he have met with it in the ancients always followed by an accusative, or as a passive in more than one person. The third person of the passive is inconclusive, unless it have a nominative as a subject ; since the nominative with the passive shows that the active governs an accusative, and an accusative after the active, that the passive has a nominative.

2.) A verb intransitive or neuter is a verb in o, and denotes either such an action as happens to no object (person or thing),

and passes on to none ; as *sto* I stand, *sedeo* I sit, *curro* I run, &c., or if it happen to a person or thing and therefore pass on, yet this object is not in the accusative : to such a verb therefore the whole passive is defective ; it has only the third person of the singular number, and that without a nominative preceding ; as *curro*, *curritur* men run. So from *parco* *alicui*, *parcitur* ; *persuadeo* *alicui*, *persuadetur* : but *ego parco*, *tu parceris*, *frater parcitur* ; *ego persuadeor*, *tu persuaderis*, *frater persuadetur*, &c. cannot be used. We must here again not trust the poets, nor some other writers, who to express themselves unusually, join an accusative to an intransitive, and so make it transitive.

3.) A deponent is a verb in or, is declined in Latin like a passive, with some deviations, and in English like an active, except in the future participle in *du*, if it has one. It either governs an accusative, as *sequor*, *imitor* ; or not, as *medeor*, *utor*, *fruor*, &c. If it govern an accusative, it has the participle in *du* throughout, as *sequendus*, *a*, *um* &c. ; if not, it has not this participle : though there are exceptions, as we often find *utendus*, *a*, *um* ; *fruendus*, *a*, *um*, &c.

Note. 1.) They are called deponent, i. e. verbs which lay aside, because they lay aside their passive signification, and their active form. For it seems probable that the verbs which are now deponents, were formerly real passives. Thus we should reckon *delector* (I delight myself) a deponent, if *delecto* were not in use to remind us, that *delector* properly means, I am delighted, and thence I delight myself ; so *vescor* may properly have signified, to be fed ; as *vesci* *aura*, *pane*, *caseo* : thence, to feed or eat. Thence it happens, that many deponents, in these participles, are at times used by writers for passives ; as *expertus* (tried), *emensus*, &c.

2.) There are also some peculiar verbs, which end in *o*, and are properly neuter or intransitive, but form the perfect with its cognate tenses, like deponents or passives : they are therefore termed neuter passives. They are the following : *fido* *fidus sum*, with its compounds, *confido*, *diffido* : *audeo* *ausus sum* ; *gaudeo* *gavisus sum* ; *soleo* *solitus sum*.

3. There are also intransitives or neuters, which in English have a passive form, and are called neutral passives; as *veneo* I am sold, *vapulo* I am beaten.

III. With regard to their derivation, verbs are either primitive, as *lego* I read &c.; or derivative, as *lectito* I often read, from *lego*. These latter come either from a verb; as *lectito* from *lego*, *esurio* from *edo*: from a noun, as *numero* I number, from *numerus* number; *libero* I free, from *liber* free: from an adverb, as *satio* I satiate, from *satis* enough: or from a preposition, as *supero* I go beyond, surpass, from *super* beyond. These derivative words, in their signification, are fourfold:

1.) Inchoative, which denote a beginning of what is signified in the primitive, and are translated by the word, become, &c. They end in *sco*, are of the third conjugation, and have no perfect nor supine, or borrow them from their primitives: they are partly derived from verbs, partly from nouns; *calesco* I grow, become, warm, from *caleo* I am warm; *acesco* I become sour, from *aceo* I am sour; *hebesco* I grow blunt or dull, from *hebes* blunt; *dulcesco* I grow sweet, from *dulcis* sweet; *lapidesco*, *repuerasco*, &c. Yet there are inchoatives which have not the sense of beginning, nor can be translated by, become, &c.; as *concupisco* I desire something, *adhæresco*, *conticesco*, &c., which mean the same as their primitives, and are not properly inchoatives. There are other verbs in *sco*, which have their own perfects; as *disco* didici, *posco* poposci, *pasco* pavi, and which cannot be considered inchoatives.

2.) Frequentative, which denote the frequent repetition of an action, and are generally derived from the supines of their primitives: they, therefore, end in *so*, *to*, *xo*, or *co*; as *pulso* I often beat, from *pello* pulsum; *quasso* I often shake, from *quatio* quassum; *clamito* I often cry; *lectito* I often read; *nexo* I often tie, or simply, I tie; *vellico* I often pluck: also deponents, as *minitor* I often threaten, I threaten; *amplexor*, &c.: though

they often mean no more than their primitives. Some would add to these six verbs of the third conjugation; *viso* visit, survey, see after; *arcesso* call hither; *laccio* provoke; *capesso* take in hand, as *cibum*, *arma* &c.; *facesso* do, *incesso* attack: but their signification shews that they are not frequentatives, in spite of their termination. *Note.* There are also other words in *sso* or *zo*, which denote an imitation or resemblance, and are called imitatives; as *patrisso* I imitate a father, *græcisso* the Greek, *Platonizo* Plato, as *filius* *patrissat*, *Plaut. Pseud.* 1. 5. 27.: *argumentum* *hoc græcissat*, *tamen non atticissat*, *Plaut. Men. Prol. 2.*

3.) Desiderative or Meditative, which signify a longing desire or wish, end in *urio* with *u* short, and follow the third conjugation; as *parturio* I wish to bring forth, am in labour, *partūris* &c.: *esurio* I wish to eat, am hungry, &c. They come from the supine of the primitive, as *pario* *peperi*, *partum*, *parturio*; *edo* *edi*, *esum*, *esurio*. Sometimes they end in *ito*; as *dormito* I am sleepy, wish to sleep, or sleep, &c. *Note.* There are also other words in *urio* with *u* long; as *ligurio* or *ligurrio*, *ligūris*, &c.; *scaturio*: these are not reckoned derivatives, on account of their quantity, and their signification.

4.) Diminutive, which lessen the sense of their primitives. They take, like nouns, as *puer* *puellus*, double *l* before *o*; as *cantillo* I sing a little, *sorbillo* I sip &c. There are few of them in use, for *refocillo* I revive, *scintillo* I sparkle, *titillo* I tickle, appear to have nothing diminutive in their signification.

III.) All verbs, moreover, are either simple, as *lego*, *sector*; or compound, as *perlego*, *consector*. The composition takes place partly with a noun; as *ædifico* I build, i. e. I make a house or building, from *ædes* and *facio*: partly with another verb; as *calefacio* I make warm, from *caleo* I am warm: partly with an adverb; as *benefacio* from *bene*, *nolo* from *non* and *volo*, *malo* from *magis* and *volo*: partly with a preposition; as *advenio*, *eripio*, *aufero* &c. The

last is the most common mode : sometimes even with a preposition and noun together ; as *pernocto* from *per* and *nox*, *irretio* from *in* and *rete*. In such composition a) a letter of the primitive is often altered ; as from *rapio*, *abripio*, *eripio* &c., instead of *abrapio* &c. : so *retineo* from *teneo*, *efficio* from *facio* &c. We also find the preposition altered ; as *efficio* for *ex**efficio*, *sufficio* for *sub**efficio* ; and so by the moderns, the last letter of the preposition is often altered in the following words, *afficio*, *officio*, *attuli*, *allatum*, *suffero*, *sustuli*, *irretio*, *immergo*, *illicio*, *colligo* &c., for *ad**efficio*, *ob**efficio*, *ad**tuli*, *ad**latum*, *sub**fero*, *sub**tuli*, *in**retio*, *in**mergo*, *in**licio*, *con**ligo* &c. It is however a question, whether the ancients made this alteration, and whether it be correct : it is always more accurate to retain as far as possible the preposition in an unaltered form ; as *ad**fero*, *ad**tuli*, *ad**latum* ; *in**retio*, *in**mergo* &c. : vid. cap. 2. of Orthography. b) sometimes *d* is inserted after *re* and *pro*, to prevent the concurrence of two vowels ; as *redamo redeo*, for *reamo reeo* ; *prodes* for *proes* &c. c) sometimes the last part of the preposition is rejected, as *traducere* and *transducere*, *traicere* and *transiicere*.

Note. 1.) Some of those simple verbs, with which others are compounded, are not in use ; as *cello*, whence *excello*, *antecello* &c. : *fendo*, whence *defendo*, *offendo* : *lacio*, whence *allicio*, *illicio*, or more correctly *ad**licio*, *in**licio* : *leo*, whence, as some suppose, *deleo* : *pleo*, whence *compleo*, *impleo* : *tamino*, whence *contamino*.

2.) Compound verbs generally retain the kind, active, neuter, or deponent, and the conjugation of their simple verbs ; as *amo*, *redamo* ; *lego*, *conligo* ; *venio*, *advenio*, &c. Yet some

alter their kind; as *sacro*, *exsecror*: some their conjugation; as *cubare*, *incumbere*: some both; as *spernere*, *aspernari*, &c.

§ 3.

Of the Parts of Verbs, both greater and less.

As the active or transitive verb, more largely considered as including in itself the whole verb, and therefore the passive, is divided into its *active* taken in a narrower sense as including only the termination *o*, and opposed to the passive, and its *passive*: so these two parts, the active and passive, as well as the intransitive or neuter, and deponent, are divided into four modes (*modos*): these modes again into five tenses (*tempora*), i.e. times or relations of time: each tense into two numbers: each number into three personal terminations. We have therefore to notice four modes, five tenses, two numbers, three persons.

V.) *Verbs* have four *modes*. Properly speaking the verb has no modes, but expresses the modes of the action denoted by the verb. To this action, therefore, the modes really belong: and such a way of speaking would be preferable. The action expressed by the verb may happen in four ways or modes: 1.) when one merely shows or says, that a person does something, or that something is done to him, or that he will do or suffer something, it is the indicative or narrative mode: 2.) when he would show that an action is possible, credible, or desirable, and therefore might happen, it is called the potential, conjunctive, or subjunctive mode: 3.) when he prays, commands, or at least wills, that

a thing should be done, it is the imperative mode; *modus imperativus* or *rogatorius*; more briefly and better, *iussivus*; since *iubere* means to say or desire, whether by intreaty, command, or intimation, that something should happen: but *imperare* simply means to command, whilst the mode expresses more than commands: 4.) the fourth is termed the infinitive mode, *modus infinitus*, i. e. the undefined mode: since at times it is not connected with a person; as, *discere est dulce*, to learn is sweet: where it is not defined, who learns. Yet this mode is often defined; as, *soleo scribere*, I am wont to write; and still more definitely, when the accusative of the subject accompanies it; as, *audio patrem vivere*, I hear that my father lives.

Note. What is here said, is not intended to give the learner a complete notion of the modes; but to give him some notion of them. The names are in fact not very accurate; but this must always be the case, when a name must be applied to every thing: they cannot be always clear.

Note. The infinitive, in all grammars, is followed by the gerunds, supines, and participles: they do not, however, belong to it; they are placed last, only because they must stand somewhere, and a better place could not be found. The gerunds are cases of the neuter gender part. fut. pass. in *dus*, *da*, *dum*; as from *amandus*, *amanda*, *amandum*, come the gerunds *amandum*, *di*, *do*, *dum*, *do*. The supines are probably substantives of the fourth declension; the supine in *um* the accusative, and in *u* the ablative. Participles are a kind of verbal adjectives, which may govern the cases of their verbs. Their use will be afterwards explained in the Syntax. Yet we remark,

1.) that all verbs have gerunds, though they have no participle in *dus*; not only verbs transitive and deponent which govern an accusative, but other verbs in *o* and *or* which govern another case: as *parendum*, *di*, *do* &c., *utendum*, *di*, *do* &c.

This is not surprising, if we recollect what was said before—that verbs, which govern an accusative, have the whole passive; but the others, only the third person singular, neuter; as *persuasum est*, not *persuasus est*, and that impersonally, i. e. without a preceding nominative. Therefore, though they have no entire participle in all the genders, yet they have them in the neuter; in other words, they have gerunds.

2.) Whence, however, it happens, that gerunds, which are originally a part of the passive, acquire an active signification, and govern the cases, even the accusative, of their own verbs, as *amandi libros &c.* cannot be explained: the attempt of the celebrated Perizonius to treat them always as a part of the passive, and to explain the following accusative by an ellipsis, is too artificial and unserviceable.

II.) Each of the modes, except the imperative or jussive, according to the language of grammarians, has five tenses, tempora, i. e. times: viz. each mode of action may happen in five kinds of time. These tenses are called the present: the imperfect, not yet past: perfect past: pluperfect, more than past, or past with a fresh action dependent: future. *Note.* Properly, the *time* should not be thus named, since no correct notion can be annexed, but the action: this is either present, i. e. happens now, or imperfect, or perfect &c. We must, however, take the names as we find them, since it would be useless to attempt a change; and explain them.

1.) The present tense shows, that something happens now, whilst the person speaks or writes; as *lego* I read, i. e. now. N. B. Sometimes an ardent imagination conceives something as now present, which either has happened, or will happen, and speaks accordingly: as, to-morrow I come to you; yesterday a man comes to me, and says. In the same way, in Latin, the present stands for the perfect and future.

2.) The imperfect tense generally denotes the continuance of one action, during which another action happens; as, whilst I was writing, I heard a cry; my writing was not finished, ere I heard a cry. Yet the imperfect also stands for the perfect; as, he died yesterday, *heri moriebatur*: he came yesterday, *heri veniebat*.

3.) The perfect tense denotes, that the action is complete and that no other action follows from it; as, *heri vidi multos homines*, I yesterday saw many men.

4.) The pluperfect tense denotes, not only, that an action is finished, but also, that another followed from it; as, when Alexander was dead, his generals divided his empire;—not only the action of dying was past in Alexander, but thereon followed the division: when I had read the book, I wrote;—here are two actions, reading and writing, one was past, and the other followed.

5.) The future tense denotes, that something will happen, and is twofold: a) the simple future denotes an action merely as future, viz. so that no other follows thereon; as, *ego te semper amabo*, I shall always love thee: *cras proficiscar*, I shall go to-morrow: it terminates in *bo*, *bor*, *am*, *ar*: b) the future perfect, *futurum exactum*, shows that an action will happen, but so that another will follow thereon, which cannot follow unless the first be terminated: the first, therefore, is considered complete with reference to the second; as, when the war shall have been ended, the king will come to us: when our father shall have come, he will see what we have made. The end of the war, and the arrival of the king, are both future but connected events; the last will not follow, until the first have happened. It is the same with the father's arrival, and seeing. The English often in such cases use the simple future; as, when the father comes, he will see, &c.: this is incorrect, and leads to a false translation into Latin; since the father cannot see while he comes or is coming, but must have come already. Sometimes the future perfect stands for the simple future; as, *satis te mature videro*, Cic. ad div. 16. 4. and in other places. Vid. Of the use of the tenses, P. 2. Chap. 1. Sect. 10. § 4.

Note. All the preceding tenses, except the future perfect, which is peculiar to the indicative, occur in the indicative, conjunctive, and infinitive of verbs in *o*, *or*, and *sum*: but not in the imperative; since this cannot refer to the past, and admits only a present, and future. The form of the tenses in their personal terminations will be clearly exhibited under the four conjugations. It assists the learner, however, to know, that all the tenses of a verb, with the gerunds, supines, and participles are derived from four principal parts, the *present* and *perfect indicative*, *supine*, and *present infinitive*. Without knowing these parts, we cannot conjugate: to show, therefore, that we can conjugate, it is customary in parsing to repeat these four parts, *amo*, *avi*, *atum*, *are*: *scribo*, *psi*, *ptum*, *bere*, &c.

A. From the present indicative are formed all other presents, and imperfects of the indicative, and, in a certain degree, of the conjunctive, and all futures, except the future perfect. Namely, 1.) the present conjunctive active we form in the first conjugation by changing *o* into *em*, in the rest into *am*; as, *amo amem*, *doceo doceam*, *lego legam* &c. Change *o* into *or*, and we have the present indicative passive; and by changing *m* of *em* or *am* into *r*, or, what is the same thing, or into *ēr* and *ār*, we have the present conjunctive passive of the same conjugations; as *amer*, *docear*, &c. 2.) the imperfect indicative active: from *o* in the first conjugation we make *ābam*; in the second, from *eo* *ēbam*; in the others, from *o* *ēbam*; as *amabam*, *docebam*, *legebam*, &c.: by changing afterwards *m* into *r* we have the imperfect indicative passive *amabār*, *docebār* &c. 3.) the future indicative active: from *o* in the first conjugation we make *ābō*, in the second *ēbō*, in the third and fourth *am*; as *amabo*, *docebo*, *legam*, *audiam*: add *r* to *o*, or change *m* into *r*, we have the future passive; as

amabör, docebör, legär, audiär. 4.) the present infinitive active; from o in the first conjugation we make äre, in the second ěre with e long, in the third ěre with e short, and in the fourth ĩre with i long. Hence a) the imperfect conjunctive, in the active by the addition of m, as amäre amärem, docěre docěrem, legěre legěrem, audire audirem, esse essem, posse possem, velle vellem: hence in the passive by changing m into r; as amarěr, docerěr, legerěr, audirěr. b) the present imperative active by rejecting re; as amā, docĕ, legĕ, audĭ. N. B. In the third conjugation four verbs reject e final; as dic, duc, fac, fer, for dice, duce, face, fere. c) the present imperative passive: here there is no alteration; it is exactly the same as the infinitive active; as amare, &c. d) the present infinitive passive which always includes the imperfect: from e, in the first, second and fourth conjugations we make i; as amare amari, docere doceri, audire audiri: but in the third ere is changed into i; as legere legi. 5.) the present participle: from o, in the first conjugation, we make ans; as amo amans: in the second, from eo ens; as doceo docens: in the third and fourth, from o ens; as lego legens, audio audiens. From the genitive of this participle we may form the future passive participle in dus by changing tis into dus; as in the first conjugation amans, G. amantis, amandus: in the rest from ens entis; as docens, docentis, *docendus*; legens, legentis, *legendus*; audiens, audientis, *audiendus*: whence we see, how from eo, iens, G. euntis, we have eundus. Since the gerunds are nothing more than parts of these participles in dus, we hence form the gerunds; as amandum, di, do, &c.: docen-

dum, di, do, &c.: legendum, di, do, &c.: audiendum, di, do, &c.: so eundum, di, do, &c.

Note. If a verb has no present, as *memini*, *odi*, *cœpi*, it has not the tenses thence derived; nor the partic. pres. act.; fut. pass.; nor pres. infin.; nor imperf. conjunctive: hence also we see that the pres. infin. act. is derived from the pres. indic.

B. From the perfect indicative are derived all perfects and pluperfects, with the future perfect, of the active voice. Namely, 1.) perfect conjunctive: by changing the last letter *i* into *ërim* with *e* short; as *amavi amaverim*, *docui docuerim*, *legi legerim*, *audivi audiverim*, *memini meminereim*, *fui fuerim*, &c. 2.) the pluperfect indicative, by changing *i* into *ëram*; as *fui fueram*, *amavi amaveram*, *docui docueram*, *scripsi scripseram*, &c. 3.) the pluperfect conjunctive, by changing *i* into *issem*; as *fui fuisset*, *docui docuisset*, *memini meminisset*, *scripsi scripisset*, *audivi audivisset*, &c. 4.) the future perfect, by changing *i* into *ërō*; as *fui fuero*, *amavi amavero*, *docui docuero*, *scripsi scripsero*, *memini meminero*, *cœpi cœpero*, *audivi audivero*, &c. 5.) the perfect infinitive, which includes the pluperfect, by changing *i* into *isse*; as *fui fuisse*, *docui docuisse*, *cœpi cœpisse*, *didici didicisse*, *audivi audivisse*, &c. *Note.* Verbs which have no perfect, as *hebesco*, &c., have not the tenses thence derived, the perfect conjunct., pluperfect, &c. It is also remarked, that verbs without a perfect are also without a supine.

C. From the supine are formed

1.) The participle future active, by changing *um* into *ûrus*;

as amatum amaturus, doctum docturus, scriptum scripturus, auditum auditurus, &c. This is declined through all cases and genders; as amaturus, ra, rum; G. amaturi, ræ, ri, &c. From this participle is formed a) the future conjunc. active, by appending *sim sis sit*; e. g. *sim amaturus*: b) the future infinitive active, by adding *esse* to its nom. and accus.; as *esse amaturus, a, um*; *esse amaturum, ram, rum*: plur. *esse amaturi, ræ, ra*; *esse amatuos, ras, ra*: so with others, as *esse scripturus, ra, rum*; *esse scripturum, ram, rum*: plur. *esse scripturi, ræ, ra*; *esse scripturos, ras, ra*: if the nominative precedes, the participle is used in the nominative; but if the accusative precedes, the participle also is in the accusative; as, *pater dicitur esse amaturus, mater dicitur esse amatura*, the father or the mother is said to be going to love: *audio patrem esse amaturum, matrem esse amaturam*, I hear that the father, the mother will love: *parentes dicuntur amaturi; sorores dicuntur esse amaturæ*; *audio parentes esse amatuos; audio sorores esse amaturas, &c.* It is indifferent whether *esse* precede or follow the participle. We should properly hereby remark, that by the addition of the verb *sum* in all its tenses, a new or periphrastic conjugation is formed; as *amaturus, a, um*, I shall love, properly, I am one that will love: *amaturus eo; amaturus eram, fui, fueram, ero, fuero*: so also in the conjunctive *amaturus sim*, I may be going to love, *essem, fuisset*: thence the infinitive *esse amaturus, ra, rum*; and in accus. *um, am, um*: this is also the infinitive future active of the verb, since it has no other. It once, however, ended in *ssere*; as *amassere* for *amaturum esse*. *Note.* *Esse* may be omitted; as *pater dicitur venturus, mater ventura, &c*: *audio patrem amaturum, &c.*

2.) The participle perfect passive, by changing *um* into *us*; as *amatum, amatus, a, um*; *scriptum scriptus, nexum nexus, &c.* With this participle are formed all perfects and pluperfects passive, both in the indicative, conjunctive and infinitive, including the future perfect; by adding *sum, sim, eram, essem, fuero, esse, or fuisse*. By adding *sum* or *fui*, we have the perf. indic.; as *sum amatus, a, um*; *sum scriptus, a, um*: by adding *sim*, sometimes *fuerim*, we have the perf. conj.; as *sim amatus,*

sim scriptus, &c.: by adding *eram* or *fuera*m, *essem* or *fuissem*, we have the pluperf. ind. and conj.; as *eram* or *fuera*m *amatus*, *essem* or *fuissem* *amatus*: by adding *fuero* or *ero*, we have the future perfect; as *fuero* or *ero* *amatus*: finally, by adding *esse* or *fuisse*, we have the perfect inf. which includes the plup.; as *esse* or *fuisse* *amatus*, *a*, *um*; *i*, *æ*, *a*; *um*, *am*, *um*; *os*, *as*, *a*: in all these instances it is immaterial whether *sum*, *sim*, &c. precede or follow.

3.) The future infinitive passive, by adding to the supine, *iri* the present infinitive passive of *eo*; as *amatum iri*, *lectum iri*, &c. Hence it is manifest, why the termination *um* remains unchanged into *am*, *os*, *as*, *a*, &c.; as *patrem amatum iri*, *matrem amatum iri*, *homines amatum iri*, because the supine cannot be changed, being probably the accusative of the fourth declension.

Note. 1.) Verbs, which have no supine, as *disco*, *posco*, &c., naturally can have a) no participle future active, therefore no future in the conj. and infin. active. b) no participle perfect passive, and therefore no perfect, pluperfect, nor future perfect passive. c) no future inf. pass.

2.) This union, *urus sum*, *tus sum*, *ndus sum*, *eram*, *essem*, *esse*, &c., is commonly termed the periphrastic conjugation. An example of it will be given hereafter with the four conjugations.

3.) In learning to derive the tenses of the passive, we learn the same for the deponent verb, since the latter with an active sense has the form of the passive, except in the infinitive, where it has a future like the active, gerunds, supines, the participle present in *ns*, and part. future in *rus*; as *hortaturus*, *ra*, *rum esse*, *hortaturum*, *ram*, *rum esse*: gerunds—*hortandum*, *di*, *do*, *dum*, *do*: supines—*hortatum*, *hortatu*: participles—*hortans*, *hortaturus*, *hortatus*, *hortandus*.

4.) Thus to express and derive the tenses is termed to conjugate. There is in fact but one conjugation; but on account of some variations, it is divided into four; of which hereafter.

III. Each tense is divided into two numbers,—the singular, when the discourse is of one grammatical person; the plural, when of more. *Note*: perhaps more clearly and less artificially as follows: in every action we inquire, whether one or more performed it: if one has done it, it is called in grammar the singular number; if more have done it, it is called the plural number: that is, the number of one, the number of more.

III. Each number contains three personal terminations, corresponding to three kinds of grammatical persons or subjects. We must here remember, that *ego* is the first grammatical person; *tu* the second; all other nominatives of the singular number—as *pater*, *mater*, *filius*, *aqua*, *mensa*, *homo*, &c., *hic*, *ille*—the third person singular: so in the plural, *nos* the first person, *vos* the second, all other plural nominatives—as *patres*, *matres*, *fili*, *aquæ*, *mensæ*, *homines*, &c., *hi*, *illi*—the third. To all these persons are attached separate terminations of the verb, which are called personal: these terminations are also commonly, but without meaning, called persons. 1.) in the singular the first personal termination is *o*, *m*, *i*, or *r*, and is united to the word *ego* only, as the first grammatical person; as, *ego sum* I am, *ego amo* I love, *ego amor* I am loved. The second personal termination is generally *s*, and united only to *tu*, as the second grammatical person; as, *tu es* thou art, *tu amas* thou lovest, *tu amaris*, &c. The third personal termination is commonly *t* or *tur*, and united to all other nominatives or subjects, called persons; as *pater est* the father is, *pater amat* the father loves, *pater amatur* the father is loved: *mater*,

frater, filius legit, the mother, brother, son reads. 2.) in the plural the first personal termination commonly ends in *mus* or *mur*, and is united only to the nominative *nos*, as the first person plural; as, *nos sumus* we are, *nos amamus, amamur*, we love, are loved, &c. The second is commonly *is* or *mini*, and united only to the nomin. *vos*, as the second person; as, *vos estis* ye are, *vos amatis, amamini*, ye love, are loved, &c. The third is *nt* or *ntur*, and may be united to all plural nominatives, because they represent the third person; as, *pátres sunt* fathers are, *homines amant et amantur* men love and are loved. *Note.* 1.) Frequently *ego, tu, nos, vos* are defective before the personal terminations; as *lego, legis*, for *ego lego, tu legis*, &c.: but no other person can be affixed; we must understand *ego, tu*, &c. 2.) Whatever has here been said, applies only to the indicative and conjunctive; the imperative and infinitive here suffer an exception. 3.) A verb which can have the above-mentioned persons, subjects, or nominatives, *ego, tu, nos, vos*, &c. united to it, and therefore is furnished with all the personal terminations both singular and plural, is commonly called by grammarians a personal verb: and most verbs are of this kind. There are however some, to which these persons, *ego, tu*, &c. cannot be prefixed, and which admit only the third person singular, which is also used impersonally, that is, without a subject or nominative prefixed. These are called impersonal verbs. They are twofold: 1) with an active termination; as *libet* it pleases, *licet* it is allowed, *piget* it is irksome, *tædet* it wearieeth, *lucescit* it dawneth, *decet* it becomes, *miseret* it pitieth, *oportet* it be-

hoveth, pudet it ashameth, me, te, &c., pœnitet it repenteth : yet some are used with nominatives prefixed ; as decet, dedecet, pudet, pœnitet, and therefore personally, and even in the plural. To these some add tonat it thunders, pluit it rains, ningit it snows, fulgurat it lightens, grandinat it hails, vesperascit it grows evening. But some believe that here we must understand a nominative of the third person, as deus, cœlum, and that they are personal verbs. Vid. hereafter, Sect. 4. § 8. where impersonals will be considered separately. To these also belong certain verbs, which in certain senses can have no nominative before the third personal termination, and in this respect are impersonal ; as refert it concerns, interest it interests or concerns. Some add to these more verbs, which in particular senses occur only in the third person, but in other senses have a nominative ; as contingit it happens, evenit it occurs, fit it takes place, præstat it is better, &c. Yet these are no impersonals, since they readily take a nominative ; but verbs which in a certain sense can be used only in the third person. 2.) with passive terminations ; as, statur one stands, itur one goes, curritur one runs, and so from all verbs which are intransitive, i.e. have no accusative. Often also of other passives, whose actives do govern the accusative, the third personal termination is used impersonally, i.e. without a nominative ; as legitur one reads, amatur one loves, and generally when the English, one, precedes. These impersonal verbs will be considered afterwards, § 8, partly how they are conjugated, and partly how constructed with other words.

§ 4.

Of Conjugation.

I.) When we form a verb of the above-mentioned kind, according to its parts, i.e. modes, tenses, numbers, and personal terminations, we are said to conjugate it. For to conjugate means to fasten together and connect all the parts of a whole. When therefore we say that a person can completely conjugate, it means no more than that he knows of every verb each personal termination in each number, tense, and mode, can form them at pleasure, and repeat them separately or combined with more. A learner, therefore, who can only mechanically conjugate *sum*, *amo*, *doceo*, *lego*, *audio*, cannot conjugate correctly, for he only can conjugate those five verbs. But if he can conjugate them correctly according to their formation, and intelligently, he can easily conjugate the rest.

II.) There is a fourfold mode of conjugating, or, to speak in the usual way, there are four conjugations, which are not very different from one another, and after which all verbs should properly be formed. Their characteristics by which they are mutually distinguished are the following :

a) In the first, all verbs in the first person pres. ind. end in *o*, seldom in *eo*, more rarely in *io*; and in the present infin. in *āre* with a long; as *amo*, *amavi*, *amatum*, *amāre*; *cubo*, *cubui*, *cubitum*, *cubāre*; *meo*, *meavi*, *meatum*, *meāre*; *lanio*, *laniavi*, *laniatum*, *laniāre*. Except *do dare*, with its compounds of the first conjugation, in which *a* is short; as *circumdāre*, &c.

b) In the second, all in the first pers. pres. ind. end in *eo*,

and in the pres. inf. in *ēre*, with *e* long; as *moneo*, *monui*, *monitum*, *monēre*; *hæreo*, *hæsi*, *hæsum*, *hære*, &c.

c) In the third, all in the first pers. pres. ind. end in *o*, rarely in *io*; and in the pres. inf. in *ēre* with *e* short; as *colo*, *colui*, *cultum*, *colēre*; *lego*, *legi*, *lectum*, *legēre*; *scribo*, *scripsi*, *scriptum*, *scribēre*; *disco*, *didici*, *discēre*; *capio*, *cepi*, *captum*, *capēre*, &c.

d) In the fourth, all in the first pers. pres. ind. end in *io*, and in the pres. inf. in *īre* with *i* long; as *audio*, *audivi*, *audium*, *audīre*; *haurio*, *hausi*, *haustum*, *haurīre*, &c.

Note. All which follow one of these conjugations are called regular: those which deviate are called irregular or anomalous. There are also verbs, of which some separate parts, as tenses, persons, &c. do not occur in the ancients; these are called defective. There are, therefore, with respect to conjugation, three kinds, or, including the impersonal, four kinds of verbs. 1.) regular; of which examples will be given § 5: 2.) irregular or anomalous; as *sum*, *volo*, &c., which will be given and conjugated § 6: 3.) defective; as *aio*, *cœpi*, of which see § 7: 4.) impersonals; as *miseret*, &c., which are given § 8; though as defective in their persons, they perhaps with more propriety would be referred to the preceding kind.

§ 5.

Of the Four Kinds of Conjugation, or Four Conjugations in particular.

We shall now give an example of each of the four ways of conjugating, or four conjugations. Since, however, *sum* with its tenses is so often used with verbs to form their tenses, it must be placed and learnt before them.

In conjugating itself there is still much to learn, if

we would acquire it radically, and discard mechanical learning by heart, and repetition.

1.) The learner, before he conjugates a Latin verb, should conjugate some English verbs, in which the perfect is expressed in all its forms; as, I came, I am come, I have come, &c. : by doing so, he will learn to conjugate in English, as well as Latin.

2.) In repetition, the learner should be perfectly instructed in the formation of each tense, and by degrees derive them himself; as that from the perfect come the terminations *rim*, *ram*, *sim*, *ero*, *se*. This must be promoted by inquiring, whence comes such a tense? why is it necessarily thus? till he can say it readily and without the help of the teacher.

3.) It is also serviceable for the beginner not barely to learn *sum* I am, *es* thou art, *est* he is, but with the persons prefixed; as *ego sum*, *tu es*, *pater, mater est*; he may otherwise afterwards translate *pater est*, the father he is, or *amat pater* he loves the father, as we find by experience.

4.) It is also very serviceable for the beginner to learn to make some easy sentence; as *ego sum homo*, *tu es homo*, *pater est homo*, *parentes sunt homines*, *parentes me amant*, *deus amavit homines*, whereby he easily becomes acquainted with the construction of words, and finds a pleasure in conjugating. For bare conjugating is exceedingly dry, becomes tedious, and drives away all attention and desire for learning. It is very easy for a teacher to say that the entire verb *sum* is followed by a nominative, but *amo* by an accusative, because it has a complete passive; so *moneo*, *lego*, &c. The conjunctive *sim* must be translated not merely I may be, but, if I be, if I may be, may I be, might I be, &c.; as, since I am a man, *cum homo sim*; if one may be, *si quis sit*; I wish thou mayst be upright, *opto ut sis probus*. Further, *simus* means also, let us be, *amemus* let us love, *sitis* be, *ametis* love, as love your parents. It must also be observed, that *sum* means, am I? *amo*, love I? In fact, whilst conjugating, much of the Syntax may be learnt: and if there be any thing which can make conjugating pleasant, it is this method, which besides

promises the greatest advantages. The learner should also conjugate not only in regular order, but be questioned out of order, about different terminations; as what does *fuit, fuerunt, ero, fuisset, eritis, &c.* signify? What is the person, number, tense, &c. of each?

5.) In conjugating, the contractions also must be noticed; as from *amavi, amavisti and amasti, amavistis and amastis, amaverunt and amāvunt, amaveram and amāram, amavissem and amassem, amavisse and amasse*: the same occurs in similar verbs: also in others; as *novi, novisti and nosti, novistis and nostis, noverunt and nōrunt, noveram and nōram, novissem and nossem, novisse and nosse*: *peto* has *petivi, and more commonly petii, petivisti and petiisti, &c.*: *audio, audivi and audii, audivisti, audiisti and audisti, audivistis, audiistis, and audistis*; *audivero and audiero, audivisse, audiisse and audisse, &c.*: so with *eo* I go, *ivi and ii, iverim and ierim, &c.*: particularly in its compounds, as *redeo redii, more usual than redivi, rediisti, rediit, redieram, rediissem and redissem, &c.*: so *abeo, adeo, in eo, ex eo, intereo, &c.* which will be more intelligible to the learner, when he understands that these contractions arose from a hasty pronunciation.

6.) Of verbs of the third conjugation in *io* we must remark, that they retain *i* in all the tenses derived from the present, except in the imperative and pres. infin. and imp. conj. active and passive, which are excepted by their formation; as *capio, capis, capit, capiunt*: conjunct. *capiam, capias, &c.*: imperf. *capiebam, &c.*: imperf. conj. *capērem, &c.*: fut. *capiam*: imperat. *capē, capite, capito, capitote, capiunto*: infin. *capere*: gerund *capiendum, capiendi, &c.*: part. *capiens*. Passiv. *capior, caperis, capitur, capiuntur*: conjunct. *capiar*: imperf. *capiebar*: conj. *caperer*: fut. *capiar capieris*: part. fut. *capiendus, &c.* So also *fodio, pario, &c.* and the deponents *morior, gradior, &c.*

7.) In four imperatives of the third conjugation, the *e* final is not very commonly, or not at all in use: *dic, duc, fac, fer*, from *dico, duco, facio, fero*: also in their compounds; as *adduc, addic, calefac, adfer, &c.* But the compounds of *facio*, which

change it into *ficio*, retain *e*, as *effice*, *confice*, from *efficio*, *conficio*, &c. *Note.* We sometimes find *dice*, *duce*, *face*, for *dic*, *duc*, *fac*, but scarcely *fere* for *fer*.

8.) Some verbs double the first two letters, or the first syllable in the perfect, after the Greek syllabic augment: as in the first conjugation, *do dedi, sto steti*; in the second, *mordeo momordi*; *pendeo pependi*; *spondeo sponsondi*; *tondeo totondi*: in the third, *cado cecidi* with penult. short; *cædo cecidi* with penult. long; *cano cecini*; *curro cucurri*; *disco didici*; *fallo fefelli*; *pango* from the obsolete *pago*, *pepigi*; *pario peper*i; *parco peperci*; *pedo pepedi*; *pello pepuli*; *pendo pependi*; *posco poposci*; *pungo pupugi*; *tango tetigi*; *tendo tetendi*; *tundo tutudi* with penult. short: but this reduplication fails in the compounds, as *occido* I kill, *occidi* not *occeci*; *impello impuli*, *compello compuli*, &c. Yet the compounds of *do*, *sto*, *disco*, *posco*, retain the reduplication; as *addo addidi*, *adsto adstiti*, *addisco addidici*, *deposco depoposci*; and from *curro* are formed many compounds, as *accurro*, *concurro*, *discurro*, *decurro*, *excurro*, *incurro*, *occurro*, *percurro*, *præcurro*, *procurro*, *recurro*, *transcurro*, sometimes with the reduplication, sometimes without, as *accurro*, *accurri* and *accucurri*, &c.

9.) There are also early forms, which occur in old laws, dramatists, poets and elsewhere, and which may occasionally be dictated to the learner; as *duim*, *duis*, *duit*, *duint*, Plaut. Aul. 1. 1. 23; 4. 6. 6. Terent. And. 4. 1. 42: Cic. Cat. 1. 9: Liv. 10. 19; 22. 10: for *dem*, *des*, *det*, *dent*; from *do*: so *perduim*, *is*, *it*, *int*, for *perdam*, as, *at*, *ant*: as *perduim*, Plaut. Aul. 4. 6. 6: *perduis* Plaut. Amph. 2. 2. 215: *Jupiter te perduit!* Plaut. Epid. 1. 1. 64. *Diespiter vos perduit!* Plaut. Pœn. 4. 4. 29: *illum dii—perduint!* Terent. Phorm. 1. 2. 73: *istum dii perduint*, Plaut. Asin. 2. 4. 61: *quem dii perduint!* Cic. Att. 15. 4: *dii te perduint*, Cic. Deiot. 7: we find *perduunt* for *perdunt* Plaut. Rud. prol. 24, probably from the obsolete *perduo* for *perdo*: *creduim*, *creduit*, &c. for *credam*, &c. from *credo* or the obsolete *creduo*: as *creduis*, Plaut. Amph. 2. 2. 40. Capt. 3. 4. 73. Truc. 2. 2. 52: *creduam*, as, *at*, Plaut. Pœn. 3. 5. 2: Trin. 3. 1. 5; Bacch. 4. 8. 6: *siem sies*

siet, for sim sis sit, from sum : as Plaut. Amph. prol. 57 : Lucret. 2. 1078 : Terent. Eun. 1. 1. 21 : often in Terent. and Plaut. vid. Cic. Or. 47 : also escit for erit, Lucret. 1. 613 : Gell. 20. 1. e legg. 12 tabb. so escunt for erunt : also for sim sis sit, we find fuam, fuas, fuat from the old verb fuo for sum : as Virg. Æn. 11. 108, Tros Rutulusve fuat, i. e. *sit*, whether he be Trojan or Rutulan. We also find asso and esso, is, it, for the common termination of the future perfect in *avero, ero*, as *amasso amassis, amassit*, for *amavero ris rit* : *habesso is it, &c.* for *habuero is it, &c.* : *prohibesso for prohibuero* ; *expetesso for expetivero, &c.* This form occurs particularly in old laws and dramatists ; as *excantassit for excantaverit, nuncupassit for nuncupaverit, occisit for occiderit, &c.* So in the future infinitive, *expugnassere for expugnaturum, ram, rum, ros, ras, ra, esse* : *prohibessere for prohibiturum esse, &c.* We also find in the imperfect of the fourth conjugation *ibam for iebam* ; as *vestibat, audibat, lenibat, &c.* So often in the future of this conjugation *ibo for iam* ; as *audibo, scibo, &c.* Terent. Eun. 4. 7. 35. *scibis i. e. scies* : *opperibor for opperiar*, Terent. Heaut. 4. 1. 6 : *experibere* Ibid. 4. 5. 20 : i. e. *experieris*.

A. Conjugation of the verb *sum, fui, esse* ; for which in early times they used *fuo, fui, futum, fuere, cont. fore*, whence *sum* has its perfect *fui* and its participle *futurus*.

Indicative Mode.

*Present.**Singular.*

(Ego) 1.) first person : *sum I am, am I ? sum homo, I am a man : sumne homo ? am I a man ?**

Conjunctive Mode.

*Present.**Singular.*

(Ego) 1.) *sim I be, shall, will, may, can, must be, let me be, may I be ? as simne doctus ? may I be learned ? also I am : cum sim homo, since I am a man.*

* Such little examples may be formed in every instance : in this way the learner acquires the syntax, before he knows what syntax is.

Indicative.

(Tu) 2.) second person: es thou art, or art thou? as, es homo, thou art a man; art thou a man?

(Pater, mater, hic, and all other nominatives sing. except ego, tu.) 3.) third person: est is, as, pater est homo, mater est homo, est homo, he, she, is a human being; estne doctus? is he learned?

Plural.

(Nos) 1.) sumus we are, e. g. men; are we?

(Vos) 2.) estis ye or you are, e. g. men, are ye?

(All other nominatives plural.) 3.) sunt, some or many are; as homines sunt mortales, men are mortal.

Imperfect.**Singular.**

(Ego) 1.) eram I was, was I? e. g. pious, at home, &c.

(Tu) 2.) erās thou wast, wast thou? e. g. pious, at home, &c.

Conjunctive.

(Tu) 2.) sis thou be, shalt &c. be, thou art: as cum sis homo, since thou art a man; also be, as sis pius, be pious.

(All other nominatives sing.) 3.) sit be, shall &c. be, let him be; also is: as he, she, it may be a father, a mother, &c.; cum hoc verum sit, since this is true.

Plural.

(Nos) 1.) simus, we be, shall &c. be, let us be, e. g. pious, we are; as, cum simus, since we are, e. g. men, &c.

(Vos) 2.) sitis ye or you be, shall &c. be, be ye, e. g. pious; ye are: as cum sitis homines, since ye are men, &c.

(All other nominatives plural.) 3.) sint, some or many be, shall &c. be, let them be, are, e. g. pious. Cum sint homines, since they are men.

Imperfect.**Singular.**

(Ego) 1.) essem, I were, were I? I should, would, might, could, must be; also I was: as, cum essem domi, since I was at home, &c.

(Tu) 2.) essēs thou wert, wert thou? thou shouldst &c. be, thou wast; as cum esses

Indicative.

Conjunctive.

(Every other nomin. sing.) 3.)
erat one, he, or she was ; as
the father or mother was,
e. g. at home, sick, &c.

sapiens, since thou wast
wise.

(Every other nom. sing.) 3.)
esset one, he, or she were,
should &c. be, was ; as the
father, mother, would be :
cum pater esset sapiens, since
the father was wise.

Plural.

Plural.

(Nos) 1.) erāmus we were, were
we ? e. g. sick, &c.

(Nos) 1.) essēmus, we were,
should &c. be ; as cum esse-
mus domi, &c.

(Vos) 2.) erātis ye or you
were, were you ? e. g. sick.

(Vos) 2.) essētis ye were, should
&c. be ; as cum essetis
sapientes, since ye were
wise.

(Every other nom. plur.) 3.)
erant some or many were,
the parents were industrious,
&c.

(Every other nom. plur. 3.) es-
sent some, many or they
were, should &c. be ; as the
parents would be pleased, pa-
rentes essent contenti ; since
the parents were pleased,
cum parentes essent con-
tenti.

Perfect.

Perfect.

Singular.

Singular.

(Ego) 1.) fui I was, I have been,
have I been ? e. g. sick, at
home, &c.

(Ego) 1.) fuerim. I were, have
been, shall &c. have been :
also was ; as, cum fuerim
ægotus, non potui &c., since
I was sick, I could not, &c.

(Tu) 2.) fuisti, thou wast, hast
been, hast thou been ? e. g.
pious, at home, &c.

(Tu) 2.) fueris, thou wert, hast
been, shalt &c. have been,
e. g. well, at home : cum fu-
eris domi &c.

Indicative.

(Every other nom. sing.) 3.)
fuit, one was, has been, as
res fuit, the thing was or has
been useful : *pater non fuit*
ægotus, &c.

Plural.

(Nos) 1.) *fuimus* we were,
have been, have we been?
e. g. *fuimus ægoti*, we have
been sick.

(Vos) 2.) *fuistis* ye or you were,
have been ; as you have been
sick, *fuistis ægoti*.

(Every other nom. plur.) 3.) *fu-*
ērunt or *fuēre*, some or many
were, have been ; as the sol-
diers were in the camp &c.

Pluperfect.

Singular.

(Ego) 1.) *fueram* I had been,
had I been ?

(Tu) 2.) *fuerās*, thou hadst
been, hadst thou been ?

(Every other nom. sing.) 3.)
fuerat one, any one, he, she,

Conjunctive.

(Every other nom. sing.) 3.)
fuerit one were, have been,
shall &c. have been : as *pa-*
ter fuerit iratus, the father
may have been angry : *cum*
pater fuerit iratus, since the
father was angry.

Plural.

(Nos) 1.) *fuerimus* we were,
have been, shall &c. have
been.

(Vos) 2.) *fueritis* ye or you
were, have been, shall &c.
have been ; as *cum non*
fueritis domi.

(Every other nom. plur.) 3.)
fuerint, some or many were,
have been, shall &c. have
been ; as *cum non fuerint*
domi, since they were not
at home &c.

Pluperfect.

Singular.

(Ego) 1.) *fuissem* I had been,
should &c. have been : if I
had been at home ; since I
had been at home.

(Tu) 2.) *fuissēs*, thou hadst
been ; shouldst &c. have
been : since thou hadst
been at home, *cum fuisses*
domi.

(Every other nom. sing.) 3.)
fuisset, one, any one, he, she

Indicative.

it, had been : e. g. my father had been sick : because my father had been sick, quia pater fuerat ægrotus : he, she, it &c. had been good, beautiful, &c.

Plural.

(Nos) 1.) fuerāmus we had been, had we been ? e. g. at home, sick, &c.

(Vos) 2.) fuerātis ye or you had been, or had you been ? e. g. at home, &c.

(Every other nom. plur.) 3.) fuerant, some, many or they had been, had they been ? e. g. at home or sick, because (quia) they had not been at home

Future.

Singular.

(Ego) 1.) erō I shall be, shall I be ? e. g. fortunate : when I shall be at home &c.

(Tu) 2.) eris thou wilt be &c. when thou wilt be at home &c.

(Every other nom. sing.) 3.) erit, one, he, she, it will

Conjunctive.

it had been, should &c. have been, as if (si) he, my father, had been at home : because he had been at home, cum domi fuisset.

Plural.

(Nos) 1.) fuissēmus we had been, should &c. have been ; since we had been at home, cum fuissemus domi, &c.

(Vos) 2.) fuissētis ye or you had been, should &c. have been ; e. g. since you had not been at home, cum non fuissetis domi.

(Every other nom. plur.) 3.) fuissent, some, many or they had been, should &c. have been : since they, our parents had been at home ; cum domi fuissent.

Future.

Note. Here sim, sis &c. is united with the participle futurus.

Singular.

(Ego) 1.) sim futūrus, a, um, I shall or will be ; as, since (cum) I shall be at home.

(Tu) 2.) sis futūrus, a, um thū shalt or wilt be.

(Every other nom. sing.) 3.) sit futurus, a, um, he, she, it,

Indicative.

be, e. g. *res erit pulchra*,
pater erit felix, &c.; when
 he will be at home.

Plural.

(Nos) 1.) *erimus* we shall be
 (at home), shall we be? when
 we shall be at home.

(Vos) 2.) *eritis* ye or you will
 be, at home, &c.

(Other nom. plur.) 3.) *erunt*,
 some, many or they will be,
 at home, e. g. when they will
 be at home.

Conjunctive.

shall or will be; since my
 father will be at home in the
 morning.

Plural.

(Nos) 1.) *simus futūri*, æ, a, we
 shall or will be; as, since
 (cum) we shall be at home in
 the morning.

(Vos) 2.) *sitis futūri*, æ, a, ye or
 you shall or will be: since
 ye will be well in the morn-
 ing.

(Other nom. plur.) 3.) *sint fu-
 tūri*, æ, a, they shall or will
 be, e. g. *cum futuri sint
 felices*, since they will be
 happy.

*Future Perfect.**Singular.*

(Ego) 1.) *fuerō*, I shall have
 been.

(Tu) 2.) *fueris*, thou wilt have
 been.

(Other nom.) 3.) *fuerit*, he, she
 or any one will have been.

Plural.

(Nos) 1.) *fuerimus*.

(Vos) 2.) *fueritis*.

(Other nom.) 3.) *fuerint*.

Future Perfect.

Is defective in the Conjunctive.

Imperative or rogative or jussive, when one bids an-
 other, by prayers, commands, or exhortations.

Present.

Sing. 2.) es be, or be thou ; as, es probus, be upright.

Plur. 2.) este be, or be ye ; as, este probi, be upright.

Future.

Sing. 2.) estō be, be thou, or thou shalt be. *3.)* estō he shall be, or let him be.

Plur. 2.) estōte be, be ye, or ye shall be. *3.)* suntō they or more shall be, or let them be.

N.B. We may also add to these sis be, simus let us be, sitis be, from the conjunctive.

Infinitive.

Pres. and Imperf.) esse be or to be, after another verb ; as possum esse I can be (industrious), videor esse I seem to be (industrious). It may also be translated be or am, art, is, are, was, &c., according to circumstances ; as video te esse industrium, that thou art industrious : video me, patrem esse industrium, that I am, that my father is industrious : video vos esse industrios, videbam vos esse industrios, I see that you are, I saw that you were industrious, &c.

Perfect and Pluperfect) fuisse have been, to have been ; as possum fuisse I can have been : also was, wast, &c. : have been, hast been, &c. : had been, hadst been, &c. : homines dicunt me, te, patrem, nos, vos, parentes fuisse probos, that I, thou, my father, we, ye, our parents, was, wast, &c., have been, hast been, &c., upright : video vos fuisse probos.

Future.) Here we connect esse with the future participle nom. and acc. sing. and plur. : as esse futurus, a, um ; i, æ, a : acc. um, am, um ; os, as, a : as they say that I, thou, my father, we, you, they, shall, will, &c. be : the nom. follows the nom : the accus. follows the accus. ; as ego dicor futurus esse : homines dicunt me futurum esse doctum.

End of the Infinitive.

Gerunds and Supines are defective.

Participles 1.) present : ens a thing : used only as a substantive of the neuter gender.

2.) future : futur^{us}, ra, rum ; to be, future, what will hereafter be or happen ; as, homo futur^{us} felix, a man to be fortunate ; res futura, a thing to happen ; tempus futurum, future time.

Note. When the verb sum is learnt and understood quite correctly with the formation of each tense, when each personal termination with the infinitive is explained and illustrated by many examples, not only the conjugation of all other verbs will be facilitated, but the learner also acquires the syntax, and understands for what purpose he learns each particular, and how he can apply it : this affords satisfaction, and makes him desirous to learn more.

B. The first kind of conjugation, or first conjugation of verbs in o, which in the infinitive have āre ; as amo I love, amavi amatum amare : sto I stand, steti statum stare. : cubo cubui cubitum cubare lie : seco secui sectum secare cut : do dedi datum dare give, &c.

I.) The first or *active* part or voice.

Indicative.

Present.

Singular.

(Ego) 1.) ō, I love, stand, cut
&c. do I love? &c.

(Tu) 2.) ās, thou lovest &c.

(all other nom. sing.) 3.) at, as
the father loves &c. : my father
loves me, does thy father
love thee?

Conjunctive.

Present.

Singular.

(Ego) 1.) em, I love, shall &c.
love, let me love, as since I
love thee, cum te amem.

(Tu) 2.) ēs, thou love, shalt &c.
love, lovest, &c. as cum hic
stes, since thou standest here.

(all other nom.) 3.) et, he love,
shall &c. love, let him love ;
loves as pater me non amet,
my father may not love me :
cum pater te amet, since thy

Indicative.

Plural.

(Nos) 1.) āmus, we &c.

(Vos) 2.) ātis, ye or you &c.

(all other nom.) 3.) ant, they &c.

Conjunctive.

father loves thee : thou wishest that he may love thee, optas ut te amet.

Plural.

(Nos) 1.) ēmus, we love, shall &c. love, let us love e.g. God : since we love &c.

(Vos) 2.) ētis, ye or you love, shall &c. love, as (cum) since ye love God : also love ye, as love God : ametis &c.

(all other nom.) 3.) ent, they love, shall &c. love, let us love : as since they, your parents, love you much : cum te valde ament &c. : vult ut amem, he wills that I shall love.

Imperfect.

Singular.

(Ego) 1.) ābam I loved, stood &c. did I love? &c.

(Tu) 2.) ābās thou &c.

(other nom.) 3.) ābat, any one, he, she &c. loved : did he love? he did love : as he did love me.

Imperfect.

Singular.

(Ego) 1.) ārem I loved, should &c. love, as cum te amarem semper &c.

(Tu) 2.) ārēs, thou lovedst, shouldst &c. love, as cum me amares &c.

(other nom.) 3.) āret any one, he, she loved, should &c. love, as since he loved me, since he stood here, cum &c.

Indicative.

Plural.

(Nos) 1.) ābāmus we &c. : interrogatively, did we love?

Conjunctive.

Plural.

(nos) 1.) ārēmus we loved, should &c. love, &c.

Indicative.

then perhaps thou didst love
me &c.

(Vos) 2.) ābātis ye or you &c.

(other nom.) 3.) ābant, they,
many loved &c.

Perfect, as amavi, steti, se-
cui &c.

Singular.

(Ego) 1.) ī, I loved, have loved,
cut, stood, lain &c.: also
have I loved? both interroga-
tively and otherwise.

(Tu) 2.) istī thou &c.

(other nom.) 3.) it, any one, he
&c. my father, my mother
loved &c.

Plural.

(Nos) 1.) imus, &c.

(Vos) 2.) istis, &c.

(other nom.) 3.) ērunt or ēre
&c. e.g. (quia) because our
parents have loved &c.

Conjunctive.

(Vos) 2.) ārētis ye or you loved,
should &c. love, &c.

(other nom.) 3.) ārent many,
they loved, should &c. love,
as, since they always loved
me, it was unreasonable that
I &c. cum me amarent sem-
per: rogabat me ut amarem,
he intreated me that I would
love &c.

Perfect in erim, as amaverim,
cont. amarim, is, it.

Singular.

(Ego) 1.) erim I loved or have
loved, shall &c. have loved:
cum te amaverim semper,
since I have always loved
thee.

(Tu) 2.) eris thou lovedst or
hast loved, shalt &c. have
loved, cum me amaveris.

(other nom.) 3.) erit any one,
he &c. cum pater me amave-
rit semper, since my father al-
ways loved me.

Plural.

(Nos) 1.) erimus &c. as cum
amaverimus te semper.

(Vos) 2.) eritis &c. as cum ama-
veritis me semper.

(other nom.) 3.) erint, &c. cum
parentes amaverint te semper.

Indicative.

Conjunctive.

Note. avisti cont. asti : avistis

astis : averunt ārunt.

Pluperfect. Note. i into eram. *Pluperfect. Note.* i into issem,
as amavissem cont. amassem.

Singular.

Singular.

(Ego) 1.) eram I had loved,
stood, &c. had I loved? inter-
rogatively and otherwise.

(Ego) 1.) issem I had loved,
should &c. have loved, as
since (cum) I had ever loved
thee.

(Tu) 2.) erās thou, &c.

(Tu) 2.) issēs thou, &c. as (cum)
since thou hadst loved me :
if thou hadst loved, &c.

(other nom.) 3.) erat any one,
he, my father &c.

(other nom.) 3.) isset any one
&c. had loved, &c. : if he
had loved me : since he had
loved me.

Plural.

Plural.

(Nos) 1.) erāmus we, &c.

(Nos) 1.) issēmus we &c.

(Vos) 2.) erātis ye or you, &c.

(Vos) 2.) issētis ye or you &c.

(other nom.) 3.) erant they,
many, &c. : as because they
had stood long, &c.

(other nom.) 3.) issent they,
many &c.

Note. avissem avisses &c. are
contracted into assem asses,
&c.

Future. Note. a into ābō.

Future. conjunc. sim, sis &c.
united to the future part.

Singular.

Singular.

(Ego) 1.) ābō I shall love,
cut, stand &c. e. g. when I
shall love thee : shall I love
thee ? &c.

(Ego) 1.) sim amātūrus, a, um
I shall or will love, e.g. (cum)
since I shall always love thee.

(Tu) 2.) ābis thou wilt &c.

(Tu) 2.) sis amaturus, a, um
thou shalt or wilt &c. as

Indicative.

(other nom.) 3.) ābit one, he, she, will &c.

Plural.

(Nos) 1.) ābimus we shall &c.

(Vos) 2.) ābitis, ye or you will &c.

(other nom.) 3.) ābunt many, they will &c.

Conjunctive.

sis cubiturus thou shalt lie : since thou wilt always be here &c.

(other nom.) 3.) sit amaturus, a, um any one, he, she shall or will, &c.

Plural.

(Nos) 1.) simus amaturi, æ, a we shall or will &c.

(Vos) 2.) sitis amaturi, æ, a, ye or you shall or will &c.

(other nom.) 3.) sint amaturi, æ, a, many, they shall or will, &c.

Future Perfect. Note. i into ero, *Future Perfect. fails.*

as amāverō cont. amāro, stetero, cubuero.

Singular.

(Ego) 1.) erō I shall have lain &c.

(Tu) 2.) eris thou wilt have stood &c.

(other nom.) 3.) erit any one, he, she will &c.

Plural.

(Nos) 1.) erimus we shall &c.

(Vos) 2.) eritis ye or you will &c.

(other nom.) 3.) erint many, they will &c.

Imperative or Jussive, when a person enjoins anything by commands, prayers, or exhortations.

Present.

Sing. 2.) ā : ama love, ṣta stand, stand thou : *Plur.*) 2.) āte, state stand, stand ye, secate cut.

Future.

Sing. 2.) ātō, amato love, love thou, thou shalt love : 3.) ātō) any one, he, she shall love, let him love &c.

Plur. 2.) ātōte ye shall love, &c. 3.) antō they shall, let them &c.

Infinitive.

Pres. and Imperf.) āre, stare stand, to stand, amare love, to love : e. g. possum amare, stare, &c. I can love, stand, &c. : so-leo amare I am used to love, it may also mean, I love, &c., thou lovest, he loves, we, ye, they love, &c. dicunt patrem amare, they say that the father loves : me, te, nos, vos amare, that I, thou, we, you, &c. It is often the imperfect, as I saw that you stood in the market, videbam vos stare, &c. : audiebam te libros amare, I heard that thou lovedst books, &c.

Perfect and Pluperfect.) isse, as amavisse cont. amasse : have loved, to have loved : cubuisse have lain, to have lain : also I, thou, &c. have loved : as audio te amavisse, I hear that thou hast loved or hadst loved : patrem amavisse, &c.

Future. Esse is united with the future participle in rus, nom. and acc. as esse amaturus, a, um : i, æ, a : um, am, um : os, as, a : as dicunt me, te, patrem esse amaturum, that I, &c. shall love : nos, vos, parentes esse amatu-ros, that we, you, &c. will love : pater dicitur esse amaturus the father is said to be going to love : dicitur mater esse amatura, they say that the mother will love : parentes dicuntur esse amaturi, &c.

End of the Infinitive.

Gerunds in dum, di, do, dum, do :

Nom. dum, as amandum est one must love : so amandum erat one must love, i. e. formerly : fuit amandum. See afterwards the periphrastic conjugation next to the fourth conjugation under F.

Gen. di, as amandi of loving or to love : e. g. cupidus aman-

di, standi &c. desirous of loving, to stand : cupiditas amandi e. g. libros : desire to love books.

Dat. do, e. g. amando to or for loving ; as aptus amando, stando, fit for loving, standing &c.

Acc. dum, e. g. *ad amandum* proclivis inclined to loving : *ad amandum* impellimur we are driven to love.

Abl. do, e. g. amando, stando by loving, standing : in amando, stando in loving, standing.

Supines in um and u : a) in um, as amatum, statum, to, in order to, love, stand : venio amatum, statum I come to love, to stand : cubitum to lie : sectum to cut : b) in u, as amatu, statu : e. g. facilis amatu easy to love or to be loved.

Two *participles* : 1.) pres. and imperf. in ans, as amans loving, one who loves or loved, as homo amans a loving man, or a man who loves, or loved, e. g. God, virtue &c. Gen. hominis amantis of a man who loves or loved : so homini amanti : hominem amantem : also with the Accus. as I know a book-loving man, or I know a man who loves books : novi hominem amantem libros.

2.) future in ūrus, as amaturus, a, rum, who or which will love : pater amaturus, a father who will love : Gen. patris amaturi of a father &c. mater amatura a mother who &c. : Gen. matris amaturæ &c. Also with the accusative, a man who will love books, homo amaturus libros : I know a man who will love books, hominem amaturum libros &c.

Note. These words may be declined throughout : also cubans cubiturus, stans staturus &c. We also add sum, es, &c. eram &c. to the future in rus, and say sum cubiturus, a, um : I am to lie : es cubiturus thou art to lie : &c. sumus cubituri, we are to lie : eram cubiturus I was to lie, I should lie : so mater eat cubitura the mother will lie &c. Of this we treated in the formation of the tenses : it is to be repeated in all the conjugations : it is a part of the periphrastic conjugation, of which an example will be given after the fourth conjugation under F.

II. The second or *passive* part or voice of the transitive verb. N. B. Properly, only those verbs in *o* have passives, which govern an accusative; as *do, amo &c.*: not *cubo, sto &c.*: these have only the third person in each tense, without a preceding nom. i. e. impersonally and in the neut. gend.; as *stat*ur one stands: *stabatur* one stood: perf. *statum est, statum erat, stabitur, statum fuerit*: conjunc. *stetur, staretur, statum sit &c.*

Indicative.

*Present.**Singular.*

(Ego) 1.) or I am loved, am I loved &c. because I am loved.

(Tu) 2.) *āris* or *āre*, thou art loved &c.

(other nom.) 3.) *ātur* any one, he, she &c.; as, the father is loved by all, &c.

N. B. *stat*ur one stands, *cubatur* one lies.

Plural.

(Nos) 1.) *āmur* we &c.

(Vos) 2.) *āminī* ye or you &c.

Conjunctive.

*Present.**Singular.*

(Ego) 1.) *er* I be loved, shall &c. be loved, let me be loved, am loved: cum *amer*, since I am loved: *si amer*, if I be loved &c.

(Tu) 2.) *ēris* or *ēre* thou be loved, shalt &c. be loved, art loved &c.

(other nom.) 3.) *ētur* one, he, she be loved &c.: cum *pater ametur*, since the father is loved &c.: *Deus vult ut pater ametur*, God wills that a father shall be loved.

N. B. *stetur* one may &c. stand, *cubetur* one may lie.

Plural.

(Nos) 1.) *ēmur* we &c.

(Vos) 2.) *ēminī* ye or you &c.: since ye are loved by all, cum *amemini* &c.: if ye shall be loved, *si amemini* &c.

Indicative.

(other nom.) 3.) antur many, they &c.

*Imperfect.**Singular.*

(Ego) 1.) ābar I was loved, was I loved &c.

(Tu) 2.) ābāris or ābāre thou &c.

(other nom.) 3.) ābātur one, he, she &c.

Plural.

(Nos) 1.) ābāmur we &c.

(Vos) 2.) ābāminī ye or you &c.

(other nom.) 3.) ābantur many, they &c.

Conjunctive.

(other nom.) 3.) entur many, they &c.

*Imperfect.**Singular.*

(Ego) 1.) ārer I were loved, should &c. be loved, was loved; cum amarer, since I was loved.

(Tu) 2.) ārēris or ārēre thou &c.

(other nom.) 3.) ārētur, one, he, she &c.

Plural.

(Nos) 1.) ārēmur we &c.

(Vos) 2.) ārēminī ye or you &c.

(other nom.) 3.) ārentur many, they &c.

*Perfect.**Singular.*

Note. Here the perf. part. amatus is joined to sum, es &c.

(Ego) 1.) sum amatus, a, um I am loved, have been loved.

(Tu) 2.) es amatus, a, um thou &c.

*Perfect.**Singular.*

Note. Here the perf. part. amatus is joined to sim, sis &c.

(Ego) 1.) sim amatus, a, um, I be loved, have been loved, shall &c. be or have been loved, am or have been loved: I wish that I may always be loved by thee, opto ut semper a te amatus sim.

(Tu) 2.) sis amatus, a, um, thou be or hast been loved, shalt &c. be or have been loved, art or hast been loved &c.

Indicative.

(other nom.) 3.) est amatus, a, um he &c.

Plural.

(Nos) 1.) sumus amati, æ, a we &c.

(Vos) 2.) estis amati, æ, a ye or you &c.

(other nom.) 3.) sunt amati, æ, a they &c.

Pluperfect.

Note. Here the perf. part. amatus &c. is joined to eram or fueram.

Singular.

(Ego) 1.) eram amatus, a, um, I was loved, had been loved &c.

(Tu) 2.) eras amatus, a, um thou &c.

(other nom.) 3.) erat amatus, a, um he &c.

Plural.

(Nos) 1.) eramus amati, æ, a &c.

(Vos) 2.) eratis amati, æ, a &c.

(other nom.) 3.) erant amati, æ, a &c.

Future.

Singular.

(Ego) 1) ābor I shall be loved &c.

Conjunctive.

(other nom.) 3.) sit amatus, a, um he &c.

Plural.

(Nos) 1.) simus amati, æ, a we &c.

(Vos) 2.) sitis amati, æ, a ye or you &c.

(other nom.) 3.) sint amati, æ, a they &c.

Pluperfect.

Note. Here the perf. part. amatus &c. is joined to essem or fuissem.

Singular.

(Ego) 1.) essem (fuissem) amatus, a, um I were loved, had been loved, should &c. be or have been loved, was or had been loved.

(Tu) 2.) esses (fuiesses) amatus, a, um thou &c.

(other nom.) 3.) esset (fuisset) amatus, a, um he &c.

Plural.

(Nos) 1.) essemus (fuissemus) amati, æ, a &c.

(Vos) 2.) essetis (fuissetis) amati, æ, a &c.

(other nom.) 3.) essent (fuisent) amati, æ, a &c.

Future Conjunctive.

There is none. We have sim amandus, rogandus, &c.;

Indicative.

(Tu) 2.) āberis thou wilt be
&c.

(other nom.) 3. ābitur one, he
will be &c.

Plural.

(Nos) 1.) ābimur we shall
&c.

(Vos) 2.) ābiminī ye or you
will &c.

(other nom.) 3.) ābuntur many,
they will &c.

Future Perfect.

Here the part. perf. amatus &c.
is joined to fuero or ero.

Singular.

(Ego) 1.) fuero amatus, a, um
I shall be or have been lov-
ed &c.

(Tu) 2.) fueris amatus, a, um
thou wilt &c.

(other nom.) 3.) fuerit amatus,
a, um he will &c.

Plural.

(Nos) 1.) fuerimus amati, æ,
a &c.

(Vos) 2.) fueritis &c.

(other nom.) 3.) fuerint &c.

Imperative or Jussive.*Present.*

Sing. 2.) āre, as amare be thou loved.

Plur. 2.) āminī be ye loved.

Conjunctive.

but in these, necessity of
loving, asking, &c. is im-
plied: they are not therefore
the future conjunctive, but
of the periphrastic conjug.
See after the fourth conjug. F.

*Plural.**Future Perfect fails.*

Future.

Sing. 2.) ātor, as amator thou shalt be loved : 3.) ātor, as amator any one, he, she shall be loved or let him be loved.

Plur. 2. āminor, as amaminor ye shall be loved : 3.) antor, as amantor they, our parents, shall be loved or let them be loved.

Infinitive.

Pres. and Imperf.) āri, as amari, rogari, be loved, intreated, to be loved, intreated ; as possum amari I can be loved, cupio amari I desire to be loved : it is often translated by I, thou &c. that I, that thou &c. ; as videor amari I seem to be loved, it seems that I am loved ; notum est me, te, patrem, nos, vos, fratres amari, it is known that I am loved, that thou art loved &c. *Note.* It is thus with the perfect and future which follow.

Perf. and Pluperf.) Here the participle perf. in the nom. and accus. is added to esse or fuisse ; as esse or fuisse amatus, a, um : amati, æ, a : um, am, um : os, as, a : accordingly as a nom. or accus. precedes ; as, pater dicitur esse amatus, they say that the father is loved ; mater dicitur esse amata, the mother is said to be loved : sorores dicuntur esse amatæ : also audio patrem esse amatum, I hear that the father is or was loved : audio parentes esse amatos, sorores esse amatas.

Future. Here iri is added to the supine in um, as amatum, rogatum &c. e. g. amatum iri ; which is unchangeable, whether it be united to the fem. or neut., plural or singular ; as, audio patrem amatum iri, matrem amatum iri, fratres amatum iri, sorores amatum iri, &c. I hear that my father, mother, &c. will be loved.

Gerunds and Supines fail, as in all passives.

Two participles which are declined as adjectives.

1.) *perfect and pluperfect* : sing. in us ; as amātus, a, um, loved, one who is or was loved : homo amatus, a beloved man,

a man who is or was loved: G. hominis amati, of a man who &c. D. homini amato. A. hominem amatum &c. Pl. homines amati, men who are or were loved &c.

2.) *future* in dus; as amandus, a, um, one to be loved, one who must be loved: as, pater amandus, a father to be loved, worthy to be loved, who must be loved: G. patris amandi, of a father &c. So mater amanda, a mother to be loved &c. G. matris amandæ, of a mother &c. *Note.* It has been already remarked, that sum, eram &c. are affixed to the part. in dus; as, amandus sum, I am to be loved, eram amandus, a, um, I was one who must be loved, I was to be loved, sumus amandi &c. The same thing will hereafter be particularly noticed. See after fourth conj. F.

Note. Like the passive throughout is conjugated every deponent; except 1.) that in English it has an active signification; as hortor I exhort, hortaris thou exhortest, hortabar I exhorted, hortatus sum I have exhorted &c. 2.) that in Latin the infinitive departs a little from the passive; viz. the future follows the active, and like the active it has gerunds and supines, and also the two participles of the active in ns and rus; in all, four. Thus e. g.

pres. and *imperf.* hortari exhort, to exhort.

perf. and *pluperf.* esse hortatus, a, um: i, æ, a: um, am, um: os, as, a, to have exhorted: that I, thou &c. we, you &c. have exhorted.

future. esse hortatūrus, a, um: i, æ, a: um, am, um: os, as, a: that I, thou &c. are to exhort.

End of the infinitive.

Gerunds. N. hortandum est one must exhort: G. hortandi of exhorting: cupidus hortandi, desirous of exhorting: D. hortando to or for exhorting; as aptus hortando, fit for exhorting: A. hortandum; as proclivis ad hortandum, inclined to exhorting: Ab. hortando by exhorting; in hortando in exhorting.

Supines. 1.) in *um*, hortatum to, in order to exhort: 2.) in *u*, hortatu to exhort.

Participles. 1.) *pres.* and *imperf.* in *ans*, hortans exhorting, who exhorts; as homo hortans. G. hominis hortantis. D. homini hortanti &c.

2.) *future active* in *urus*, hortaturus, a, um, who will exhort, e. g. homo hortaturus. G. hominis hortaturi: with sum &c. I am to &c.

3.) *perf.* and *pluperf.* in *us*, hortatus, a, um, who has or had exhorted; as, homo hortatus me, who has or had exhorted me. G. hominis hortati &c.: with sum &c. I have &c.

4.) *future passive* in *andus*, hortandus, a, um, who is to be, must be, exhorted; as homo hortandus. G. hominis hortandi: so with sum, eram &c.; sum hortandus I am to be exhorted: mater est hortanda, my mother must be exhorted: sumus hortandi. See conjug. periphrast. after the fourth conjug. under F.*

Note. We remark still further of the first conjugation, that most verbs in *o*, have *avi* in the perfect, *atum* in the supine; as amo I love, oro I pray, rogo I ask, arō I plough, &c. The following vary, and in the perfect have *ui* or *i*, in the supine *itum* or *tum*.

Cubo, ui, itum, lie, recline, with those of its compounds which do not assume an <i>m</i> ; as accubo &c. The rest are of the third conjugation; as	accumbo, bui, bitum, discumbo, &c.— Note. cubasse for cubavisse, Quint. 8. 2.: whence cubavi also must have been used.
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* Throughout the conjugations of verbs, the author has given numerous little examples under each tense and person as exercises for the learner: but as a work of this kind cannot be considered as elementary, in the verb sum and the first conjugation I have retained as many as would convey the author's intention to teachers; and in the remaining conjugations I shall simply give the forms, omitting altogether the English examples.—*Note by Translator.*

- Cre**po, ui, itum, make a noise, creak, with its compounds; except that **discre**po, **incre**po have **avi**, **atum**, as well as **ui**, **itum**.
- Do**, **dedi**, **datum**, give; so four compounds, **circum**do, **pes**sundo, **satis**do, **ven**undo: in all these the penult. of **dedi**, **datum**, also of **dare**, **dabam**, **dabo** and **datur** is short. Its other compounds, as **addo**, **reddo**, &c. are of the third conj.
- Domo**, ui, itum, tame; with its compounds.
- Frico**, **fricui**, **frictum**, rub, scratch, with its compounds: we find **fricatus**, a, um, as **fricatæ**, *Plin. H. N. 13. 15.*: **membris fricatis**, *Ser. Samm. 76.*
- Iuvo**, **iuvi**, **iutum**, help; so **adiuvo** help: we find **iuvaturus**, *Plin. ep. 4. 15.*: **iuvatura**, *Colum. 10. 131.*
- Labo** — — be falling, sink, without perf. or sup.
- Lavo**, **lavi**, **lavatum**, contr. **lautum** and **lotum**, wash, bathe: also **lavo**, **ere**, of the third conj.
- Mico**, ui, glitter, move quickly; so **emico** spring forwards: yet *Quint. 1. 6. 17.* says that many use **emicavi**, though he condemns it. **Di**mico, strive, ui (**avi** more frequently), **atum**.
- Neco** kill, has **necavi**, **necat**um, and **necui**, **nectum**: so also **eneco** or **enico**.
- Nexo** — — tie, without perf. or sup.
- Plico** — — fold, may once have had **avi**, **atum**, and **ui**, **itum**, since **plicatus**, a, um, occurs, *Lucret. 6. 1085*, and its compounds **applico**, **complico**, **implico** have both: **replico** has perhaps only **avi**, **atum**, like the derivatives from **plex**,—**supplico**, **duplico**, **multiplico**.
- Poto**, **avi**, **atum**, and contr. **potum**, drink, carouse; with its compounds.
- Seco**, **secui**, **sectum**, for **secavi**, **secat**um, cut; with its compounds: yet **secaturus**, *Colum. 5. 9. 2.*
- Sono**, ui, itum, rarely **avi**, **atum**, sound; with its compounds.
- Sto**, **steti**, **statum**, stand. Its compounds in the perfect have **iti**, in the supine **atum** and **itum**, as **adsto**, **adstiti**, **adstitum** and **adstatum**: so **præsto**, **resto**, **consto**, **exsto**, **insto**, **obsto**, **persto**, **prosto**: the supine in **itum** is more usual; except that **præstaturus**, a, um occurs frequently: *Cic. ad Div. 6. 8*: *Liv.*

30. 11, 15. On the contrary circumsto has circumsteti without a supine; supersto, supersteti and superstitum, but both seldom: from antisto or antesto we find the perf. antesteti: e. g. antesteterunt, Cic. Invent. 2. 2; but no supine: disto has neither perf. nor sup. *Note.* præstavi was also in use, præstaverim, Pand. 3. 5. 18. Tono, ui, itum, thunder; with its compounds. Also tono, ere of the third conj. was used: Varr. ap. Non. 1. 11. 245. Veto, ui, itum, forbid: vetavi was also used, as vetavit, Pers. 5. 90.

Deponents, as has been already observed, are conjugated like passives, viz. or, atus sum, ari (except in the infinitive); as hortor, atus sum, ari. A beginner, to assist him, has only to imagine an active horto, avi, atum, to form the gerunds, supines, and thence the future participle in urus, as in actives: and from this by affixing esse, the future infinitive, as hortaturus, a, um: um, am, um esse. There are also deponents, which beside their termination in or, have one in o, as adolor, adulo; popolor, populo; adolor follows hortor, adulo follows amo.

C. The second kind of conjugation, or second conjugation.

To this belong all verbs in eo which have their infinitive in ēre with the pen. long, whether transitive or intransitive (neuter), as moneo, ui, itum remind or admonish; doceo, ui, ctum teach, learn; hæreo, hæsi, hæsum stick, cleave or adhere, &c.

I.) The first or *active* part or voice.

Indicative.

Conjunctive.

Present.

Present.

Sing. eō, ēs, et.

Sing. eam, eās, eat.

Plur. ēmus, ētis, ent.

Plur. eāmus, eātis, eant.

Indicative.

*Imperfect.**Sing.* ēbam, ēbās, ēbat.*Plur.* ēbāmus, ēbātis, ēbant.*Perfect.**Sing.* ī, istī, it.*Plur.* imus, istis, ērunt or ēre.*Pluperfect.* ī is changed into eram.*Sing.* eram, erās, erat.*Plur.* erāmus, erātis, erant.*Future.* eo is changed into ēbō.*Sing.* ēbō, ēbis, ēbit.*Plur.* ēbimus, ēbitis, ēbunt.*Future Perfect* changes i into erō.*Sing.* erō, eris, erit.*Plur.* erimus, eritis, erint.

Conjunctive.

Imperfect. m is added to the infin. ēre.*Sing.* ērem, ērēs, ēret.*Plur.* ērēmus, ērētis, ērent.*Perfect* ī is changed into erim.*Sing.* erim, eris, erit.*Plur.* erimus, eritis, erint.*Pluperfect.* ī is changed into issem.*Sing.* issem, issēs, isset.*Plur.* issēmus, issētis, issent.*Future.* sim &c. is joined to the future participle.*Sing.* moniturus sim, sis, sit.*Plur.* monituri simus, sitis, sint.*Future Perfect* fails.

Imperative or Jussive.

Present. *Sing.* 2.) ē. *Plur.* 2.) ēte.*Future.* *Sing.* 2.) ētō. 3.) ētō. *Plur.* 2.) ētōte. 3.) entō.

Infinitive.

Present and *imperf.* ēre.*Perfect* and *pluperf.* isse.*Future* is formed by joining esse to the future participle.

End of the Infinitive.

Gerunds. N. *dum.* G. *di.* D. *do.* A. *dum.* Abl. *do.*

Supines 1.) *um.* 2.) *u.*

Two *participles.* 1.) *pres.* and *imperf.* *ens.* 2.) *future;* *rus,*
ra, *rum.*

II.) The second or *passive* part or voice, as *moneor* I am admonished, *monitus sum*, *moneri* : *doceor* I am taught, *doctus sum*, *doceri*.

Indicative.

Conjunctive.

Present.

Present.

Sing. *eor,* *ēris* or *ēre,* *ētur.*

Sing. *ear,* *eāris* or *eāre,* *eātur.*

Plur. *ēmur,* *ēminī,* *entur.*

Plur. *eāmur,* *eāminī,* *eantur.*

Imperfect.

Imperfect.

Sing. *ēbar,* *ēbāris* or *ēbāre,*
ēbātur.

Sing. *ēier,* *ērēris* or *ērēre,* *ērē-*
tur.

Plur. *ēbāmur,* *ēbāminī,* *ēban-*
tur.

Plur. *ērēmur,* *ērēminī,* *ērentur.*

Perfect. *sum* or *fui* is joined
to the part. perfect.

Perfect. *sim* or *fuerim* is
joined to the part. perfect.

Sing. *monitus sum,* *es,* *est,* or
fui &c.

Sing. *monitus sim,* *sis,* *sit,* or
fuerim &c.

Plur. *moniti sumus,* *estis,* *sunt,*
or *fuimus* &c.

Plur. *moniti simus,* *sitis,* *sint,*
or *fuerimus* &c.

Pluperfect. *eram* or *fueram*
is joined to the part.
perfect.

Pluperfect. *essem* or *fuis-*
sem is joined to the
part. perfect.

Sing. *monitus eram,* *eras,* *erat,*
or *fueram* &c.

Sing. *monitus essem,* *esses,*
esset, or *fuissem* &c.

Plur. *moniti eramus,* *eratis,*
erant, or *fueramus* &c.

Plur. *moniti essemus,* *essetis,*
essent, or *fuissemus* &c.

Indicative.

Future.

Sing. ēbor, ēberis or ēbere,
ēbitur.

Plur. ēbimur, ēbiminī, ēbun-
tur.

Future Perfect. ero or fu-
ero is added to the part.
perfect.

Sing. monitus ero, eris, erit, or
fuero &c.

Plur. moniti erimus, eritis,
erint, or fuerimus &c.

Conjunctive.

Future fails.

Future Perfect fails.

Imperative or Jussive.

Present. *Sing.* 2.) ēre. *Plur.* 2.) ēminī.

Future. *Sing.* 2.) ētor. 3.) ētor. *Plur.* 2.) ēminor. 3.) entor.

Infinitive.

Present and *imperf.* ērī.

Perfect and *pluperf.* esse is joined to the part. perfect.

Future. iri is joined to the supine in um.

End of Infinitive.

Gerunds and *supines* fail.

Participles. 1.) perf. and pluperf. us, a, um. 2.) future :
dus, da, dum.

Observation 1.) As has been before remarked, deponents are conjugated like passives, with some little variation in the infinitive, where they follow the active.

Pres. and *imperf.* ēri ; as fateri confess.

Perf. and *pluperf.* esse with the part. perf.

Future. esse with the part. future in urus.

Gerunds. N. dum. G. di. D. do. A. dum. Abl. do.

Participles are four : 1.) Pres. and imperf. in *ns*. 2.) Perf. and pluperf. in *us*, *a*, *um*. 3.) future active in *urus*, *a*, *um*. 4.) Future passive in *dus*, *da*, *dum*.

Observation 2.) Verbs of the second conjugation have mostly *ui*, *itum*, as *moneo*, *ui*, *itum* ; so *caleo* am warm : *careo* want : *doleo* grieve : *habeo* have : *lateo* lie hid, whence *deliteo*, but without a supine : *liceo* am exposed to sale : *mereo* merit : *noceo* hurt : *oleo*, *ui*, *itum* yield a good or bad smell : so its compounds ; but *aboleo* has *evi*, (also *ui* Priscian. 9.) *itum* : *adoleo* *adolui*, but *evi*, *ultum* belong to *adolesco* : *exoleo*, *evi*, *etum* ; *inoleo*, *evi*, — ; *obsoleo*, *evi*, *etum* &c. Yet *exolevi*, *exoletum*, *inolevi*, *obsolevi*, *etum*, seem rather to belong to *exolesco*, *inolesco*, *obsolesco*, as *adolevi*, *ultum* to *adolesco* : also *pareo* obey, with its compounds : *placeo* please, with its compounds ; *taceo* am silent, of which the compounds apparently have no supines ; *valeo* am strong, well, or able.

Yet there are many exceptions : partly in the perfect ; partly in the supine, which often loses *i*, as *doceo*, *doctum* for *docitum* ; sometimes even a whole syllable, as *misceo* *mistum* for *miscitum*, or ends in *sum*, as *hæreo*, *hæsum* &c. Many verbs, particularly neuters, have no supines, and sometimes no perfects. The following are exceptions.

Albeo , <i>ui</i> — am white. We are uncertain whether the perfect occurs.	<i>lous</i> , am skilful by experience.
Algeo , <i>alsi</i> , <i>alsum</i> am cold.	Cādeo , <i>ui</i> — am white, glow.
Arceo , <i>ui</i> — drive off : its compounds have supines, as <i>coerceo</i> , <i>ui</i> , <i>itum</i> , &c.	Caveo , <i>cavi</i> , <i>cautum</i> , beware with A., care for with D.
Ardeo , <i>arsī</i> , <i>arsum</i> burn.	Censeo , <i>ui</i> , <i>ensum</i> (or perhaps <i>censitum</i> , whence <i>censitus</i> , as <i>censita sunt capita</i> , Monim. Ancy. :) estimate, think ; so its compounds : <i>recenseo</i> , has <i>sum</i> and <i>situm</i> .
Areo , <i>ui</i> — am dry.	Clareo , <i>ui</i> am renowned.
Aveo — — desire.	Cieo , <i>civi</i> , <i>citum</i> excite : yet
Audeo , <i>ausus sum</i> , <i>ausum dare</i> .	
Angeo , <i>auxi</i> , <i>auctum</i> increase ; with its compounds.	
Calleo , <i>ui</i> — am hard, or cal-	

- the perfect seems to come from *cio cīvi, cītum* of the fourth conj. : *cītum* however of the second conj. has the penultima short, whence *con-citus, excitus*, but *cītum* of the fourth makes it long, whence *accītus, concītus, ex-cītus*.
- Clueo** — — am renowned, am known.
- Conniveo, connivi** and **connixi**, *connictum*, close the eyes, wink, look through the fingers. The perfect *connivi* seems to come from the obsolete *connivo*.
- Deleo, levi, letum**, blot, perhaps from the obsolete *leo*.
- Denseo**, — — thicken.
- Doceo, cui, ctum** teach ; with its compounds.
- Egeo, ui**, — want ; so **indigeo**.
- Faveo, favi, fautum** favour.
- Ferveo, ferbui** or **fervi** — seethe, boil ; with its compounds.
- Flaveo** — — am yellow.
- Flacco** — — fade,
- Fleo, flevi, fletum** weep ; so **defleo**.
- Floreo, ui**, — bloom or flourish.
- Fœteo, ui**, perhaps — stink.
- Fqveo, fovi, tum** warm.
- Frendeo** or **frendo, frendui, fressum, fressum** gnash.
- Frigeo, frixi** — am cold. **Dio-medes** adduces the perfect,
- though it is uncertain whether it occurs.
- Frondeo, ui** — have green leaves : the perfect is uncertain, but quoted by **Priscian**. 9.
- Fulgeo, si** — shine ; with its compounds : we find also **fulgo**, ere of the third conj.
- Gaudeo, gavisus sum, gavisum** rejoice.
- Hæreo, hæsi, hæsum**, adhere, stick, cleave : the perfect rather belongs to **hæresco**.
- Hebeo** — am blunt.
- Horreo, ui** — am terrified, bristle ; with its compounds.
- Indulgeo, si, tum** indulge.
- Iubeo, iussi, iussum**, order, bid.
- Languéo, langui** (trisyllable) languish.
- Liqueo, liqui** or **licui** — am liquid, melt.
- Liveo** — — am livid (from blows).
- Luceo, luxi** — shine ; with its compounds.
- Lugeo, luxi** — mourn : the supine should be *luctum*, which scarcely occurs, though adduced by **Priscian**.
- Maceo, ui**, (which last apparently is not used) — am lean.
- Madeo, ui** — am wet.

- Maneo**, mansi, mansum wait, remain ; with its compounds.
- Marceo**, ui, — fade.
- Mineo** — project, Lucret. 6. 562. but emineo, ui — project forwards : so immineo, promineo.
- Misceo**, ui, mistum or mixtum mix ; with its compounds.
- Mœreo**, — — am sad.
- Mordeo**, momordi (also memordi Gell. 7. 9.) morsum bite. Its compounds lose the first syllable in the perfect, as admordeo, admordi &c.
- Moveo**, movi, motum move ; with its compounds.
- Muceo** — am mouldy : the perfect mucui is uncertain.
- Mulceo**, mulsi, mulsum, stroke or coax ; with its compounds.
- Mulgeo**, mulsi, mulctum milk ; with its compounds.
- Neo**, nevi, netum spin.
- Nideo** is not in use : hence renideo shine, reflect : reniduit is found, Gloss. vet.
- Niteo**, ui — shine.
- Paleo**, ui — am pale.
- Pateo**, ui — lie open.
- Paveo**, vi — fear, dread.
- Pendeo**, pependi, pensum (which last scarcely occurs) hang, am suspended. Its compounds in the perf. lose the first syllable, as dependeo, dependi &c.
- Pleo** is obsolete, but is found ap. Fest. : its compounds compleo, evi, etum fill ; so depleo, impleo, expleo, repleo, suppleo.
- Polleo**, ui (which scarcely occurs) — am able.
- Prandeo**, prandi or pransus sum eat before the usual time, breakfast.
- Puteo**, ui — stink.
- Putreo**, ui — am putrid or rotten.
- Rauceo**, or raucio, rausi, rausum, am hoarse : yet perhaps only rausuro occurs.
- Rideo**, si, sum smile, laugh ; with its compounds.
- Rigeo**, ui — am stiff.
- Rubeo**, ui — am red.
- Scateo**, ui — spring forth like water : the perfect is uncertain.
- Sedeo**, sedi, sessum sit ; with its compounds adsideo &c.
- Seneo**, ui — am old.
- Sileo**, ui — am silent.
- Soleo**, solitus sum am wont. Solui is rare : whence soluerim, Cœl. Antip. ap. Non. 10. 35. : soluerat, Sallust. ap. Priscian. 9.
- Sorbeo**, ui or psi, sorptum suck ; with its compounds.

Sordeo, ui — am dirty, filthy, despised.	Tergeo, or tergo, tersi, tersum, to rub dry; with its compounds, abstergo &c.
Splendeo, ui — shine.	Timeo, ui — fear.
Spondeo, sponondi (spepon-di Gell. 7. 9.) sponsum am bail; promise certainly. Its compounds in the perfect lose the reduplication, as respondendo, respondi answer &c.	Tondeo, totondi, tonsum shear. The compounds in the perfect lose the reduplication, as detondeo, detondi &c.
Strideo or strido, stridi hiss or whiz: the perfect perhaps comes from strido of the third conj. Grammarians also give <i>stridui</i> .	Torpeo, ui — am torpid, numb.
Studeo, ui — study.	Torqueo, torsi, tortum, formerly also torsum, twist; with its compounds.
Stupeo, ui — am stupefied, astonished.	Torreo, ui, tostum, parch, roast.
Suadeo, suasi, sum persuade: with its compounds.	Tumeo, ui — swell.
Teneo ui (also tetini and tenivi were once used), tentum hold, know: so its compounds contineo, continui, contentum &c. From aditinere and pertinere no supine occurs.	Turgeo, tursi — swell, am puffed up: so deturgeo.
Tepeo, ui — am warm.	Urgeo, ursi — press, urge; with its compounds.
	Video, vidi, visum see; with its compounds.
	Vieo, (vievi, vietum) bind, braid. The perf. and sup. seldom or never occur.
	Vigeo, ui — am lively.
	Vireo, ui — am green.
	Voveo, vovi, votum vow. So devoveo.

Note. Deponents, like passives, have itus sum, ērī; as liceor to bid for something; so polliceor promise, mereor deserve, vereor fear or dread, tueor watch, take care of, tuitus or tutus sum; with their compounds. The following are irregular; fateor, fassus sum, confess, with its compounds confiteor, confessus sum, confess; profiteor, professus sum, profess; diffiteor has no perfect: misereor, miseritus or misertus sum, pity; reor, ratus sum, think, hold good; medeor heal, which has no perfect; for it, medicatus sum from medicor is used.

D. The third kind of conjugation or third conjuga-

tion. To it belong verbs in o, which in the infinitive have ere with penult. short, as colo, colui, cultum honour, cultivate; cado, cecidi, casum fall; tollo, sustuli, sublatum take away; capio, cepi, captum take.

I.) The first or *active* part or voice.

Indicative.

Present.

Sing. ō, is, it.

Plur. imus, itis, unt.

Imperfect.

Sing. ēbam, ēbās, ēbat.

Plur. ēbāmus, ēbātis, ēbant.

Perfect.

Sing. ī, istī, it.

Plur. imus, istis, ērunt or ēre.

Pluperfect.

Sing. eram, erās, erat.

Plur. erāmus, erātis, erant.

Future. from o, am.

Sing. am, ēs, et.

Plur. ēmus, ētis, ent.

Future Perfect. from i, ero.

Sing. erō, eris, erit.

Plur. erimus, eritis, erint.

Conjunctive.

Present.

Sing. am, ās, at.

Plur. āmus, ātis, ant.

Imperfect.

Sing. erem, erēs, eret.

Plur. erēmus, erētis, erent.

Perfect.

Sing. erim, eris, erit.

Plur. erimus, eritis, erint.

Pluperfect.

Sing. issem, issēs, isset.

Plur. issēmus, issētis, issent.

Future. sim, sis &c. are annexed to the future part.

Sing. culturus sim, sis, sit.

Plur. culturi simus, sitis, sint.

Future Perfect fails.

Imperative or Jussive.

Present. *Sing.* 2.) e. (N.B. from dico, duco, facio, fero, we have only dic, duc, fac, fer, without e.) *Plur.* 2.) ite.

Future. *Sing.* 2.) itō. 3.) itō. *Plur.* 2.) itōte. 3.) untō.

Infinitive.

Pres. and *Imperf.* ere.

Perf. and Pluperf. isse.

Future. esse with the future part.

End of the Infinitive.

Gerunds. N. *dum*, G. *di*, D. *do*, A. *dum*, Abl. *do*.

Supines. 1.) *um*. 2.) *u*.

Participles. 1.) *Pres. and Imperf. ens*. 2.) *Future. urus*.

II.) The second or *passive* part or voice ; as color, cultus sum, coliam honoured, cultivated : tollor, sublatus sum, tolli am taken away : capior, captus sum, capi am taken.

Indicative.

Present.

Sing. or, eris or ere, itur.

Plur. imur, imini, untur.

Imperfect.

Sing. ēbar, ēbāris or ēbāre, ēbātur.

Plur. ēbāmur, ēbāmini, ēbantur.

Perfect. sum or fui &c. are joined to the perf. part.

Sing. cultus sum, es, est ; or fui &c.

Plur. culti sumus, estis, sunt ; or fuimus &c.

Pluperfect. eram or fueram &c. are joined to the perf. part.

Sing. cultus eram, eras, erat ; or fueram &c.

Conjunctive.

Present.

Sing. ar, āris or āre, ātur.

Plur. āmur, āmini, antur.

Imperfect.

Sing. erer, erēris or erēre, erētur.

Plur. erēmur, erēmini, erentur.

Perfect. sim or fuerim &c. are joined to the perf. part.

Sing. cultus sim, sis, sit ; or fuerim &c.

Plur. culti simus, sitis, sint ; or fuerimus &c.

Pluperfect. essem or fuissim &c. are joined to the perf. part.

Sing. cultus essem, esses, esset ; or fuissim &c.

Indicative.

Plur. culti eramus, eratis, erant; or fueramus &c.

Conjunctive.

Plur. culti essemus, essetis, essent; or fuissetus &c.

Future.

Sing. ar, eris or ēre, ētur.

Plur. ēmur, ēminī, entur.

Future fails.

Future Perfect. ero or fuero &c. are joined to the perf. part.

Sing. cultus ero, eris, erit; or fuero &c.

Plur. culti erimus, eritis, erunt; or fuerimus &c.

Future Perfect fails.

Imperative or Jussive.

Present. *Sing.* 2.) ere. *Plur.* 2.) iminī.

Future. 2.) itor. 3.) itor. *Plur.* 2.) iminor. 3.) untor.

Infinitive.

Pres. and Imperf. i.

Perf. and Pluperf. esse or fuisse is joined to the perfect participle.

Future. iri is joined to the supine in um.

End of the Infinitive.

Gerunds and Supines fail, as in all passives.

Participles are two, and declined like adjectives.

1.) **Perf. and Pluperf.** in us, a, um.

2.) **Fut.** in dus, da, dum.

Observation 1. Deponents follow the passive conjugation, except that in the infinitive they have something in common with the active.

Pres. and Imperf. i.

Perf. and Pluperf. esse or fuisse with perf. part.

Future. esse is joined to the participle in rus.

Gerunds. N. dum, G. di, D. do, A. dum, Abl. do.

Supines. 1.) in um. 2.) in u.

Participles are four, and declined like adjectives.

1.) Pres. and Imperf. ens.

2.) Perf. and Pluperf. us.

3.) Future act. rus.

4.) Future pass. dus.

Observation 2.) Verbs of the third conjugation in o and or, are all conjugated like the foregoing form : but since the perfects and supines are often much varied, the following table will not be unserviceable to those who have not a good dictionary.

Acuo, acui, acutum, sharpen : with its compounds.	apparently imbuo, ui, utum, imbue, instruct.
Ago, ēgi, actum, drive, do &c. : so cogo for coago, coegi, co- actum, compel, and other compounds ; as abigo, abegi, abactum &c. Yet ambigo has no perf. or supine.	Cado, cecidi, casum, fall. Its compounds in the perfect lose the reduplication ; as occido, occidi, occasum ; so incido, recido. The rest have no supines.
Alo, alui, alitum contr. altum, nourish. The part. alta is found in Cic.	Cædo, cecīdi, cæsum, strike, cut, cut down. Its com- pounds in the perfect lose the reduplication ; as occido, occīdi, occisum ; and so the rest.
Ango, anzi — squeeze, strangle.	Cando (vid. candeo) is not used : thence accendo, ac- cendi, accensum, kindle : so the other compounds.
Arguo, argui, arguitum contr. argutum, convict : with its compounds.	Cano, cecini, cantum, sing : thence accino, accinui, ac- centum ; and so the other
Arcesso, not accerso, sivi, si- tum, call for, summon.	
Batuo, ui — beat : not usual.	
Bibo, i, itum, drink : with its compounds.	
Buo is not in use : thence comes	

- compounds. We also find *Cluo* (or *clueo*) *ui* — am known, renowned.
- occano, præcano, for occino, præcino.*
- Capesso, ivi, itum, take in hand:* it is sometimes found in the fourth conj. as *capessiri*.
- Capio, cepi, captum, take:* thence *decipio, decepi, deceptum*; and so its other compounds. We also find *antecapio* or *ante capio*.
- Carpo, psi, ptum, pluck:* thence *decerpo, psi, ptum*; and thus its other compounds.
- Cedo, cessi, cessum, yield, give way:* with its compounds.
- Cello* is obsolete: thence *antecello, ui* — excel: so *excello, præcello*. Yet the perfects of *antecello* and *præcello* apparently are not used. *Per-cello* has *perculi, perculsum, strike down*.
- Cerno, crevi, cretum, sift, resolve, strive:* so *decerno*, and its other compounds. But *cerno, see*, has no perfect nor supine.
- Cingo, ñxi, nctum, gird:* with its compounds.
- Clango* — — clang.
- Claudo, si, sum, close;* thence *concludo, si, sum*: and its other compounds.
- Clepo* an unusual word, from the Greek *κλέπτω* steal, *clep-si, cleptum*.
- Colo, ui, cultum, till, inhabit, honour:* with its compounds.
- Como, msi, mtum, dress.*
- Compesco, cui* — restrain.
- Condo, didi, ditum, hide:* with its compounds.
- Consulo, ui, ltum, consult (aliquem), care for (alicui).*
- Coquo, xi, ctum, cook:* with its compounds.
- Credo, didi, ditum, believe, credit:* with its compounds.
- Cresco, crevi, cretum, increase:* with its compounds.
- Cubo* follows the first conjugation: but its compounds in *cumbo* follow the third, and have *ui, itum*, as *accumbo* &c.
- Cudo, di, sum, forge:* with its compounds.
- Cupio, ivi, itum, desire:* with its compounds.
- Curro, cucurri, cursum, run.* Its compounds partly have, and partly have not, the reduplication: *accurro, accucurri, accurri, accursum*: so *concurro, decurro, discurro, excurro, incurro, percurro, præcurro, procurro, occurro, recurro, transcurro*: it is uncertain whether *succurro* have the reduplication: *curri* seems to have been used as

- well as cucurri. Neither the perfects nor supines of circumcurro and supercurro apparently occur; yet they may nevertheless have been in use.
- Dego, degi — pass, lead, as vitam: perhaps from ago for deago.
- Depso, sui, stum (for depstitum) knead: thence depstus, a, um, Cat. R. R. 40, 135.
- Dico, xi, ctum, say: with its compounds.
- Disco, didici — learn: with its compounds.
- Divido, si, sum, divide.
- Do is of the first conjugation; but many of its compounds are of the third, as abdo, abdididi, abditum: so addo, dedo, edo, give out, obdo, perdo, reddo, subdo, trado, vendo.
- Duo (Gr. δύο) is not used. Yet hence comes perhaps induo, ui, utum, put on; also exuo, ui, utum, put off.
- Duco, xi, ctum, lead: with its compounds.
- Edo, edi, esum, (estum is cited, Prisc. 9.) eat: with its compounds. Comedo appears in the supine to have had comestum, since the part. comestus occurs. *Note.* For edis, edit, editis &c., we find ēs, est, estis. Vid. Irregular verbs.
- Emo, emi, emtum, buy: so coëmo, adimo, emi, emtum &c. with its compounds.
- Facesso, ivi, itum, do, make &c.
- Facio, feci, factum, do, make: so its compounds, which retain a, as arefacio, calefacio &c. These have also in the passive fio, not facior, as arefio &c. Those which change a into i, have eci, ectum, as adfacio, adfecci, adfectum, and have the ordinary passive in or, as adfacior.
- Fallo, fefelli, falsum, deceive: thence refello, refelli — refute.
- Fendo is not used: but defendo, defend, has di, sum: so offendo.
- Fero, tuli, latum (from the obsolete tulo and lo), bear, suffer &c.: so its compounds, affero (adfero), attuli (adtuli), allatum (adlatum); effero, extuli, elatum; aufero, abstuli, ablatum: except suffero, which seems to have relinquished sustuli, sublatum, to tollo.
- Fervo (for ferveo), fervi — seethe, am hot.
- Fido, fisus sum, trust: with its compounds. *Note:* confiderunt for confisi sunt, Liv. 44. 13. where the reading is correct.

- Figo, fixi, fixum, fix :** with its compounds.
- Findo, fidi, fissum, cleave :** with its compounds.
- Fingo, nxi, ctum, form, mould :** with its compounds.
- Flecto, xi, xum, bend :** with its compounds.
- Fligo, xi, ctum (unusual), smite : thence affligo (adf.) affixi, ctum &c.**
- Fluo, xi, xum, flow :** with its compounds.
- Fodio, fodi, fossum, dig :** with its compounds.
- Frango, fregi, fractum, break :** with its compounds *confringo* &c.
- Fremo, ui, itum, murmur with pleasure or pain :** with its compounds.
- Frendo (for frendeo), frendi, fressum (fressum), gnash with the teeth.**
- Fribo, xi, ctum and xum, roast, fry.**
- Fugio, i, itum, fly :** with its compounds.
- Fundo, fudi, fustum, pour :** with its compounds.
- Furo, rui — rage : furuit, Serv. ad Virg. *Æn.* 4. 471. : furuerunt, Serv. *Ibid.* 1. 41. (45.), furuerunt. Sedul. 1. 196. Ed. Cellar., where some read *faruerunt* : furuit, Plin.**
- H. N. 33. 11. Harduin :** where others read *fuerit*.
- Gemo, ui, itum, groan :** with its compounds.
- Gero, gessi, gestum, carry, direct :** with its compounds.
- Gigno, genui, genitum, from the old geno, beget :** with its compounds.
- Glisco — — grow, increase secretly : it seems to be an inchoative.**
- Glubo, psi, ptum (neither seems to occur), peel : thence deglubo, psi, ptum.**
- Gruo is not very usual : it occurs in Festus, and grugruit is found, Auct. *carm. de Philom.* 23 : thence congruo, ui — agree ; so ingruo.**
- Iacio, ieci, iactum, cast : thence adicio, adieci, adiectum, with its other compounds.**
- Ico, ici, ictum, strike.**
- Incesso, i, or ivi — attack.**
- Iungo, nxi, nctum, join :** with its compounds.
- Lacesso, ivi, itum, challenge, provoke.**
- Lacio — — lure, is rare : e. g. Lucret. 4. 1200, and Festus : thence allicio (adl.), allexi, allectum, allure ; so illicio, pellicio. But elicio has elicui, prolicio, no perf. or sup.**
- Lædo, si, sum, hurt : thence**

- allido (adh.), si, sum : with its other compounds.
- Lambo, lambi and lambui, (lambuerunt, Vulgat. Iud. 7. 5, 6, 7.) lambitum (cited by Priscian), lick.
- Lego, legi, lectum, read : so its compounds allego, colligo &c., except diligo, intelligo, negligo, which have exi, ectum.
- Lingo, nxi, nctum, lick : so delingo. Whether to these belong pollingo, pollinxi, polinctum, embalm (the dead), is uncertain : the present is not in use ; even its sense is uncertain.
- Lino, levi (perhaps from the obsolete leo), livi, and lini cited by Priscian. 10., litum, smear : thence illino, illevi, illitum, and its other compounds.
- Linquo, liqui, lictum, leave, forsake : thence the more usual relinquo, liqui, lictum, leave, leave behind.
- Ludo, si, sum, play : with its compounds.
- Luo, lui, luitum, contr. lutum (the last is uncertain), pay, discharge : so its compounds abluo, wash off &c.
- Mando, di, sum, chew : with its compounds.
- Mergo, si, sum, dip, immerge : with its compounds.
- Meto, messui, messum, mow, reap : with its compounds.
- Metuo, ui, utum (thence metutus, a, um, Lucret. 5. 1139), fear, dread.
- Mingo, minxi, mictum, or perhaps minctum, with its compounds.
- Minuo, ui, utum, lessen : with its compounds.
- Mitto, misi, missum, send : with its compounds.
- Molo, ui, itum, mill : with its compounds.
- Mungo, blow the nose, is not usual : but emungo, nxi, nctum, blow the nose.
- Necto, xui and xi, nexum, tie together : with its compounds.
- Ningo, nxi — snow : is commonly used impersonally, as ningit it snows.
- Nosco, novi, notum, know, learn : so dignosco, ignosco, prænosco ; but agnosco has novi, nitum : so cognosco, præcognosco, recognosco.
- Nubo, nupsi or nuptus sum, nuptum, to be married, to wed a husband : with its compounds.
- Nuo, nui, nuitum, nutum, wink, is not in use : its compounds are ; as abnuo &c.

- Pando**, **pandi**, **pansum**, and more often **passum**, spread; thence **dispando**, **dispendo**, **dispandi**, **dispendi**, **dispansum**, **dispensum** and **dispesum**, to spread out or asunder; and **expando**, **andi**, **ansum**, **assum**, to expand.
- Pango**, **pepigi**, **panxi** or **pegi** (rarely), **pactum**, strike in e. g. a nail, fix, plant; but **compingo**, **impingo**, **oppango** (**oppingo**), have **pegi**, **pactum**. From **depango**, **repango** and **suppingo** there are apparently neither perfects nor supines.
- Parco**, **peperci** and **parsi**, **parcitum** and **parsum**, spare: but **comparco**, **comparsi**, **comparsum**.
- Pario**, **peperi**, **paritum** and **partum**, (whence **paritura**, **Ovid.**) bring forth.
- Pasco**, **pavi**, **pastum**, pasture, feed: so **depasco**.
- Pecto**, **pexui** (which with **pectivi** does not occur) and **pexi**, **xum**, comb: with its compounds.
- Pedo**, **pepedi**, **peditum**.
- Pello**, **pepuli**, **pulsum**, drive away: thence **appello**, **apuli**, without reduplication, **appulsum**, with its other compounds.
- Pendo**, **pependi**, **pensum**, weigh, pay: its compounds have, without reduplication, **pendi**, **pensum**: as **appendo**, **di**, **sum**.
- Peto**, **ivi** or **ii**, **itum**, seek, ask: with its compounds.
- Pingo**, **pinxi**, **pictum**, paint: with its compounds.
- Pinso**, **si** or **sui**, **pinsitum**, **pinsum**, or **pistum**, pound.
- Plango**, **nxi**, **nctum**, beat (as the breast in grief), lament: so **deplango**.
- Plaudo**, **si**, **sum**, clap with hands or wings: so **applaudo**. The other compounds change **au** into **o**; as **complodo**, **si**, **sum** &c.
- Plecto**, **xi** (**xui**, **Vulg. Iud. 16. 13.**) **xum**, braid, punish.
- Pluo**, **ui** or **uvi** — rain: with its compounds.
- Pono**, **posui** (we also find **posivi**), **positum**, place, lay: with its compounds.
- Posco**, **poposci** (**peposci**, **Gell. 7. 9.**) — desire, demand: with its compounds.
- Prehendo**, **di**, **sum**, also **prendo** &c., seize: with its compounds.
- Premo**, **pressi**, **pressum**, press: with its compounds.
- Psallo** — — a Greek word, to play on a certain instrument.
- Pungo**, **pupugi**, **punctum**, prick. Its compounds have **punxi**, **punctum**.

- Quæro, sivi, situm, seek, aliquem, seek of (ex aliquo):** thence *acquirō, sivi, situm*, with its other compounds.
- Quatio, quassi (which scarcely occurs), shake:** thence *concutio, cussi, cussum*: so the other compounds.
- Quiesco, evi, etum, rest:** with its compounds.
- Rabere, rage, madden:** whether from *rabio* or *рабо* is uncertain, since neither occurs.
- Rado, si, sum, shave or graze:** with its compounds.
- Rapio, pui, ptum, snatch:** thence *abripio, ripui, reptum*, with its other compounds.
- Rego, xi, ctum, direct, guide, govern:** so its compounds, *corrigo, rexi, rectum* &c.: *pergo*, to go forwards, and *surgo* stand up, rise, have *rexi, rectum*.
- Repo, repsi, reptum, creep:** with its compounds.
- Ringo — — is perhaps only used as a deponent or pass.** *ringor*, and means to shew the teeth.
- Rodo, si, sum, gnaw:** with its compounds.
- Rudo, di or divi, itum, means to bray as an ass.**
- Rumpo, rupi, ruptum, break asunder:** with its compounds.
- Ruo, rui, ruitum contr. rutum, break in, transitively and intransitively.** Its compounds have *ruitum* in the supine.
- Sallo, (salo,) salli, salsum, salt.**
- Sapio, ivi, ii, or ui — taste, am wise:** so *desipio, ui*.
- Scabo, scabi — shave, scratch.**
- Scalpo, psi, ptum, scratch, engrave, as in marble:** with its compounds.
- Scando, di, sum, climb:** thence *ascendo, di, sum, ascend*, with its other compounds.
- Scindo, scidi, scissum, cut:** with its compounds.
- Scribo, psi, ptum, write:** with its compounds.
- Sculpo, psi, ptum, carve:** with its compounds.
- Sero, serui, sertum, put together; it is uncertain whether it occur in the perfect:** the present may often be *sero, sevi*: its compounds have *serui, sertum*; as *consero, desero, dissero, exsero, insero, intersero*.
- Sero, sevi, saturi, sow:** hence *consero, consevi, consitum*; so its other compounds: yet *prosero, resero*, have in the supine *satum*.
- Serpo, psi, ptum, creep, go softly:** with its compounds.
- Sido, sidi (also sedi from sedeo) — sink, settle:** its com-

- pounds generally take their perfect and supine from *sedeo*, *sedi*, *sessum*: as *condido*, *consedidi*, *consessum*; so *adsido* &c.: we also find *sidi*, e.g. *subsiderunt*, *Colum*.
- Sino*, *sivi* (we find *sini* and *sii*), *situm*, leave, permit: hence *desino*, *desini* contr. *desii*, *desitum*, leave off, cease.
- Sisto*, *stiti*, *statum*, stop, detain, keep back: hence *subeisto*, *substiti*, *substitutum*: so its other compounds. The ancients said also *steti*, *Charis*. 3. *Diomed*. 1. *Priscian*. 10.
- Solvo*, *solvi*, *solutum*, loose, pay: with its compounds.
- Spargo*, *si*, *sum*: hence *adspergo*, *si*, *sum*, and other compounds.
- Specio*, *exi*, *ectum*, see: so its compounds, as *adspicio*, *exi*, *ectum*, look at &c. We find *spicit* for *specit*, *Plaut*. *Mil*. 3. 1. 100.: *spiciunt*, *Cat*. ap. *Fest*.
- Sperno*, *sprevi*, *spretum*, despise.
- Spuo*, *ui*, *utum*, spit: so its compounds. *Respuo* has no supine.
- Statuo*, *ui*, *utum*, resolve. Hence *constituo*, *ui*, *utum*, and other compounds.
- Sterno*, *stravi*, *stratum* (from the obsolete *stro*), beat to, or lay on, the ground: with its compounds.
- Sternuo*, *ui*, *utum*, sneeze.
- Sterto*, *ui*, (cited by *Priscian*, 10.) — snore: so *desterto*.
- Stinguo*, *nxi*, *nctum*, extinguish: hence *distinguo*, *nxi*, distinguish: *extinguo* &c.
- Strepo*, *ui*, *itum*, make a noise: with its compounds.
- Strido* (*strideo*), *i* (the old grammarians have also *ui*), — hiss, whiz.
- Stringo*, *nxi*, *ictum*, pass over gently, graze, draw (*ensem*): with its compounds.
- Struo*, *xi*, *ctum*, fix together, build: with its compounds.
- Sugo*, *xi*, *ctum*, suck: with its compounds.
- Sumo*, *msi*, *mtum*, take: with its compounds.
- Suo*, *ui*, *utum*, sew: with its compounds.
- Tango*, *tetigi*, *tactum*, touch: hence *adtingo*, *adtigi* (without reduplication), *adtactum*: so its other compounds.
- Tego*, *xi*, *ctum*, cover: with its compounds.
- Temno*, *msi*, *mtum*, despise: thence the more usual *contemno*, *temai*, *tentum*, despise.
- Tendo*, *tetendi*, *tensum* and *tentum*, stretch: so its com-

- pounds, yet without reduplication in the perfect; as extendo, extendi, extentum or extensum: so distendo, intendo, obtendo, prætendo, protendo &c. But adtendo, contendo, seem to have in the supine only tum, and ostendo sum rather than tum.
- Tergo** (vid. tergeo), si, sum, rub dry, clean: with its compounds.
- Tero**, trivi (terui, cited by Charis. 1.) tritum, rub, wear away, destroy: so its compounds. Yet adteruisse once occurs for adtrivisse, Tibull. 1. 4. 42.
- Texo**, ui, xtum, weave: with its compounds.
- Tingo** (tinguo), nxi, nctum, dip, tinge: with its compounds.
- Tollo**, sustuli, sublatum (from suffero), raise on high, take away, put out of the way. Its compounds have no perfect nor supine.
- Traho**, xi, ctum, draw: with its compounds.
- Tremo**, ui — tremble: with its compounds.
- Tribuo**, ui, utum, give, ascribe: with its compounds.
- Trudo**, si, sum, thrust, push: the perfect and supine are more common in the compounds.
- Tundo**, tutudi, tusum, (also tunsum), beat, stamp: hence contundo, contudi (without reduplication), contusum with its other compounds.
- Ungo** (unguo), nxi, nctum, anoint: with its compounds.
- Uro**, ussi, ustum, burn: with its compounds, aduro, comburo &c.
- Vado**, si (as vasit, Tertull. de Pall. 3.) vasum, go: hence evado, si, sum, go out: so its other compounds.
- Veho**, xi, ctum, carry: with its compounds. *Note.* equus vehit: homo vehitur sc. equo, curru &c.
- Vello**, velli or vulsi (volsi), vulsum, pull: so its compounds.
- Vergo**, si — — incline, bend, incline itself: with its compounds, in which no perfect perhaps occurs. Versit, Ovid. Pont. 1. 9. 52.
- Verro**, ri, sum, brush (with a broom): so its compounds.
- Verto**, i, sum, turn: with its compounds.
- Vinco**, vici, victum, conquer: with its compounds.
- Viso**, si, sum, visit: with its compounds.
- Vivo**, xi, ctum, live: with its compounds.

The Inchoatives must be particularly noticed. They either have no perfect, and therefore no supine, or derive them from their primitives, which are partly obsolete. We remark,

2.) Many take their perfects from their primitives, and have no supine, because the primitives have none : to these belong the following with their compounds : *acesco*, *acui*, grow sour, from *aceo*; *ams* our : *aresco*, *arui*, grow dry, from *areo* : *calesco*, *calui*, grow warm, from *caleo* : *conticesco*, *ticui*, am silent, from *conticeo* : *contremisco*, *mui*, tremble, from *contremo* : *delitesco*, *tui*, lie hid, from *deliteo* : *defervesco*, *bui*, cease fermenting, from *deferveo* : *erubescō*, *bui*, grow red, from *erubeo* : *excandesco*, *dui*, grow wroth, from *excandeo* : *extimesco*, *pertimesco*, *mui*, fear, from *timeo* : *frondesco*, *dui*, have leaves, from *frondeo* : *gelasco*, *congelasco*, *avi*, freeze, from *gelo* : *horresco*, *horruī*, dread, from *horreo* : so *conhorresco*, *exhorresco*, *perhorresco* : *ingemisco*, *mui*, begin to groan, from *ingemo* : *irraucesco*, *irrausi*, grow hoarse, from *irrauceo*, or *irraucio*, or *rauceo*, or *raucio* : *languesco*, *gui*, grow languid, from *languēo* : *liquesco*, *liqui*, or *licui*, grow liquid, from *liqueo* : *madesco*, *dui*, am wet, from *madeo* : *macesco*, *cui*, become lean; from *maceo* : *occallesco*, *lui*, grow unfeeling, from *occalleo* : *pallesco*, *expallesco*, *lui*, become pale, from *palleo*, *expalleo* : *pavesco*, *expavesco*, *pavi*, am terrified, from *paveo* : *pinguesco*, *gui*, grow fat, from *pingueo* : *putesco* (*putisco*), and *putresco*, *trui*, putrify, from *puteo* and *putreo* : *refrigesco*, *xi*, grow cold, from *frigeo* : *resipisco*, *pui*, repent, amend, from *resipio* or *sapio* : *senesco*, *nui*, grow old, from *seneo* : so *consenesco* &c. : *stupesco*, *obstupesco*, *pui*, become stupified, from *stupeo*, *obstupeo* : *tabesco*, *bui*, consume away, from *tabeo*. To these belong also the following, which are commonly derived from nouns, but may come from

obsolete verbs in eo: crebresco, increbresco (others prefer creblesco &c.), brui (bui), grow frequent, from crebreo, increbreo: consanesco, nui, become well, from consaneo: duresco and obduresco, rui, grow hard, from dureo: evanesco, nui, from evaneo: so innotesco, tui, become known: macresco, crui, grow lean: mansuesco, suevi, (and perhaps mansuetum, whence mansuetus), grow tame: maturesco, rui, grow ripe: nigresco, grui, grow black: obbrutesco, tui, become brutish: obmutesco, tui, grow dumb: recrudesco, dui, grow raw again (of a wound): with all which, we may suppose a verb in eo, as *mansueo* &c. Perhaps more may be enumerated; for we must not imagine, because a perfect or supine does not occur, that therefore they were never used.

3.) The following have perfects and supines; but from primitives, which are partly obsolete: abolesco, levi (lui), litum, become decayed: adolesco, levi (lui), ultum, grow up, from adoleo: ardesco, arsi, arsum, begin to burn, from ardeo; so exardesco: coalesco, lui, litum, grow together, from coaleo: concupisco, ivi, itum, desire eagerly, from cupio, or concupio: convalesco, lui, litum, grow well, from valeo, or convaleo: dormisco, obdormisco, mivi, mitum, sleep, from dormio, obdormio: exolesco, levi, letum, grow obsolete, from exoleo: indolesco, lui, litum, feel pain, from doleo: inveterasco, ravi, ratum, become old, from invetero: revivisco, vixi, victum, grow lively again, from revivo: obsolesco, levi, letum, grow obsolete, from obsoleo: scisco, scivi, scitum, resolve, decree, from scio: suesco, suevi, suetum, am wont, from sueo; so perhaps its compounds adsuesco, suevi, suetum, from adsueo, &c., and mansuesco, which was cited above. Perhaps to these belong all verbs in sco, though in sense they are no longer inchoative; as glisco, begin to glow, nosco, know, learn &c.: also deponents, as comminiscor, obliviscor, irascor, expergiscor, nascor, of which the perfects seem to come from another verb.

Like passives are conjugated all deponents: as,

<i>Apiscor</i> , aptus sum, reach, obtain: thence <i>adipiscor</i> , ad-	<i>eptus sum</i> , obtain, get; also <i>indipiscor</i> .
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Expergiscor, **experrectus sum**, awaken.

Fatiscor, am tired, weary: thence **defetiscor**, **defessus sum**, am tired: it is not quite certain, whether **defessus** belong to **defetiscor**: we also find **defatiscor**.

Fruor, **fruitus** and **fructus sum**, enjoy: so **perfruo**, **uctus sum**, which perfect is unusual.

Fungor, **nctus sum**, discharge, manage: with its compounds.

Gradior, **gressus sum**, go, step: whence **aggredior**, **essus sum**, attack: so its other compounds.

Invehor, **invectus sum**, inveigh, is properly the passive of **inveho**.

Irascor — am angry. **Iratus** is an adjective.

Labor, **psus sum** (**bsus**) slide, step, fall: with its compounds.

Liquor — — am liquid, melt.

Loquor, **cutus** (**quutus**) **sum**, speak: with its compounds.

Meniscor is obsolete, and probably an inchoative from **meno**, of which **memini** seems to be the perfect; it is not used: but its compounds are found, **comminiscor**, **mentus sum**, **invent**, **reminiscor** — remember.

Morior, **mortuus sum**, die:

with its compounds. The future participle **moriturus** is common.—*Note.* We also have **moriri** for **mori**: e. g. **Enn. ap. Prisc. 10.**: **Plaut. Asin. 1. 1. 108.**: **Ib. Rud. 3. 3. 22.**: **Ovid. Metam. 14. 215.**: and it seems that the ancients used it also in the fourth conj.

Nanciscor, **nanctus** and **nactus sum**, obtain.

Nascor, **natus sum**, am born: with its compounds.

Nitor, **nisus** and **nixus sum**, strain, strive: with its compounds.

Obliviscor, **litus sum**, forget.

Orior, **ortus sum**, spring up, arise (of the sun): so its compounds. The participle fut. is **oriturus**.—*Note.* **Orior** also follows the fourth conj. Thus we always say **oriri** not **ori**; and so in its compounds: we also find **oriris**, **oritur** (the latter is uncertain) as well as **oreris**, **oritur**; the latter are more common: we have also **orerer** and **orirer**.

Paciscor, **pactus sum**, make a bargain, agree: so **depaciscor** or **depeciscor**, **depactus sum**.

Pascor, properly a passive from **pasco**, **pastus sum**, feed, eat

- like animals: with its compounds.
- Pator**, **passus sum**, bear or suffer: thence **perpetior**, **peressus sum**.
- Plector**, perhaps, is not used as a deponent: but its compounds **complector**, **xus sum**, embrace: so **amplector**, **circumplector**.
- Proficiscor**, **fectus sum**, depart.
- Queror**, **questus sum**, complain: with its compounds.
- Ringor**, (**rictus sum**) shew the teeth, am unwilling.
- Sequor**, **cutus (quutus) sum**, follow: with its compounds.
- Tuor**, for **tueor**, **tuitus** or **tutus sum**; so **contuor**, **intuor**, **obtuor**, of the third conj. for **contueor**, **intueor** &c.
- Ulciscor**, **ultus sum**, avenge, punish.
- Utor**, **usus sum**, use: with its compounds.
- Vertor** is not used as a deponent: for it we have **verto**. The following compounds must be noticed; **devertor** — turn away, **prævertor** — precede, **revertor**, **reversus sum** or **reverti**, **reversum**, turn back.—*Note.* For **deversus sum**, **præversus sum**, the perfects of **deverto**, **præverto** are used: as **devertor**, **deverti**, **deversum**; **prævertor**, **præverti**, **præversum**. We find also **præverto**, come before, **præverti** &c.
- Vescor**, — eat, enjoy: with its compounds.

E. The fourth kind of conjugation, or fourth conjugation.

To this belong all verbs in **io**, which make the infinitive in **ire** with **i** long, as **audio**, **ivi**, **itum**, hear: **haurio**, **hausi**, **haustum**, draw: **ferio**, strike, without perfect or supine, and **eo**, **queo** &c.

I.) The first or *active* part or voice.

Indicative.

Present.

Sing. **io**, **Is**, **it**.

Plur. **imus**, **Itis**, **iunt**.

Conjunctive.

Present.

Sing. **iam**, **iās**, **iat**.

Plur. **iāmus**, **iātis**, **iant**.

Indicative.

Imperfect.

Sing. iēbam, iēbās, iēbat.
Plur. iēbāmus, iēbātis, iēbant.

Perfect.

Sing. ī, istī, it.
Plur. imus, istis, ērant or ēre.

Pluperfect. from ī, eram.

Sing. eram, erās, erat.
Plur. erāmus, erātis, erant.

Future. from o, am.

Sing. iam, iēs, iet.
Plur. iēmus, iētis, ient.

Future Perfect. from ī, ero.

Sing. ero, eris, erit.
Plur. erimus, eritis, erint.

Conjunctive.

Imperfect.

Sing. irem, irēs, īret.
Plur. irēmus, irētis, īrent

Perfect. from ī, erim.

Sing. erim, eris, erit.
Plur. erimus, eritis, erint.

Pluperfect. from ī, issem.

Sing. issem, issēs, isset.
Plur. issēmus, issētis, issent.

Future. sim &c. is joined to the future part.

Sing. auditurus sim, sis, sit.
Plur. audituri simus, sitis, sint.

Future Perfect. fails.

Imperative or Jussive.

Present. *Sing.* 2.) ī. *Plur.* 2.) ite.

Future. *Sing.* 2.) itō. 3.) itō. *Plur.* 2.) itōte. 3.) iuntō.

Infinitive.

Pres. and Imperf. ire.

Perf. and Pluperf. isse.

Future. esse is joined to the future part.

End of the Infinitive.

Gerunds. N. dum, G. di, D. do, A. dum, Abl. do.

Supines. 1.) um. 2.) u.

Participles are two, and are declined like adjectives.

1.) *Pres. and Imperf.* ens.

2.) *Future.* rus, a, um.

II.) The second or *passive* part or voice : as audior,

auditus sum, audiri, am heard ; haurior, haustus sum, hauriri &c.

Indicative.

Present.

Sing. ior, iris or ire, itur.

Plur. imur, imini, iuntur.

Imperfect.

Sing. iēbar, iēbāris or iēbāre, iēbātur.

Plur. iēbāmur, iēbāmini, iēbantur.

Perfect. sum or fui &c. is joined to the perf. part.

Sing. auditus sum, es, est ; or fui &c.

Plur. auditi sumus, estis, sunt ; or fuimus &c.

Pluperfect. eram or fueram &c. is joined to the perfect part.

Sing. auditus eram, eras, erat ; or fueram &c.

Plur. auditi eramus, eratis, erant ; or fueramus &c.

Future.

Sing. iar, iēris or iēre, iētur.

Plur. iēmur, iēmini, ientur.

Future Perfect. ero or fuero &c. is joined to the perfect part.

Sing. amatus ero, eris, erit ; or fuero &c.

Plur. amati erimus, eritis, erunt ; or fuerimus &c.

Conjunctive.

Present.

Sing. iar, iāris or iāre, iātur.

Plur. iāmur, iāmini, iantur.

Imperfect.

Sing. irer, irēris or irēre, irētur.

Plur. irēmur, irēmini, irentur.

Perfect. sim or fuerim &c. is joined to the perf. part.

Sing. auditus sim, sis, sit ; or fuerim &c.

Plur. auditi simus, sitis, sint ; or fuerimus &c.

Pluperfect. essem or fuissem &c. is joined to the perfect part.

Sing. auditus essem, esses, esset ; or fuissem &c.

Plur. auditi essemus, essetis, essent ; or fuissemus &c.

Future fails.

Future Perfect. fails.

Imperative or Jussive.

Present. Sing. 2.) ire. Plur. 2.) iminī.

Future. Sing. 2.) itor. 3.) itor. Plur. 2.) iminor. 3.) iuntor

Infinitive.

Pres. and *Imperf.* iri.

Perf. and *Pluperf.* esse or fuisse is joined to the perfect part.

Future. iri is joined to the supine.

End of the Infinitive.

There are no gerunds nor supines in the passive.

Participles are two, and are declined like adjectives.

1.) *Perf.* and *Pluperf.* us, a, um.

2.) *Future.* dū, da, dūm.

Observation 1.) Like the passives are conjugated all deponents, except that their infinitive has something in common with the active; as,

Pres. and *imperf.* irī.

Perf. and *pluperf.* esse or fuisse is joined to the perf. part.

Future. esse is joined to the participle in rus.

Gerunds. N. dum. G. di. D. do. A. dum. Abl. do.

Supines. 1.) um. 2.) u.

Participles are four, and are declined like adjectives.

1.) *Pres.* and *Imperf.* ens.

2.) *Perf.* and *Pluperf.* us, a, um.

3.) *Future Active.* rus, a, um.

4.) *Future Passive.* dus, a, um.

Observation 2.) Verbs of the fourth conjugation, commonly in the perf. have īvi or ii, and in the supine itum; as ambio, go round; audio, hear; cio, cite; custodio, guard; dormio, sleep; condio, pickle; partio, divide, share, &c.: thence dispartio, di-

poets it is also formed in the present after the third conjugation ; as *potitur* with *i* short, *Virg. Æn. 3. 6. auro vi potitur*) *sor-tior* allot, obtain by lot. Yet the following are irregular :

Adsentior, (also *adsentio* ; see above,) *adsensus sum as-sent*.

Metior, *mensus sum* measure ; with its compounds.

Ordior, *orsus sum* begin ; with its compounds.

Orior, *ortus sum* spring up, arise, (of the sun) : so its compounds. *Note.* *Orior* is also formed after the third conj. We also find *oreris*,

oritur, *oreretur* : see above, in the third conj.

Opperior, *oppertus* or *oppertus sum* wait.

Perior is not used (as *perio*) ; yet we have *peritus*, properly a participle : hence seems to come, *comperior* — find out, learn ; for which *comperiō*, *eri*, *ertum* is more usual ; and *experior*, *ertus sum* try, learn by experience, suffer.

F. The periphrastic conjugation is formed by uniting the verb *sum* with the participles, particularly those in *us*.

1.) With the future participle in *rus* ; as *sum*, *es*, *est* *futurus*, *ra*, *rum*, I am to be, I shall be, &c. : and so through all the modes and tenses, and through all the conjugations.

Indicative.

Singular.

Amaturus sum, *es*, *est*.
eram &c.
fui &c.
fueram &c.
ero &c.
fuiro &c.

Plural.

Amaturi sumus, *estis*, *sunt*.
eramus &c.
fuimus &c.
fueramus &c.
erimus &c.
fuerimus &c.

Conjunctive.

Amaturus sim &c.
essem &c.
fuerim &c.
fuissem &c.

Amaturi simus &c.
essemus &c.
fuerimus &c.
fuissemus &c.

Infinitive.

**Amaturus, a, um : um, ain, um : i, æ, a : os, as, a : } esse.
fuisse.**

2.) Sum through its various modes and tenses is in the same way combined with the perf. part. in us, and the passive fut. part. in dus.

Note. To avoid confusion, the learner should further observe, with respect to verbs ;

1.) That there are some, which whether transitives or intransitives end in o, and likewise as deponents in or, which latter the learner may easily mistake for passives. Yet, generally, one termination is more usual than the other : sometimes they are both very common ; as adolor, adulo : dispertior, dispertio : revertor, re-vertor &c. To these belong also mereo and mereor, merit ; yet mereo rather means to earn, e. g. gold, pay, as merere stipendia, merere equo to serve on horse-back ; but mereor, to merit or to be worthy, also to make himself worthy : they are, however, often used in the same sense. In the same way fenero and feneror, mutuo and mutuor, pignero and pigneror may be distinguished : but mutuo and mutuor have the same sense : so commonly fenero and feneror, viz. lend money : except that feneror, Pandect. 46. 3. 52, also means, borrow on interest : pignerare 1.) pledge, 2.) make sure : pignerari make sure, confirm.

II.) Many verbs with the same termination are used both intransitively (neuters) without an accusative, and transitively with one ; as,

a) <i>Intransitively</i> (as neuters) <i>without</i> an accusative.	b) <i>Transitively</i> (as actives) <i>with</i> an accusative.
Différo, differ from :	Différo, defer, delay.
Habitó, dwell, e. g. in loco :	Habitó, inhabit, e. g. locum.
Incoló, dwell, e. g. in loco :	Incoló, inhabit, e. g. locum.
Maneo, remain, e. g. in urbe :	Maneo, await, e. g. mors omnes manet.
Moror, stay, e. g. in loco :	Moror, delay, e. g. aliquem : it. non hoc moror, I ask not thereon.
Vario, alter, change, scil. me :	Vario, alter or change : Ovid. R. am. 525. both occurr : Nam, quoniam variant animi, variamus et artes.
Transigere, settle matters, cum aliquo :	Transigere, transact, e. g. rem.
Coeo, meet with others, e. g. in foedus.	Coeo, e. g. foedus, make a treaty : Cic. Rosc. Am. 34.
Concedo, give way, e. g. alicui :	Concedo, give up, yield, e. g. rem.
Calleo, have swellings or bumps :	Calleo, understand accurately, e. g. rem.
Ruo, press, fall down : e. g. urbs ruit, torrens ruit de monte :	Ruo, make fall down, drive down, force down, excite : e. g. mare ruit arenam : ruere aliquem, force any one to the ground.
Duro, last, endure :	Duro, harden : e. g. animum.
Convenire, come together, as-semble :	Convenire aliquem, meet any one ; speak with.
Solvo (navem intell.) set sail :	Solvo, loose, unloose.
Consulo alicui, care for one :	Consulo aliquem, consult one.
Tendere sub pellibus, encamp. under skins :	Tendere, stretch out.
Duco, hold, think :	Duco, guide, carry on, e. g. bellum.
Quærere ex aliquo, ask of :	Quærere aliquem, seek.

Animadvertere in, punish : **Animadvertere** aliquid, perceive.

More examples may be readily supplied by experienced teachers: they are very useful, even as respects conjugating. For all these verbs in *o*, inasmuch as they take an accusative, have an entire passive; but in other senses, they have not: e. g. from *duco* lead, guide, we have *ducor*, *duceris*, *ducimur*, *ductus sum*, *es* &c.; but from *duco* am of opinion, *ducor* &c. cannot be used: it is the same with *quæro* &c. They are also useful with respect to deponents; since if they take an accusative, they have a future part. in *dus*.

III.) Sometimes two verbs have the same form in the first person of the present, and yet are different in conjugation and sense. In these a learner may be easily deceived: e. g.

Aggero , as, heap, from <i>agger</i> :	Aggero , is, from <i>gero</i> , bring to.
Appello (adp.) as, name :	Appello (adp.), is, come to land.
Colligo , as, from <i>ligo</i> , fasten	Colligo , is, from <i>lego</i> , collect.
together :	
Compello , as, address :	Compello , is, compel.
Colo , as, strain through a sieve :	Colo , is, dwell, till &c.
Deligo , as, from <i>ligo</i> , tie to :	Deligo , from <i>lego</i> , select.
Dīco , as, dedicate :	Dīco , is, say.
Indīco , as, indicate :	Indīco , is, declare.
Prædīco , as, proclaim :	Prædīco , is, foretell.
Edūco , as, educate :	Edūco , is, lead forth; sometimes bring up, educate.
Efferō , as, make wild :	Efferō , fers, carry out.
Fundo , as, found :	Fundo , is, pour.
Lego , as, send: so <i>allego</i>	Lego , is, read; so <i>allego</i> (adl.),
(adl.), relego.	relego.
Mando , as, command :	Mando , is, chew.
Obsero , as, bolt :	Obsero , is, sow.
Resero , as, open :	Resero , is, sow again.
Volo , as, fly :	Volo , vis, will.

III.) Different verbs have the same perfect, as ;

Consto, consisto, constitui : exsto, exsisto, exstiti : insto, insisto, institi : aceo (or acesco), acuo, acui : cresco, cerno, (when it does not mean see,) crevi : frigeo, frigo, frixi : fulgeo, fulcio, fulsi : luceo, lugeo, luxi : mulceo, mulgeo, mulsi : paveo, pasco, pavi : pendeo, pendo, pependi.

V.) Different verbs have the same supine.

Cresco, cerno (when it does not mean see), cretum : maneo, mando, mansum : pando, patior, passum : pango, paciscor, pactum : sto, sisto, statum : succenseo, succendo, succensum : teneo, tendo, tentum : vinco, vivo, victum : verro, verito, versum.

§ 6.

Of Irregular Verbs, or Verbs which do not exactly follow the Four Conjugations.

They are called irregular, or by the Greeks, anomalous : they are *sum* with its compounds, including *possum* ; *fero*, *volo*, *nolo*, *malo*, *edo*, *fio*, *eo*, *queo*, *nequeo*, *veneo*.

I.) *Sum* ; which has already been given.

II.) *Possum*, can, am able, is compounded of the adjective *potis*, *pote*, and *sum* : it stands therefore for *potis sum* ; as *potis est* occurs for *potest*, *potis sunt* for *possunt*, *potis sit* for *possit*, *potesse* for *posse* : e. g. Virg. *Æn.* 11. 148, At non Evandrum *potis est* vis ulla tenere : so *potis est*, Terent. *Eun.* 2. 2. 32. *Adelph.* 4. 1. 5. Lucret. 2. 849 and 911 : 5. 718. Catull. 65. 24. Cic. *Tusc.* 2. 16, cited from a poet, and elsewhere, whether a nominative of the masc. fem. or neut. gend. precede : also *potis sunt* for *possunt*, Varr. *R. R.* 2. 2 : Plaut. *Pæn.* 1. 2. 17. The perfect is

potui; the present inf. posse. After conjugating sum, it is easy to conjugate possum.

Indicative.

Conjunctive.

Pres. Sing. possum, potes, potest. *Pres. Sing.* possim, sis, sit.

Plur. possumus, potestis, possunt. *Plur.* possimus, sitis, sint.

Imp. Sing. poteram, poterās, poterat. *Imp. Sing.* possem, sēs, set.

Plur. poterāmus, poterātis, poterant. *Plur.* possēmus, sētis, sent.

Perf. Sing. potui, potuisti, potuit. *Perf. Sing.* potuerim, ris, rit.

Plur. potuimus, potuistis, potuerunt or potuere. *Plur.* potuerimus, ritis, rint.

Pluperf. Sing. potueram, potuerās, potuerat. *Pluperf. Sing.* potuissē, ēs, et.

Plur. potuerāmus, potuerātis, potuerant. *Plur.* potuissēmus, ētis, ent.

Fut. Sing. potero, poteris, poterit. *Fut.* fails.

Plur. poterimus, poteritis, poterunt.

Fut. perf. Sing. potuero, potueris, potuerit. *Fut. perf.* fails.

Plur. potuerimus, potueritis, potuerint.

Imperative fails.

Infin. pres. and imperf. posse. *perf. and pluperf.* potuisse.

Future fails; since it has no supine, and no future participle. The gerunds also fail.

Part. pres. potens is always used like an adjective and never as a participle.

Note. We also find possiem, possies, possiet, for possim &c.

e. g. Plaut. Bacch. 4. 5. 2. Most. 2. 2. 34 : 4. 2. 68. Cic. Arat. 304. : potesse for posse, Terent. Eun. 4. 3. 24 : Lucret. 1. 666 &c. : potesset for posset, Lucil. ap. Non. 5. 98 : also potessit for possit, Plaut. Pers. 1. 1. 41 : potissit, Diom. 1 : the imperatives poteste, potesto, potestote, possunto are cited Charis. 3, but without authorities : potestur for potest, if an infinitive pass. follows (as, *coëptus est dici* : *desitus est vocari*, for *coëpit*, *desiit*), Lucret. 3. 1023 *expleri nulla ratione potestur* : so *possitur* for *possit* Cat. R. R. 154.

III.) *Fero, tuli, latum, ferre*, bear, or carry, follows regularly the third conjugation, except that in some tenses *e* and *i* are rejected, and the inf. pass. 'is *ferri* for *feri* : the perfect *tuli* is probably from the obsolete *tulo*, and *latum* from the obsolete *lo*, *lavi*, *latum* &c.

a) The first or active part or voice.

Indicative.

Conjunctive.

Pres. Sing. *fero, fers* (for *feris*), *Pres. Sing.* *feram, ās, at* &c.
fert (for *ferit*).

Plur. *ferimus, fertis* (for *feritis*), *ferunt.* *Plur.* is regular like the sing.

Imperf. is regular, *ferēbam* &c. *Imperf.* rejects *e* between double *r* ; as *ferrem, ēs* &c. for *fererem* &c.

Perf. is regular, *tulī, istī* &c. *Perf.* is regular, *tulerim, is* &c.

Plup. is regular, *tuleram, ās* &c. *Plup.* is regular, *tulisse, ēs* &c.

Fut. is regular, *feram, ēs* &c. *Fut.* is regular, *laturus sim* &c.

Fut. perf. is regular, *tulerō, is* &c. *Fut. perf.* fails.

Imperative.

Infinitive.

Pres. Sing. *fer* for *ferere*.

Pres. and imperf. *ferre* for *ferere*.

Plur. *ferite* for *ferite*.

Fut. Sing. 2.) *ferito* for *ferito*.

Perf. and plup. *tulisse*.

3.) *ferito* for *ferito*.

Fut. *laturus esse* &c.

Imperative.

Infinitive.

Plur. 2.) fertote for feritote. *Gerunds* ferendum, di &c.

3.) ferunto.

Supines latum, latu.

Part. pres. ferens. *Fut.* laturus.

b) The second or *passive* part or voice.

Indicative.

Conjunctive.

Pres. Sing. feror, ferris (for fereris), fertur (for feritur).

Pres. Sing. regular, ferar, āris or āre, ātur.

Plur. ferimur, iminī, untur.

Plur. ferāmur, āminī, antur.

Imp. Sing. regular, ferēbar, ābāris or ēbāre, ēbātur.

Imp. Sing. ferrer, rēris or rēre, rētur; for fererer &c.

Plur. ēbāmur, ēbāminī, ēbantur.

Plur. rēmur, rēminī, rentur; for fereremur &c.

Perfect, Pluperf., Fut., and Fut. perf. are regular.

Perf. and pluperf. are regular. *Fut. and Fut. perf.* fail.

Imperative or Jussive.

Infinitive.

Pres. Sing. 2.) ferre for ferere.

Pres. and imp. ferī for feri.

Plur. 2.) feriminī.

Perf. and plup. esse or fuisse is joined to the perf. part.

Fut. Sing. 2.) fertor for feritor. 3.) fertor for feritor.

Fut. latum īri.

Plur. 2.) feriminor. 3.) feruntor.

Partic. 1.) pres. lātus. 2.) fut. ferendus.

IV.) *Volo* will, volui, velle: *Nolo* (for non volo), nolui, nolle, am unwilling: *Malo* from mavolo (for magis volo), malui, malle, will rather, prefer,—are thus conjugated.

A. *Volo*.

Indicative.

Conjunctive.

Pres. volo, vīs, vult: volumus, vultis, volunt.

Pres. velim, īs, it: īmus, ītis, int.

Imp. Volēbam, ās, at: āmus, ātis, ant.

Imp. vellem, ēs, et: ēmus, ētis, ent.

Indicative.

Conjunctive.

Perf. volui, istī, it: imus, istis, *Perf.* voluerim, is, it: imus, itis, int.

Plup. volueram, ās, at: āmus, *Plup.* voluissem, ēs, et: ēmus, ātis, ant. ētis, ent.

Fut. volam, ēs, et: ēmus, ētis, *Fut.* fails.
ent.

Fut. Perf. voluerō, is, it: i- *Fut. Perf.* fails.
mus, itis, int.

Imperative fails. *Infin. Pres.* and *Imp. velle*: *Perf.* and *Plup.* voluisse: *Future.* fails: *Gerunds* and *supines* fail: *Past. Pres.* volens is rather used as an adjective. N.B. For vult we find volt; for vultis voltis. The ancients also apparently said volim, volimus, for velim, velimus; Prisc. 9.

B. Nolo will not, follows volo.

Indicative.

Conjunctive.

Pres. nolo, nonvis, nonvult: *Pres.* nolim, is, it: imus, itis, nolumus, nonvultis, nolunt. int.

Imp. nolēbam, ās, at: āmus, *Imp.* nollēm, ēs, et: ēmus, ētis, ātis, ant. ent.

Perf. nolui, istī, it: imus, istis, erunt or ēre. *Perf.* noluerim, is, it: imus, itis, int.

Plup. nolueram, ās, at: āmus, *Plup.* noluissem, ēs, et: ēmus, ātis, ant. ētis, ent.

Fut. nolam, ēs, et: ēmus, ētis, *Fut.* fails.
ent.

Fut. Perf. noluerō, is, it: imus, *Fut. Perf.* fails.
itis, int.

Imperative.

Infinitive.

Pres. Sing. nolī: e. g. noli scribere.

Plur. nolite.

Fut. Sing. nolitō.

Plur. nolitōte, noluntō.

Pres. and Imp. nolle.

Perf. and Plup. noluisse.

Fut. fails: also *gerunds* and *supines*.

Part. Pres. nolens is more used as an adjective.

Note. We also find *nevis* for *non vis* : *nevult* (*nevult*) for *non vult* ; probably from *nevolo* for *nonvolo* or *nolo* ; e. g. *nevis*, *Plaut. Trin.* 5. 2. 32. : *nevult*, *Plaut. Trin.* 2. 2. 80, 85 : *Epid.* 4. 2. 16.

C. *Malo* will rather, prefer, like *volo*.

Indicative.

Conjunctive.

Pres. *malo*, *mavis*, *mavult* : *Pres.* *malim*, *is*, *it* : *imus*, *itis*, *malumus*, *mavultis*, *malunt*. int.

Imp. *malēbam*, *ās*, *at* : *āmus*, *Imp.* *malletm*, *ēs*, *et* : *ēmus*, *ātis*, ant. *ētis*, ent.

Perf. *maluī*, *istī*, *it* : *imus*, *is-* *Perf.* *maluerim*, *is*, *it* : *imus*, *tis*, *ērunt* or *ēre*. *itis*, int.

Plup. *malueram*, *ās*, *at* : *ā-* *Plup.* *maluissem*, *ēs*, *et* : *ē-* *mus*, *ātis*, ant. *mus*, *ētis*, ent.

Fut. *malam*, *ēs*, *et* : *ēmus*, *ētis*, *Fut.* *fails*. ent.

Fut. Perf. *maluerō*, *is*, *it* : *i-* *Fut. Perf.* *fails* : *mus*, *itis*, int.

Imperative fails. *Infin. Pres.* and *Imp.* *malle* : *Perf.* and *Plup.* *maluisse* : the rest fail : as also the part. in *ens*.

Note. We also find *mavolo* for *malo* ; also the future *mavolam* for *malam*, the pres. conj. *mavelim* for *malim*, imp. conj. *mavellem* for *malletm* : the perf. *mavolui* ; e. g. *mavolo*, *Plaut. Pœn.* 1. 2. 90. : *mavolunt*, *Næv. ap. Fest.* in *Stuprum* : *mavolet*, *Plaut. Asin.* 1. 1. 108. : *mavelim*, *Plaut. Truc.* 4. 2. 29. : *mavelis*, *Plaut. Capt.* 2. 2. 20. : *mavellem*, *Plaut. Mil.* 2. 2. 16. : *mavoluit*, *Petron.* 77. : whence it is plain that *malo* is contracted from *mavolo*, i. e. *magis* or *mage* and *volo*.

V.) *Edoeat*, follows throughout the third conjugation, like other verbs : *edo*, *edis*, *edit* &c. So far it belongs not to these. It also takes all the personal terminations of the verb *sum*, which begin or end in *es* : and so far is, in a certain sense, irregular.

Indicative.

Pres. edo, edis and ēs, edit and
ēst : edimus, editis and ēstis,
edunt.

Imp. edēbam &c. is regular.

Perf. edi is regular.

Plup. ederam is regular.

Fut. edam is regular.

Fut. Perf. edero is regular.

Conjunctive.

Pres. edam &c. is regular.

Imp. ederem and ēssem, ede-
rēs and ēssēs &c.

Perf. ederim is regular.

Plup. edissem is regular.

Fut. esurus sim &c. is regular.

Imperative.

Pres. ede and ēs. *Plur.* editē
and ēste.

Fut. 2.) edito and ēsto. 3.)
edito and ēsto.

Plur. 2.) editote and ēstote.

3.) edunto..

Infinitive.

Pres. and *Imp.* edere and ēsse.

Perf. and *Plup.* edisse.

Fut. esse esurus &c.

Gerunds and *Supines* are re-
gular.

Participles. edens and esurus.

Note. The compounds are the same : comedo, comedis and comēs &c. exedo, exedis, and exēs &c. We also find in the pass. ēstur for editur, Plaut. Poen. 4. 2. 13., bibitur, estur quasi in popina. Ovid. Pont. 1. 1. 69., Estur ut occulta vitata teredine navis ; so Celsus. 5. 27. 3 : part. pass. esus, a, um, Gell. 9. 6. Priscian. 10. also cites the supine estum. We have also esus sum &c. for edi, Solin. 17 (27). They anciently said edim, is &c. for edam, as, Plaut. Aul. 3. 2. 16. Capt. 3. 1. 1. Poen. 4. 2. 45 : 3. 1. 34. Cæcil. and Pompon. ad Non. 10. 18.

VI.) *Fio, factus sum, fieri*, am, or am made, is the passive of facio instead of facior, and in the tenses, which come from the present, follows audio : the infinitive and perfect, with the tenses thence derived, are conjugated as passives.

Indicative.

Pres. fio, fīs, fit : fīmus, fītis,
fīunt.

Conjunctive.

Pres. fiam, ās, at &c.

Indicative.

Imp. *fiēbam, ās, at &c.**Perf.* *sum with the part. factus : factus sum &c.**Plup.* *factus eram &c.**Fut.* *fiām, ēs, et &c.**Fut. Perf.* *factus ero or fuero &c.*

Conjunctive.

Imp. *fierem, ēs, et &c.**Perf.* *factus sim &c.**Plup.* *factus essem &c.**Fut.* *fails.**Fut. Perf.* *fails.*

Imperative.

Pres. *fi, fite. Fut. fiō, fiō; fiōte, fiunto.*

Infinitive.

Pres. and Imp. *fieri.**Perf. and Plup.* *factus esse &c.**Fut.* *factum iri.**Gerunds and Supines* fail.*Participles.* 1.) *Pres. and Imp.* *fiens* (cited by Diomedes 1).2.) *Perf. and Plup.* *factus.**Fut.* *faciendus.*—*Note.* *faciundus* is also used.

Note. 1.) The third personal termination in the sing. is often used impersonally: *fit* it happens: *fiēbat* it happened: *factum est*: *factum erat*: *fiet*: *factum fuerit*. So also in the conj. *fiat*, *fieret* &c.

2.) *Fimus*, *fitis*, *fis*, and the imperative are rarely found. *Fimus* occurs Terent. Heaut. 3. 1. 74. Arnob. 2.: *fis*, Horat. ep. 2. 2. 211: *fi*, Plaut. Pers. 1. 1. 39: Horat. Sat. 2. 5. 38: *fite*, Plaut. Curc. 1. 2. 63: Pœn. Prol. 8. *Fior* was also used: *fitur*, Cato apud Prisc. 8: *fiēbantur*, Cato, *ibid.*: *fitum est*, Liv. in Odyss. ap. Non. 7. 62. *Facior* was used for *fio*; *facitur*, Nigid. ap. Non. 10. 19: *faciatur*, Tiinn. *ibid.*: Petron. 71. § 10.

3.) Like *fio* are conjugated its compounds *calefio*, *arefio* &c.: all compounds of *facio*, which retain a, have *fio* in the passive; as *liquefacio*, *liquefio* &c. But those compounds which change *facio* into *ficio*, have the regular passive in *ficior*, and are of the third conjugation; as *efficio*, *efficior*, *efficeris* &c.: so *conficio*, *perficio*, and others.

VII. *Eo, ivi* or *ii, itum, ire*, go, follows the fourth conjugation, and is irregular in but few instances.

Indicative.

Conjunctive.

Pres. eo, is, it: imus, itis, eunt. Pres. eam, eās, eat: cāmus, eātis, eant.

Imp. ibam, ās, at: āmus, tis, Imp. irem, irēs, iret &c. ant.

Perf. ivi or ii, ivisti, ivit: Perf. iverim or ierim, is, it &c. ivimus &c.

Plup. iveram or ieram, ās, at Plup. ivissem or issem, ēs, et &c. &c.

Fut. ibo, ibis, ibit: ibimus, Fut. iturus sim &c. ibitis, ibunt.

Fut. Perf. iverō, is, it &c. Fut. Perf. fails.

Imperative.

Infinitive.

Pres. i, ite.

Pres. and Imp. ire.

Perf. and Plup. ivisse.

Fut. itō, itō: itōte, euntō.

Fut. itūrus esse.

Gerunds. eundum, di, do &c.

Supines. itum, itu.

Part. Pres. iens: G. euntis.

Fut. iturus.

Note. As we often find *audisti, audissem &c.* for *audivisti &c.*: so also *isti, issem &c.*; e.g. *isti, Cic. Phil. 12. 13.*

Note. 1.) In the passive, we have only the third personal termination, since *eo* does not govern an accusative: this is used impersonally; as, *Pres. itur* they go; *Conj. eatur: Imperf. ibatur; Conj. iretur: Perf. itum est; Conj. itum sit: Plup. itum erat; Conj. itum esset: Fut. ibitur: Fut. Perf. itum fuerit.* In the *Infinitive* we have, *Pres. iri* (which is particularly used for the indirect future of the infn. of all passive verbs): *Perf. itum esse.*

2.) Like *eo* are conjugated its compounds, *abeo, adeo &c.* They mostly reject *v* in the perfect, and the tenses thence derived; as *adii, adiisti (adisti), adiit, adiimus &c.*: *adierim,*

adieram, adlissem (adissem), adiero, adiasse (adissem): and thus in the other compounds, *ambio* excepted, which follows regularly the fourth conjugation, like *audio*: *ambio*, *is*, *it*: *imus, itis, iunt*: *Conjunct. ambiam*, *as &c.*: *Part. ambiens*, *G. ambientis*, not *ambeuntis*. *Circumeo* sometimes rejects *m* before *i*, *as* *circuit* for *circumit*, *circuire*.

VIII. *Queo* can, *nequeo* can not, *veneo* am sold (from *venum* sale, and *eo* go), follow *eo*; except that they have no imperative, and that the two first have no gerunds, the last no gerunds, supines, nor participles.

Indicative.

Conjunctive.

Pres. queo, quīs, quit: quīmus, quīus, queunt. *Pres. queam, ās, at: āmus, ātis, ant.*

Imp. quībam, ās &c.

Imp. quīrem, ēs &c.

Perf. quivī (quii), ivistī &c.

Perf. quiverim (quierim) &c.

Plup. quiveram, ās, at &c.

Plup. quivissem &c. or quissem, e. g. quissent, Auson. epig. 139. (131.) 7.

Fut. quībō, is, it: imus, itis, unt. *Fut. quiturus sim &c.*

Fut. Perf. quiverō (quiero), is, it &c.

Imperative fails.

Infinitive. Pres. and Imp. quīre. Perf. and Plup. quivisse and quisse: e. g. Lucret. 5. 1421. Fut. esse quiturus &c.

Gerunds fail. Supines quitum, quitu.

Part. Pres. quiens, Apuleii Met. 6. Fut. quiturus.

Thus is conjugated *nequeo*, by prefixing *ne* throughout; as *nequeo, nequis &c.* *Note.* Many parts of *queo* seldom occur; as *quibo, quiens &c.*: it is the same with *nequeo*; whence *nequeo, nequeunt, nequeam, as, at, amus, atis, ant, are* often found. We also find the passive *queatur* with an *infin. passive*, as *Lucret. 1. 104. suppleri queatur*: so *quitur, e. g. sarciri quitur, Cæcil. ap. Diom. 1: queuntur percipi, Acc. ibid.: subigi queantur, Plaut. Pers. 2. 2. 12.: impelli quitus est,*

Acc. ap. Diom. 1 : so *quita est*, Terent. Hec. 4. 1. 57, forma in tenebris nosci non *quita est* : so *nequitur*, Plaut. Rud. 4. 4. 20 : Sallust. Iug. 31 (34) : Plaut. ap. Fest. : *nequitum*, Pacuv. and Cato ap. Fest.

Veneo follows *eo* : we have only throughout to prefix *ven* ; as,
Ind. Pres. *veneo*, *venis* &c. *Imp.* *venībam* and *veniēbam*.
Perf. *venivī* or *veniī*, *veniisti*, *veniit* &c. *Plup.* *venieram*.
Fut. *venībo*. *Fut. Perf.* *veniero* &c.

Conjunc. Pres. *veneam*, *ās* &c. *Imp.* *venīrem* &c. *Perf.* *venierim* (more usual than *veniverim*) &c. *Plup.* *veniissem* &c. *Fut.* fails.

Imperat. fails. *Infinit. Pres.* and *Imp.* *venīre*. *Perf.* and *Plup.* *venisse*. *Fut.* fails ; also *Gerunds*, *Supines*, and *Participles*.

Note. We also find *fut. veniet* for *venibit*, Insc. ap. Murator. 1311. 2. We find the passive, e. g. *venear*, Plaut. ap. Diomed. 1 : *veneatur*, Titian. de Agricult. *ibid.* : *venītum* is found for *venītum* with *penul. short*, Sedul. Hymn. 1. 21.

§ 7.

Of Defective Verbs.

Defective verbs are those, of which all the modes, tenses, numbers, and persons, are not used by the ancients. Amongst these, innumerable verbs might be reckoned : for in how many does the supine fail ! Not to mention that many tenses occur only in later writers ; e. g. *quiens* from *queo* occurs perhaps for the first time, Apuleii *Metam.* 6 and 9. We shall only mention those which are commonly assigned to this class.

I.) *Aio* say, affirm, say aye : of this the following are used :

<i>Indic. Pres.</i> <i>aio</i> , <i>ais</i> , <i>ait</i> :	<i>Conj. Pres.</i> <i>aiam</i> , <i>aiās</i> , <i>aiat</i> :
<i>Plur.</i> — — <i>aiunt</i> .	<i>Plur.</i> — — <i>aiant</i> .

Imperf. aiēbam, ās, at : āmus,
ātis, ant.

Perfect. — aisti, Augustin. ep.

54. and 174 : aiērunt, Ter-
tull. de fuga in persec. 6.

Imperat. ai, Plaut. Truc. 5. 49 : Næv. ap. Prisc. 10.

Infinit. aiere, Augustin. de Trinit. 9. 10.

Part. aiens. Apul. Met. 6. p. 178. Elmenh. : aientia, i. e. ad-
firmativa, adfirmantia, Cic. Top. 11. *Note.* aibant for aiebant,
Acc. ap. Prisc. 10.

II.) *Inquam* (for inquo) say, (or when a person re-
peats his words) say I.

Indic. Pres. inquam, inquis, *Conj. Pres.* — inquiās, iat.
inquit : inquitimus, inquitis, *Plur.* — iātis, iant.
inquiunt.

Imp. inquiebam, ās, at : āmus,
ātis, ant. N. B. inquibat
occurs Cic. Top. 12.

Perf. inquit, inquisti (Cic. Or.
2. 64.) inquit (Catull. 10.
14.)

Plur. — inquistis —.

Fut. — inquitēs, inquiet.

Plur. — — inquiet.

Imperat. Pret. inque (Terent.
and Plaut.)

Fut. inquito, Plaut.

Note. All these occur; many, however, but seldom : (in-
quistis is uncertain; yet with the other personal terminations,
which are here omitted, it may have been in use :) inquam and
inquit are the most common. The part. inquiens is uncertain.

III.) *Memini* remember, *odi* hate, *cæpi* have begun,
are regular perfects of the third conjugation, and have
all the tenses which come from the perfect.

a) *Memini* is translated as a present: it has no present nor

supine, and consequently none of the tenses which are formed from them; except in the imperat. *memento*.

Indicative.

Conjunctive.

Pres. and *Imp.* fail.

Pres. and *Imp.* fail.

Perf. *memini*, *isti*, *it* &c.

Perf. *meminerim*, *is*, *it* &c.

Plup. *memineram*, *as*, *at* &c.:

Plup. *meminissem*, *es*, *et* &c.

it is translated as an *imp.*

Fut. fails.

Fut. fails: the *fut. perf.* is used instead.

Fut. Perf. *meminero*, *is*, *it* &c. *Fut. Perf.* fails.

Imperat. Pres. fails. *Fut.* (used as *pres.*) 2.) *memento*. 3.) *memento*. *Plur.* *mementote*.

Infinit. Pres. and *Imperf.* fails. *Perf.* and *Plup.* (used as *pres.* and *imp.*) *meminisse*. *Note.* *Part.* *meminens*, *Liv. ap. Priscian. 11.* *Auson. in Professor. 2. 4.* *Sidon. 2. 10 and 12: 6. 3: 7. 7.*

b) *Odi* hate, is also used as a *pres.* and consequently the *plup.* as *imp.* &c.: it is of the third conj. and has an *infinit.* *fut.* and two participles.

Indicative.

Conjunctive.

Pres. and *imp.* fail (the *pres.* is properly *odio*: see afterwards).

Pres. and *imp.* fail.

Perf. *odi* (I hate; also I have hated: see after.) *isti*, *it* &c.

Perf. *oderim*, *is*, *it* &c.

Plup. *oderam*, *as*, *at* &c.

Plup. *odissem*, *es*, *et* &c.

Fut. fails, because it has no present: the *fut. perf.* is used for it: yet we find *odies*

Fut. *osurus sim*, *sis*, *sit* &c.

Tert. adv. Marcion. 4. 35.

Fut. perf. *odero*, *is*, *it* &c.

Imperat. fails entirely.

Infinitive. Pres. and *imp.* fail. *Perf.* and *plup.* *odisse. Fut.* *osurus esse* &c.

Gerunds and *supines* do not occur in the ancients; yet *odiendi* is found *Apuleii doct. Plat. 3.*

Part. prés. ediens: e. g. *odientes*, Tertull. adv. Marc. 4. 16.

Fut. osurus.

It also has a perf. part. pass. like a *deponent*, *osus*, *a*, *um* (so *exosus*, *perosus*). *Sum* &c. is joined with it; as *osus sum* &c. *Note*. We also find *odio*, *odivi odii* or *odi*; e. g. *odientes*, Tertull. adv. Marcion. 4. 16: *fut. odies*, *ibid.* 35: *gerund. odiendi*, Apul. doctr. Plat. 3: *perf. odivit*, Anton. ap. Cic. Phil. 13. 19: *odiit*, Tertull. de Anima, 10: *odit*, he has hated, Auct. B. Hisp. 42: *passiv. oditur*, Tertull. Apol. 3: *odiremur*, Hieronym. Ep. 43. (18.) ad Marcell.

c) *Cæpi*, I have begun, is a perfect from the obsolete *cœpio*, and is regularly of the third conjugation.

Indicative.

Conjunctive.

Pres. and imp. are not used: *Pres. and imp.* unusual: but but we have *cœpio* Plaut. *cœpiat* Plaut. Truc. 2. 1. 21. *Men.* 5. 5. 57. and *cœperet* Terent. Ad. 3. 4. 43. as Priscian reads with several manuscripts: yet the editions which I have seen, have *cœperit*.

Perf. cœpi, *isti* &c.

Perf. cœperim, *is*, *it* &c.

Plup. cœperam, *as* &c.

Plup. cœpisse, *es* &c.

Future fails: *cœpiam*, Cato ap. *Fut. cœpturus* *sim* &c.

Fest.

Fut. perf. (used also for *fut.*)

cœpero, *is*, *it*, &c.

Imperat. fails, because there is no *present*.

Infinit. pres. and imp. fails: yet we have *cœpere*, Plaut. Pers. 1. 3. 41. *Perf. and plup. cœpisse*. *Fut. cœpturus esse* &c.

Gerunds and supines fail.

Participles. 1.) *Fut. cœpturus*. 2.) there is also a part. perf. pass. *cœptus*, as *labor cœptus* &c. *Sum*, *sim*, *eram*, *essem* &c. are united to it, and the perf. and plup. indic. and conjunc. are

so formed and used with infin. pass. for *cœpit* &c.; e. g. *pons institui cœptus est*, Cæs. B. G. 4. 18: *materia comportari cœpta est*, for *cœpit*, Cæs. Ibid.: *Athenienses bello undique premi sunt cœpti*, Nep. Tim. 3. But *cœptus sum pacem facere*, &c. would be inaccurate.

Obs. *Nori*, know, is commonly reckoned amongst defective verbs; but incorrectly: *novi* is from *nosco*, as *cognovi* from *cognosco*. The signification has misled grammarians, because they are both rendered alike: *nosco* means, am learning, like *cognosco*: *noscebam* was learning: *perf.* *novi* have learnt, or know: *noveram* had learnt, or knew &c.: *fut.* *noscam* shall learn: *nosce* learn: *noscere* to learn: *perf.* *novisse* to have learnt, or to know. It is the same with *consuesco* grow accustomed; *consuevi* have grown accustomed, am accustomed. But though *consuevi* has thus the force of a present, no one would say that it is defective. Of *novi* it must be further remarked, that it readily rejects the syllables *ve* and *vi*, as *novisti*, *novisti*: *novistis*, *novistis*: *noverunt*, *noverunt*: so *noverim*, *noverim*: *noveris*, *noveris*: *noveram*, *noveram*: *noveras*, *noveras*: *novissem*, *novissem*: *novisse*, *novisse*. It is the same with its compounds *cognosco* &c., as *cognoram*, *cognossem* &c.

III.) *Ausim* I may dare, *faxim* I may do, are also reckoned amongst defectives. They are rather old perfects, and have the signification of a present; as *dixerit* aliquis one may say, for *dicat*.

a) *Ausim* (from the old *ausirim* instead of *ausus sim*, as *ausi* for *ausus sum* occurs Cat. ap. Prisc.) *ausis*, *ausit*: plur. *ausint*: it is the same as *audeam*, as &c.: e. g. *dicere ausim* I may well say, Liv. Præf. b) *Faxim* (for *fecerim*) *faxis*, *faxit*, *imus*, *itis*, *int*, e. g. *faxit deus* God grant! so *dii faxint*, Cic. Verr. 3. 35. We have also the fut. perf. *faxo*, *is*, *it* &c. for *fecero*, *is* &c. Liv. 6. 35; 23. 11: Terent. Heaut. 2. 3. 100: *faxem* for *facerem* or *fecissem*, Plaut. Pseud. 1. 5. 84. That these old perfects should have the sense of the pres. conj. will not appear strange to those who recollect, that the ancients continually use the perf. conj. for the pres. conj., as *dixerim* I may

say, si quis dixerit if any one shall say, for dicat : so non crediderim, fecerim, I cannot believe, do &c.

V.) *Forem* might &c. be (the same as *essem* or *futurus essem*) seems to be the imp. conj. of the old verb *fuo* (i. e. *sum*), by contraction for *fuerem* : therefore *forem* stands for *essem*, and sometimes for *fuissem*, e. g. Ovid. Her. 6. 144. It has the following : *forem*, *forēs*, *foret* : plur. *forent*. The Infinit. *fore* is often used for *futurus esse* &c., but is properly the present and imperf., for it is often subjoined to either : e. g. *scio fore*, *qui dicant* ; here it is the present : *sciebam fore*, *qui dicerent* ; here the imp. So the compounds *abforem*, *adforem*, *abfore*, *adfore* &c. for *abessem*, *adessem* ; *abfuturus*, *adfuturus essem* ; *abfuturum esse* &c.

VI.) *Salv*, hail ! be well ! and *avē* (or *have*) hail ! are imperatives of the old verbs *salveo*, *aveo*.

a) *Salvē*, *salvēte* : fut. *salvētō* : infinit. *salvēre* : e. g. *iubeo te salvere*, Terent. I bid you, hail ! Cicero has also *salvebis* : e. g. ad Attic. 6. 2. *valebis* — et *salvebis a meo Cicerone*, for *vale*, *salve* : whence it is clear that it comes from *salveo*, which also occurs Plaut. Truc. 2. 2. 4, where to one who says *salve*, another answers *non salveo*, I am not well. b) *Avē*, *avēte* ; fut. *avētō* : infinit. *avēre*. Some also write *have*, *havere* &c. We find also *aveo*, I am well : e. g. Mamertin. in grat. act. ad Iulian. 29. Note. Some add to these *valē*, fare well, *valēte*. But this is from *valeo* I am well, which verb is still in use, and conjugated throughout. In fact, when we address any one, we must use the imperative. Yet Cicero often says *valeas* and *valebis*. *Vale* properly means, be well !

VII.) *Defit*, fails, is wanting : *nihil defit*, nothing is wanting. In good writers the infinitive *desieri* is also sometimes used : e. g. Terent. Hec. 5. 2. 1 : also fut. *defiet*, Liv. 9. 11 : pres. conj. *defiat*, Plaut.

Rud. 3. 4. 63. Men. 1. 4. 2. Gellius 20. 8. has also *defiunt*.

VIII.) *Infit* begins, often occurs in poets : e. g. *fariet infit* ; or *infīt*, scil. *dicere* : e. g. Liv. 3. 71. *ibi infīt*. cf. Ovid. Met. 4. 475 : Virg. *Æneid*. 10. 860. The plur. *infīunt*, Mart. Cap. 2 : *infe*, in Glossis : according to Priscian 8, Varro used *infio* : no more of it occurs.

IX.) *Cedo* tell, say, give : sing. and plur. : it is a peculiar imperative (unless it be rather the verb *cedo*, *cessi* &c. I yield, grant, that something be said, given). In Plautus we even find the plural *cedite*, and contr. *cette* ; Merc. 5. 4. 4. *cette dextras nunc : cette manus vestras*, Enn. ap. Non. 2. 122 : *is vestrorum uter sit, cette* (i. e. *dicite*) Pacuv. ap. Non. *ibid*.

X.) *Quæso*, ask, pray, *quæsumus*, we &c. : Plautus Bacch. 2. 2. 1. uses the infinit. *quæsere* : Lucret. 5. 1228. *quæsīt : quæsivīt*, Sallust. ap. Priscian. 10. : *quæsens*, Apul. Met. 4. p. 147. 19. Elmenh. where ed. Oudendorp. has *quærens*. Also *quæso*, i. e. *quæro*, has imperat. *quæse*, Plaut. ap. Non. 1. 213.

XI.) From *dari*, *fari*, we find not the first persons indic. and conjunct. *dor*, *der*, *for*, *fer* : we, therefore, do not now use them : yet they are mentioned by the grammarian Diomedes.

XII.) *Scio* does not make *sci* in the imperat. *Scito* is used instead.

XIII.) Of *apage*, *apage te*, *begone*, *away-with-you*, nothing more occurs : which may be accounted for, since it is properly the Greek imperat. *ἀράς*, *abduc* take away, carry away, from *ἀράω* *abduco* : thus

apage te, means take thyself away, begone : so Pollio ad Cic. in Epp. Cic. ad Div. 10. 32. duxit se a Gadibus, i. e. abiit, and ducere se is at times used by Plautus for ire. When apage stands alone, te must be understood. It is self-evident that it can only be used of the second person sing.

XIV.) From *ovare* exult, triumph, scarcely more occur in writers, than *ovat*, *ovet*, *ovaret*, *ovandi*, *ovans*, *ovatus* (Persius) and *ovaturus* : if more occur it should be remarked.

§ 8.

Of Impersonal Verbs.

Impersonal verbs are those, of which only the third person sing. is used, and without a preceding grammatical person (e. g. *pater*, *res*, *homo* &c.) or, in other words, without a nom. of the subject : as, *oportet* it is necessary, *statuer* it is stood, they stand. They are of two kinds : some have an active, others a passive termination :

I.) Some have an active termination, and come from verbs in *o* ; as *libet* or *lubet* it pleases, *licet* it is lawful, *piget* me it irks me, e. g. for the labour, *tædet* it wearies me, so *pertædet* ; *lucescit*, or *luciscit*, it grows daylight ; of which we generally find only the third person, without nominative. Yet sometimes a nominative precedes, and they are used personally : e. g. *quod libet*, Cic. Quint. 30 : *quæ libuissent*, Sueton. Cæs. 20 : *quantum liceat vobis*, Cic. Rab. Post. 5 : *quid liceat*, Cic. Manil. 19 : *quæ licent*, Senec. Controv. 4. 25 : *omnia liceant*, Senec. de Clement. 1. 18 : *id ei licet*, Cic. Phil. 13. 5 : *quod* (for *cuius rei*) *piget*,

Plaut. Pseud. 1. 3. 47 ; where *quod* may be either nom. or accus. : so, *quod* nos pigeat, Terent. Phorm. 3. 3. 21 : *nonnæ* *lucescunt*, Ovid. Fast. 5. 417 : *hoc* *luciscit* (*lucescit*) *iam*, it will soon be day, Plaut. Amph. 3. 1. 45 : Terent. Heaut. 3. 1. 1 : *sol* *lucescit*, Virg. Ecl. 6. 37 : (*ego*) *cœpi* *tædere* *captivitatis*, Hieron. in *vita* *Malchi*, 7 : *quæ* *parit* *et* *tæduit* *animam*, Lactant. 4. 19. To these are added, 1.) *deceat* it becometh, *dedecet* it becometh not, *miseret* it pitieth scil. me, I have compassion ; for which *miserescit* and *miseretur* are used : *oportet* it is necessary, *pudet* it shameth (me), *pœnitet* it repenteth (me), which are commonly used only in the third person sing. and without a preceding nominative. Yet we find them used also personally, partly with a nominative of the subject, and partly in other persons : as *id* *deceat*, Cic. Rab. Post. 5 : *id* *quemque* *deceat*, Cic. Offic. 1. 31 : *quam* *se* *aliena* *deceant*, *ibid.* : *hæc* *me* *vestis* *deceat*, Plaut. Most. 1. 3. 10 : *quæ* (*corona*) *possit* *crines*, Phœbe, *decere* *tuos*, Ovid. Fast. 2. 105 : *si* *quid* *dedeceat*, Cic. Off. 1. 41 : *dedecui*, Stat. Theb. 10. 334 : *nec* *dominam* *motæ* *dedecuer* *comæ*, Ovid. Am. 1. 7. 12 : *miseret* *ipse* *sui*, Lucret. 3. 894 : *miserete* *anuis* (for anus), Enn. ap. Non. 7. 58 : *cogebant* *hostes*, *ut* *misererent*, Enn. ap. Priscian. 8 : *pudeo*, Plaut. Cas. 5. 2. 3 ; *pudeat* *tacitus*, Gell. 5. 1 : *non* *te* *hæc* *pudent*? Terent. Ad. 4. 7. 36 : *quem* *sæva* *pudebunt*, Lucan. 8. 495 : *Ætolos*, *si* *pœnitere* *possint*, *posse* *et* *incolumes* *esse*, Liv. 36. 22 : *nunc* *pœnitebunt*, Pacuv. ap. Non. 7. 63 : *Athenienses* *primi* *pœnitere* *cœperunt*, Justin. 11. 3 : *oportet* and *oportebant* stand in some editions of Terent. And. 3. 2. 1 : Heaut. 3. 2. 25 : where more editions have *oportet* and *oportebat*. So *miseresco* and *mise-*

reor are used personally. 2.) To these some add, tonat it thunders, pluit it rains, ningit it snows, fulgurat it lightens, grandinat it hails, vesperascit it grows evening, and the foregoing lucescit or luciscit, it grows daylight. Yet the most learned grammarians here understand a nominative, as *cœlum*, *deus* &c. *deus* pluit or *pluvia* pluit: *deus* fulgurat &c. It is true that God lets it rain, lighten &c.: but here we inquire not, what the ancients should have thought, but what they actually thought and wrote: and as we say, God lightens, and it lightens, without, in the second instance, thinking of God, the ancients may equally have said, fulgurat it lightens &c. We may, therefore, call these verbs impersonal, whenever they have not a nominative. They are, however, likewise used personally and in the plural: as *Iupiter* tonabat, Prop. 4. 1. 7: *Iupiter* tona, Senec. Med. 531: effigies, quæ pluit, Plin. H. N. 2. 56: tantum glandis pluit, Virg. Geor. 4. 81: bellaria pluebant, Stat. Sylv. 1. 6. 10: ningunt, Lucret. 2. 627: Iove fulgurante, Cic. Div. 2. 18: therefore they said, *Iupiter* fulgurat: *cœlo* vesperascente, Nep. Pelop. 2.: die vesperascente, Tacit. Ann. 16. 34: whence they must have said *cœlum*, dies vesperascit. Finally to these belong, 3.) some verbs of which the third personal termination is indeed used personally, but only impersonally, i. e. without a nom. prefixed, in a particular signification: as interest it concerns, (interest means, is amongst,) refert it concerns (also, he relates), vacat there is leisure, there is room: to which they add, constat it is clear or manifest, præstat it is better, fit it happens, iuvat it delights, attinet (adt.) it pertains (ad me), conducit it is advantageous, contingit it befalls, accidit it befalls,

evenit it occurs, convenit it suits, expedit it is advantageous, patet it is open, clear, restat, solet, sufficit &c. Yet these are often used with a nominative of the subject, as *res mira accidit*; they are, therefore, not in themselves impersonal, as *interest*, *refert*, *vacat*: we can only say that they are often used without a nominative of the subject, i. e. impersonally. But then we must add more: e. g. *potest*; as, *potest fieri*: *est*; as, *est notum* &c. We might also divide impersonal verbs, partly into those which are sometimes so, partly into those which are always so. Also any one, who can conjugate, may see directly to which conjugation each of them belongs: viz. those in *at* to the first: those in *et* to the second: *interest* is like *sum*: *refert* is like *refero* &c.

1.) To the first: as *tonat*, *tonabat*, *tonuit*, *tonuerat*, *tonabit*, *tonuerit*: Conj. *tonet*, *tonaret*, &c. Infinit. *tonare*, *tonuisse*; so *fulgurat* &c.

2.) To the second: *oportet*, *oportebat*, *oportuit*, *oportuerat*, *oportebit*, *oportuerit*: Conj. *oporteat*, *porteret*, *oportuerit*, *oportuisset*; Imperat. *faſis*; Infinit. *oportere*, *oportuisse*; it is often translated *must*, as *oportet me discere*, or *oportet (ego) discam*, I must learn &c. Thus are conjugated all in *et*: as *pœnit* (*me*), *pœnitebat* &c.: *Piget*, *pigeat*, *pigit*, or *pigitum est*: *Decet*, *decebat*, *deciuit*: *Pudet*, *uit* or *itum est*. But *miseret* makes *miserebat*, *misertum* (or *miseritum*) *est*: we have also *miseretur* for *miseret*: *Libet* (*mihi*), *libebat*, *libuit* and *libitum est*: *Licet* (*mihi*) *licebat*, *licuit* and *licitum est*: *Tædet*, *tædebat*, *tæsum est*, *Plaut. Most. 1. 4. 4.* or *tædui*, *Sidon. ep. 8. 15*: *Lactant. 4. 19*; so *pertædet*, *pertæsum est* &c. *Note.* *Libitum* and *licitum* also mean what pleases, is allowed, whence *libitum est*, it pleases, *licitum est*, it is allowed, so *libitum erat*, *erit* &c.

3.) To the third: as *accidit*, *contingit*: *miserescit* e. g. *me tui*; for which we have *miseret* and *miseretur*.

4.) To the fourth ; as *convenit, conveniebat &c.*

5.) Like *sum* ; *interest, intererat, interfuit, interfuerat, intererit, interfuerit* : *Conj. intersit, interesset &c.*

Note. All these impersonal verbs have an infinitive, but no imperative, for which, when necessary, the conj. is used ; as *pudeat* te, let it shame thee, &c. They have also in part, no gerunds, supines, nor participles ; yet we find *pœnitens* Cic. Phil. 12. 2. Sallust. ap. Charis. 3. Sueton. Claud. 43 : *pœniturus*, a, um, Sallust. ap. Quintil. 9. 3. 12 ; *pœniturum* (acc. cum infinit.) Acc. ap. Non. 2. 685 ; *pœnitendus*, a, um, Liv. 1. 35. Colum. 2. 2. Sueton. Vesp. 1. Sallust. Jug. 85. (89). Gell. 1. 3 : gerund. *pœnitendi*, Cic. Tusc. 4. 37. Liv. 24. 26 ; *ad pœnitendum*, Phœd. 5. 5. 3 ; *pœnitendo*, Cic. ap. Lactant. 6. 24 ; *ad pudendum*, Cic. Brut. 50 ; *pudendo* by shame, Cic. Or. 1. 26 ; also *pudens* (adj.) modest ; *pudentior* ; *pudendus*, a, um, with substantives ; *pigendus*, a, um, Prop. 4. 1. 76. (74) ; *libens* (adj.) willing, *licens* (adj.) free.

II.) Some have a passive termination, but of the neut. gender, where in English we must prefix *they* or *one*, as *curritur* it is run, *they* run, *one* runs &c. : these may be formed from all verbs, both transitive, as *scribitur* they write, *bibitur* they drink &c., and intransitive (neut.), as *sto*, *statur*, *they* stand, *curro*, *curritur* *they* run, *sedeo*, *sedetur* *they* sit, and thus through all the tenses ; as *sedetur* *they* sit, *sedebatur* *they* were sitting, *sessum est* *they* have sat, *sessum erat*, *sedebitur*, *sessum fuerit* : *Conj. sedeatur, sederetur, sessum sit, sessum esset &c.* ; so *persuadetur, persuadebatur, persuasum est, &c.* : *venitur* *they* come, *ventum est* *they* have come &c. : and in this way we must proceed with all verbs in o which do not govern an accus. *Note.* All these impersonals have an *infinit.*, as *stari, sederi, persuaderi &c.* : so *sessum esse, cursum esse, ventum esse &c.*

SECTION FIFTH.

Of Participles.

Participles are modifiers of nouns substantive derived from verbs, which like nouns adjective, and pronouns adjective, being united to nouns substantive in the same gender, number, and case, are therefore declined in the same way. They differ therefrom, only because, 1.) they are always derived from verbs : 2.) and therefore denote an action, whether of a person who does something, or to whom something is done. 3.) that in government they partake with their own verbs, i. e. have the same case after them as their verbs : as *amo deum, amans deum, amor a deo, amatus a deo* ; 4.) that they include the notion of time, as *amans* now loving, in the pres., or one who was loving : *amaturus* one about to love : *amatus* one already loved, one who has been loved. Since, in this way, they in a fourfold manner partake with their verbs, they are called participles, from *particeps* partaking. Many grammarians consider the last, viz. the notion of time, as the only sign of distinction between participles and nouns adjective or pronouns adjective ; but this is erroneous : otherwise *nocturnus, matutinus, hesternus* &c. would be participles, even in a more accurate sense, since they denote time more accurately than participles. Besides, participles are often used without the notion of time, as *homo deum amans felix est, laudamus hominem virtuti studentem* &c. We must therefore comprehend all the four distinctions : particularly the two middle signs must not be neglected. Their declension is the same as that of adjectives.

We remark of them as follows :

I.) Participles are abbreviations of sentences ; as, homo amans deum est felix ; for homo, qui amat deum, est felix ; amans for qui amat. For homo, si deum amat, est felix, we may also say, homo deum amans est felix. Moreover, Augusto imperante (factum est), for *tum, cum Augustus imperabat* : Mithridate victo, Sulla Romam rediit, for postquam Mithridates victus erat &c. The use of participles must therefore be early learnt, if we would learn it correctly.

II.) All verbs in o, transitive or intransitive, have commonly two participles: 1.) pres. and imperf. in ns. 2.) future in rus, a, um. Passives, when they have three persons, i. e. come from verbs which govern an accusative, have also two participles : 1.) perf. and plup. in us, a, um : 2.) fut. in dus, a, um ; which last is often used of the present or past time, with a word of no definite time (almost like the Greek aorist) ; as, occupatus sum literis scribendis, I am busy with writing letters ;—here it is used of a present time or circumstance : heri occupatus fui literis scribendis, yesterday I was &c.—of a past time. On the contrary, passives from intransitives which do not govern an accus., have regularly no part. pass., therefore no part. fut. in dus : we do not correctly say, studendus, persuadendus &c. Further, neuter passives have three participles, in ns, us, and urus ; as gaudeo, gaudens, gavisus, gavisurus &c. Deponents which govern an accus. have all four participles at once : viz. 1.) pres. act. in ns ; as hortans, sequens : 2.) fut. act. in rus ; as hortaturus, secuturus : 3.) perf. in us ; as hortatus, secutus : 4.) fut. pass. in dus ; as hortandus, sequendus, to be fol-

lowed, who must be followed. On the contrary, deponents which do not govern an accusative have only three participles in *ns*, *us*, and *rus*; as *utens*, *usus*, *usus*: the fourth in *dus* fails;—we cannot correctly say *utendus*, *fruendus*.

Observations.

1.) Though the gerunds in *dum*, *di* &c. come from the part. in *dus*, or rather are its neuter, and it might therefore seem, that where no such participle occurred, there would be no gerund, yet from verbs which have no such part. we generally find the gerunds; as *persuadendum*, *di* &c. *utendum*, *di* &c. Whence we may conclude, that the part. in *dus*, *a*, *um*, was formerly in use; which is the more likely, when we recollect, that even from verbs which do not govern an accus. we sometimes find this part.: as *regnandus* &c., as will be soon remarked.

2.) From many verbs which govern no accusative we still find this part. in *dus*; as *carendus* from *careo*, *regnandus* from *regno* &c.; so *utendus*, *fruendus*, from *utor*, *fruo*: yet we find an accusative with *utor* and *fruo*; they therefore are not exceptions: it is the same with *audendus* and *iurandus*, since *audeo* and *iuro* at times have an accus.

3.) From many intransitives, i. e. verbs in *o* which do not govern an accus., we also find the perf. part. pass.; which a) is partly used passively: e. g. *cessatus* from *cesso*, Ovid. *Fast.* 4. 617: *Largaque provenit cessatis messis in arvis: deflagratus* from *deflagro*, Cic. *Catil.* 4. 6. *in cinere deflagrati imperii: desitus* from *desino*, Cic. *ad Div.* 9. ep. 21. 5: *qui primus Papirius est vocari desitus: titubatus* from *titubo*, Virg. *Æn.* 5. 332. *vestigia presso haud tenuit titubata solo: successus* from *succedo*, Cic. *fil. in epp.* Cic. *ad div.* 16. ep. 21. 5. *nam cum omnia mea causa velles mihi successa: so erratus, festinatus, laboratus, persuasus, triumphatus, vigilatus*, and others: yet some of these at times in the active take an accus., e. g. *festino, persuadeo, desino* &c.: b) partly as intransitive; as *adultus*, i. e. *qui adolevit*: e. g. *ætas adulta*, Cic. *Verr.* 3. 68: *virgo*

adulta, Hor. Od. 3. 2. 8: so *cœnatus*, i. e. qui *cœnavit*, Cic. Att. 2. 16: Cic. Div. 1. 27: Cic. Deiot. 7: *iuratus*, i. e. qui *iuravit* (*iurati iudices*) are often used by Cicero, and other writers. To these belongs also *osus*, which with *exosus*, *perosus*, has an active sense, qui *odit*, and governs an accus., e. g. *exosus Troianos*, Virg. *Æn.* 5. 687: *plebs nomen consulum* — *perosa erat*, Liv. 3. 34. &c.: to these some add *emersus*, Cic. Div. 2. 68: Cic. in Vatin. 7: i. e. qui (or *postquam*) *emersit*; but this is from *emergor*, i. e. *emergo me*.

4.) The participle present of transitive verbs is often used passively or reciprocally; as *vertens*, i. e. qui *vertitur*, e. g. Nep. Ages. 4. *quod iter Xerxes, anno vertente, confecerat*, i. e. *dum annus vertebatur*, in one year; we may also understand, *dum annus se vertebat*; so also *volventibus annis*, in due time, after the revolution of many years: Virg. *Æn.* 1. 234 (238.), *certe hinc Romanos olim volventibus annis hinc fore* &c., i. e. *dum anni volverentur*, or *volverent se*.

5.) The participles of many deponents also are used passively; as *Adeptus*, gained, Cic. Senect. 2. Ed. Græv. *senectus, quam ut adipiscantur, omnes optant, eandem accusant adeptam*, where Ed. Ernest. has *adepti*: yet *adeptus*, a, um is often used passively; as, *adepta libertate*, Sallust. Cat. 7. Ed. Cort.; *adeptam libertatem*, Sallust. Iug. 101: *adepto principatu*, Tacit. Ann. 1. 7: *palmas adeptas*, Ovid. Trist. 4. 8. 19: so *adipiscitur* is used passively, Plaut. Trin. 2. 2. 82: *Comitatus* accompanied, Virg. *Æn.* 1. 312 (816.) *uno comitatus Achate*: Cic. Catilin. 2. 2. *quod ex urbe parum comitatus exierit*: *Confessus*, Cic. Verr. 3. 56: *quam manifestam, quam confessam, rem pecunia* &c., and elsewhere, Quintil. 1. 5: 5. 14: 8. 3: *Detestatus*, detested, Horat. Od. 1. 1. 24. *bella matribus detestata*: *Dignatus*, thought worthy, Virg. *Æn.* 3. 475. *Coniugio Anchisa Veneris dignate superbo*: *Dimensus* (or *demensus*), Cic. Senect. 17. *a quo illa essent dimensa*, and elsewhere, as Cæs. B. G. 4. 17: Cic. Or. 12: Virg. Geor. 1. 231: so *Emensus*, Liv. 21. 30. *multo maior pars itineris emensa*, and elsewhere, as Val. Flac. 5. 181: *Ementitus*, Cic. Nat. D.

2. 21. *ementita* et falsa &c.: so Cic. Phil. 2. 35: *Exsecratus*, Cic. Phil. 1. 2. *illius exsecratæ columnæ*: so Cato ap. Prisc. 8: also *exsecratissima*, Plin. H. N. 28. 2: *Interpretatus*, Cic. Leg. 2. 12. Græcum *interpretatum* nomen tenemus: so Cic. Harusp. 17: Liv. 23. 11: Pandect. 49. 1. 4. So *mentitus*, *lamentatus*, *metatus*, *moratus*, *professus*, and others, particularly *expertus* tried, *pactus* agreed, *testatus* testified, known by witnesses, which are often used passively in Cicero and elsewhere; as, Cic. Off. 1. 10. *cum essent cum hoste pactæ induciæ*; and directly after, *quod dierum essent pactæ*. All this proves, that deponents had once their actives in *o*; as *experio*, *testo*, *mentio* &c., which were gradually disused, as the deponents were substituted for them.

III.) Participles often completely take the nature of nouns adjective, or rather are complete nouns adjective: viz.

1.) They entirely lose the notion of time; as, *sapiens* wise, from *sapio*, *prudens* prudent contr. for *providens*, from *provideo* provide, *tutus* safe, from *tueor* (tuor), contr. instead of *tuitus*; it properly means defended: &c. And perhaps all adjectives in *ns* and *tus* were really participles, though their verbs are lost; as *quadrupedans*, *prægnans*, *viridans*, *elegans*, *auratus*, *crinitus*, *fretus*, *præditus*, *laureatus*, *personatus*, *sordidatus*, *turritus*, *peritus*; also *elixus* &c. Except those which evidently come from substantives; as *amens*, *demens*: and those compounded with *in* (un); as *imperitus*, *illicitus*, *illæsus* &c., which do not come from the verbs *illædo* &c. because *in* with verbs has not a negative sense: the contrary cannot be inferred from *infitiari*, though it be derived indirectly from *fateor*, since it may come directly from *infittas*: see the following.

2.) When they are compounded with *in* (anglice *in* or *un*), which *in* does not appear to be a preposition, but probably *sine* with *s* omitted, or the Greek *av* in compound words; as *ἀνελευθέριος* *illiberalis* (which is not the, so named, Alpha privative, but *av*, i. e. *sine*, abridged): e. g. *indoctus*, *infractus*, unbroken: on the contrary, *infractus* broken (not much broken)

is from *infringo* break, where *in* is a preposition (in this way the double explanation of *infractus* is clear); so *impatiens*, *insipiens* &c.

3.) When they lose their government, or take another, as *patiens frigoris*, *amans dei* &c. Here *amans* is an adjective, because it takes a genitive; but if we say *amans deum*, which also is correct, it is a participle.

4.) When they take the degrees of comparison, which many do: as *amans*, *amantior* more loving, *amantissimus* most loving: *egens*, *entior*; *entissimus*; *munitus*, *ior*, *issimus*; *optatus*, *ior*, *issimus*; *tutus*, *ior*, *issimus*; *exercitatus*, *ior*, *issimus*: which, perhaps, are the most usual, with many others. Many have only the comparative; as *tectus*, *tector*: many only the superlative; as *deditus*, *deditissimus*; *meritus*, *meritissimus*; *persuasum*, *persuasissimum* &c.: all these often occur.

SECTION SIXTH.

Of Adverbs.

I.) Adverbs are the first kind of words which are neither declined nor conjugated, and are therefore named particles, *particulæ*, small parts of speech (as the former are called *partes orationis*, parts of speech). The others are called prepositions, conjunctions, and interjections.

Adverbs (from *ad* and *verbum*, perhaps *adverbium* is really an adjective, whence *adverbia* sc. *vocabula*), properly adjuncts to *verbs*, are a kind of words which are joined 1.) principally to verbs (whence their name) to express the notion of time, place, or any other circumstance or quality; as *heri ægrotabam* yesterday I was sick, *valde ægrotabam* I was very sick; *ibi fui* I was there &c. Thence 2.) often to nouns adjective

and participles; as *valde doctus* very learned, *valde tristis*, *nimis tristis* &c. 3.) Often to other adverbs; as *nimis cito* too quickly, *valde bene* very well &c. 4.) Finally, sometimes, though rarely, to nouns substantive; as *populus late rex* (far ruling people) in Virgil: *heri semper lenitas*, my master's continual gentleness, in Terence (for *sempiterna*). Hence it is clear, that the name adverb is not quite accurate. They have many terminations, which are at times deceitful; as *im*, *sensim* by degrees, *membratim* by parts: *as*, *cras*, *alias*: *i*, *ubi*, *ibi*: *ies*, *toties*, *quoties*, *millies*: *ic*, *hic*, *sic*: *o*, *cito*, *crebro*, *manifesto*, *certo*, *tuto* (which are, more accurately, ablatives from the neut. of *citus* &c. used adverbially: See hereafter): *a*, *ita*, *una*: *us*, *intus*; particularly comparatives, as *doctius*: *is*, *nimis*, *satis*: *e*, *bene*, *deinde*: *er*, *nuper*, *fortiter*: *l*, *simul*, *semel*: *um*, *quorsum*, *dudum*: *quam* and *que*, *unquam*, *usquam*, *usque*, *ubique*: *x*, *mox*: *t*, *ut* &c.

II.) They are partly primitive, partly derivative. The latter are derived partly from verbs, as *statim* immediately, from *sto*, i.e. whilst standing: partly from participles, as *abundanter*, from *abundans*: prepositions, as *intus*, from *in*: substantives, as *membratim* by parts, from *membrum*: *summatim*, on the whole, from *summa*: adjectives; those which come from adjectives of the second declension, commonly end in *e* or *o*; as *doctus docte*, *malus male*, *pulcher pulchre*, *tutus tuto*, *certus certe* or *certo*, *creber crebro* (though those which terminate in *o* long are properly adjectives of the neut. gend.; as *tuto*, from *tutum*, safety; *certo*, from *certum*, certainty, i.e. with safety, certainty, or

safely, certainly): yet from *humanus* we have both humane and humaniter: from *parvus*, *parum* for *parve*: from *multus*, *multum* for *multe* &c. Those which come from adjectives of the third declension mostly end in *ter*; as *fortis* *fortiter*, *lenis* *leniter*, *prudens* *prudenter*, *acer* *acriter*, *felix* *feliciter* &c. Yet *facile* (instead of the more unusual *faciliter*), from *facilis*, is an exception: so *vulgare*, Cic. ad div. 13. 69. for *vulgariter*: yet the latter is retained Edd. Græv. Ernest. So from *suavis* we find both *suaviter* and *suave*; *lenis*, *leniter* *lene*; and other adverbs in *e* from adjectives of the third declension.

III.) They are partly simple, partly compounded. They are compounded in various ways:

1.) With a noun and pronoun; as *hodie*, from *hoc* and *die*: so *quare* (from *qua* and *re*) is considered as an adverb.

2.) With a noun and adverb; as *sæpenumero* (unless it should be written as two words) often; properly, often in number, from *sæpe* and *numerus*: so *nudius tertius*, three days ago, *quartus* &c. must be contracted from *nunc dies* (or *dies*, which the ancients used for *dies*) *est tertius*, *quartus*; though Perizonius (ad Sanct. Min. in Addend. p. 64.) believes that *nudius* is contracted from *novidius*, i. e. *novus dies*.

3.) With two nouns: as *maximopere*, *summopere*, *nimio-pere*, *minimopere*, from *maximo opere*, *summo opere*, *nimio opere*, *minimo opere*, since we often find them thus divided, and written as two words.

4.) With a pronoun and preposition; as *quapropter*, for *propter quæ*: so *postea*, *interea*, *præterea*: but these are really two words, as *post ea* &c. and are often so written.

5.) With a preposition and noun; as *denuo* from *de* and *novo*: so *extemplo*, from *ex templo*, or, as is more likely, from *ex tempulo*, i. e. *tempore*.

6.) With an adverb and verb; as *ubivis* every where, properly, where you will, from *ubi* and *vis*, *volo*: *quolibet*, from *quo* and *libet*, properly, where it pleases.

7.) With two verbs; as *videlicet*, from *videre licet* (one may see), *scilicet*, from *scire licet* (one may know): so *ilicet* seems to come from *ire licet* (one may go).

8.) With two adverbs; as *sicut* or *sicuti*, from *sic* and *ut* or *uti*: *quousque*, from *quo* whither and *usque*.

9.) With a conjunction and adverb; as *sicubi*, properly for *si alicubi*, where *ali* is omitted as in *si quando*, *si quis*, for *si aliquando*, *si aliquis*: so *necubi*, for *ne alicubi* &c.

10.) With a preposition and adverb; as *persæpe*, from *per* and *sæpe*: *adhuc*, from *ad* and *huc* (unless rather from *ad hoc sc. tempus*), *proinde*, *perinde*, *deinde*, from *pro*, *per*, *de* and *inde*.

11.) With two prepositions; as *dein*, from *de* and *in*: so *inde*, from *in* and *de*: or even with three prepositions; as *deinde*, *de*, *in*, *de*, *proinde*, *perinde* &c.

12.) With adverbs and an additional syllable; as *que*, *dem* &c.: thus *ubique*, *ibidem* &c.

IV.) According to their signification, they are divided into numerous classes, and each class has its appropriate Latin name. In fact, on account of their number and manifold significations, they cannot conveniently be divided into classes; nor is it of much use. It is only necessary to understand them: they may then, at pleasure, be distributed into classes. We shall, however, bring forward some of them.

1.) Some denote a place: a) to the question, where? the termination *i* or *ic* is here usual; as *ibi* there, *ubi* where, both interrogatively and relatively: *ubique* every where, *ubique* wheresoever, in which *que* and *cunque* are affixed: *hic* here, *istic* and *illic* there. b) to the question, whither? in which

the terminations *uc*, *o*, *orsum* are usual; as *huc* hither, *istuc* and *illuc* thither, *quo* whither, *eo* thither, *eodem* to the same place, *quocunque* whithersoever, *ultra* *citroque* thither and hither, *isto* thither, *intro* inward, *alio* elsewhither, *dextrorsum* to the right, *sinistrorsum* to the left, *deorsum* downwards, *sursum* upwards &c. *c*) to the question, whence? in which the terminations *inc* and *de* are usual; as *hinc* hence, *istinc* and *illinc* thence; *inde* thence, *unde* whence, both interrogatively and otherwise, *undecunque* whencesoever, *undique* for *undeque* from all sides, *aliunde* from elsewhere, *alicunde* from somewhere &c. *Note.* The words *hic*, *huc*, *hinc*, in the Epistles of Cicero denote the place of the writer; *istic*, *istuc*, *istinc*, the place of him to whom the letter is sent; *illic*, *illuc*, *illinc*, a third place: e.g. when Cicero writes to Gaul, *scire velim, quid istic agatur*, *istic* means in Gallia: *istuc* mittam, i.e. in Galliam: *istinc*, i.e. e Gallia. If in the same letter he speaks of Spain, he uses *illic*, *illuc*, *illinc*; as *scire velim quid illic geratur*, i.e. in Hispania: *illuc* misi, i.e. in Hispaniam.

2.) Some denote a time: as *quando* when, with and without a question; *quandocunque* and *quandoque* whenever; *cras* to-morrow, *hodie* to-day, *nunc* now, *iam* already, *mane* early, *sero* late, *olim* at some time, either past, present, or future; *diu* long, *ubi* when, without a question; as, when I heard, when I shall hear &c.: *dum* while, until; *quotidie* daily, *nuper* lately, *modo* just now, of past time; as, I have just now heard it: *cumprimum* as soon as, *quauprimum* immediately, *simul* with *ac* or *atque*, or without either, so soon as, &c.

3.) Some are used for reckoning; as *primum* first, *deinde* next or secondly, *tum* next or thirdly, *præterea* moreover, besides, fourthly &c.: so we may use in order *postea*, *porro*, *insuper*, and place at the end *denique*, *postremo* lastly: we may also repeat *tum* and *deinde*: *semel* once, *bis* twice, *ter* thrice, *quater* four times, *quinquies* five times, *sexies* six times, *septies* seven times, *octies*, *novies*, *decies*, *vicies*, *tricies*, *centies*, *millies* &c. To these are added *sæpe* and *crebro* (properly *Ab.*) often, *plerumque* mostly, *raro* (properly *Ab.*) seldom, *aliquoties* some-

times, toties so often, quoties how often, iterum a second time, rursus again &c.

4.) Some are used in questions; as *quomodo* how? properly two words, *quo* from *quis*, and *modo*, in what manner? *qui* how? as, *qui fit* how comes it? *ubi* where? *ubinam* where then? *unde* whence? *quando* when? *quamdiu* how long? *quo* whither? *cur*, *quare*, wherefore? (the latter is two words, *qua re*.) *Num* and *an* are particularly thus used: e.g. *num me amas*, or *an me amas*? dost thou love me? and indirectly, *nescio an me ames* I know not whether thou love me: thus *utrum* is used with *an* in a question about two opposite things; as *utrum me amas an odisti*? dost thou love or hate me? and indirectly, *nescio utrum me ames an oderis*, I know not whether thou love or hate me. We may also use *ne* in interrogations; as *amasne* dost thou love? or with *an* following; as, *amasne an odisti*? dost thou love or hate?

5.) Some are used in comparisons; as *ut* or *uti*, *sicut* or *sicuti*, *velut* or *veluti*, *quemadmodum* (properly three words, *quem ad modum*), as: *tanquam*, *quasi*, as if: *perinde* (for which *proinde* also is used), *æque*, even so, as well; which *ac* or *atque*, as, often follows: e.g. *amo te æque ac fratrem*, I love thee as well as thy brother: *tam* so; as, *tam dives* so rich: *quam* how or as, *quam pulcher* how beautiful. *Quam* also often follows *tam*; as, *tam dives quam Cræsus*, as rich as Cræsus: *magis* more, *minus* less.

6.) Some express affirmation; as *næ* verily, *utique* certainly, *profecto* in fact, *vere* in truth, truly, *verissime* most truly, *sane* surely, *certo* or *certe* certainly, *haud dubie* doubtless. To these belong the oaths of the ancients; as *mehercle* or *Hercle*, *Mecastor*, *Pol*, *Edepol*, *mediusfidius* &c.

7.) Some express uncertainty or bare probability; as *forsan*, *forsitan*, *fortassis*, *fortasse*, perhaps.

8.) Some express negation; as *non*, *haud*, not: *minime* not at all: *nedum* not to say: e.g. *Nescit legere*, *nedum scribere*, he cannot read, not to say write.

9.) Some exaggerate what precedes; as *potius* rather, *imo* on the contrary, *yea* rather, *quin* yea rather.

10.) Some denote the exclusion of other things; as *solum*, *modo*, *tantum*, *tantummodo*, *duntaxat*, only.

11.) Some express the kind and manner; as *bene* well, *melius* better, *optime* very well, best: *pulchre* beautifully, *pulchrius* more beautifully, *pulcherrime* most beautifully: *audacter*, *audacius*, *audacissime*; *prudenter* prudently, *sapienter* wisely, *diligenter* diligently, carefully; *studiose* eagerly, *recte* rightly, *male* badly, *stulte* foolishly, *large* largely, *coram* openly, *clam* privily, *omnino* wholly, altogether; *docte* learnedly, *amice* friendly, *copiose* plentifully, *late* broadly, *longe* far off, *raptim* hastily, *simul* together, as to time; *una* at once, *virum* man by man, *membratim* by parts, *celeriter*, *cito* quickly &c.

This may suffice, for they are too numerous to be all cited and explained. Many are reckoned with them which are not adverbs; as *vesperi* in the evening, *abl.* from *vesper*: *diu* by day (in the poets), *noctu* by night, are *abl.* from the obsolete *dies*, *noctus*: *merito* deservedly, *abl.* from *meritum* desert, and means by desert, e.g. *merito accepisti*: so *crebro*, *cito*, *tuto*, *falso*, *vero*, *imo*, *sero* &c. are really *abl.* from *creber* &c. Age, which is translated come, *agedum*, and plur. *agite*, *agitedum* is the *imperat.* from *ago*, and means act: so *quare*, *quamobrem*, *quomodo*, are nothing else than *qua re*, *quam ob rem*, *quo modo* &c. Certain prepositions, as *circa*, *circiter*, *contra* &c., and all which are used without a case, are also included amongst adverbs.

V.) Many adverbs admit of comparison, and follow the adjectives from which they are derived. 1.) When the adjective ends in *us*, *a*, *um*, or *er*, *a*, *um*, the adverb commonly ends in *e* or *o* (though the latter are properly *ablat.*), e.g. *doctus*, *a*, *um*, *docte*; *malus* *male*; *pulcher* *pulchre*; *certus* *certe* and *certo*; *tutus* *tuto*. Yet from *multus* *multum*, *parvus* *parum*, *humanus* *humaniter* and *humane*. But if the adjectives be

of the third declension, the adverb commonly ends in *ter*; as *lenis leniter*, *felix feliciter*, *sapiens sapienter* &c. Yet from *facilis*, *facile* and *faciliter*. 2.) The comparative of the adv. ends like the neut. of the comparative of the adj.; as *doctius*, *melius*. 3.) The superlative of the adv. is formed from that of the adj. by changing *us* into *e*; as *doctissimus doctissime*, *optimus optime*. We therefore have *docte doctius doctissime*, *male peius pessime*, *bene melius optime*, *similiter similius simillime*, *fortiter fortius fortissime*, *feliciter felicius felicissime*, *valde* (for *valide*) *validius validissime*, *facile facilius facillime*, *magnifice magnificentius magnificentissime* &c. It is, therefore, necessary to know the comparison of adjectives in order to know that of adverbs. If the adjectives form their degrees by prefixing *magis* or *maxime*, the adverbs do the same; as *egregius*, *magis egregius* &c.: *egregie*, *magis egregie* &c.

Yet other adverbs, which are not derived from adjectives, have also degrees of comparison; as *sæpe sæpius sæpissime*, *diu diutius diutissime*, *nuper — nuperrime*. Some have no positive; as *magis maxime*, *ocius ocissime*, *potius potissimum*: others no superlative; as *satis satius*, *secus secius*: so from *tempori*, an old abl. for *tempore*, in time (Cic. Sext. 37. and often in Plautus and Cato), we have *temporius* or *temperius*, Cic. ad div. 9. 16. 20. *temperius* fiat: so Pallad. in Febr. 2, in Mart. 4: *temporius*, Colum. 2. 18. 2: 8. 4. 3: Nep. in fragm.: Ovid. Met. 4. 198. Ed. Heins., where Ed. Burm. has *temperius*.

SECTION SEVENTH.

Of Prepositions.

Prepositions (*præpositiones*, more intelligibly, *particulæ præpositivæ*) are indeclinable words, which are set before other words, either to form a compound word (which is the cause of their name, for they are not called prepositions from governing a case), or to govern a case of the following substantive, or with both these views. They are of two kinds :

I.) Some are used only as prefixes to compound words : they govern no case, and do not constitute a separate word : they are called inseparable prepositions : they are *amb*, *com*, *dis*, *re*, *se*, *ve*, *ne*.

1.) *Amb* (from the Greek *ἀμφί*), round or about) as in *ambigo* round, *ambarvalia*, *ambigo* &c. Before consonants it becomes *an* ; as *anquiro* seek about, *anceps*, *anfractus* &c.

2.) *Com* (*cum* with) means with, together, and retains *m* before the labials *b*, *m*, *p* ; as *combibo*, *commeo*, *compono* &c. Before other consonants, *m* is changed into *n* ; as *confringo*, *coniungo*, *contraho*, *convinco* : yet *m*, from the force of ancient usage, is often changed into the following consonant ; as *coligo*, *corruo*, for *conligo*, *conruo* &c. Before a vowel or *h*, *m* is rejected ; as *coalesco*, *coeo*, *coire*, *cooperio*, *cohabito*, excepting *comedo*, *comitia* : sometimes *co* excludes the following vowel ; as *cogo* for *coago*.

3.) *Dis* or *di* asunder, denotes division (though this meaning be not always perceptible) ; as *disiicio* scatter, throw asunder, *dissono*, *divertere* turn asunder, *digero* arrange, *diligo*, *diiudico*. We also find *s* changed into *f* ; as *differo*, *difficilis*, *diffiteor* &c.

4.) *Re* back or again ; as *reiicio* throw back, *revertor* turn back, *repono* place back. Before a vowel or *h* it takes *d* ; as *redamo*, *redeo*, *redigo*, *redoleo*, for *reamo*, *reeo* &c. : *redhibeo*, *redhostimentum* &c.

5.) Se apart, aside, without; as sepono place apart. Socors is probably for secors (i. e. sine corde).

6.) Ve seems to mean badly, disproportionally; as vecors without sense, vesanus without understanding.

7.) Ne denotes a negation; as nefas, nefrens.

II.) The rest are used partly in composition, as will be noticed Obs. I; but they can form a word by themselves, and are therefore called separable: they then govern a case of the following substantive. With respect to government they are threefold.

A.) Some govern an accusative; as,

Ad 1.) to; eo ad patrem, I go to my father: 2.) at; ad urbem, at the city: 3.) to, in respect to; hoc est ad voluptatem præclarum, in respect to pleasure: 4.) to, in comparison; nihil ad Persium, nothing to Persius, in comparison to: 5.) to, according to; accommodare se ad alicuius nutum, to any one's nod: 6.) to, against; obduruit animus ad dolorem, to, against grief: 7.) towards; ad vesperam, towards evening; ad trecentos, towards or to three hundred. We may also remark ad summum, at the highest; ad minimum, at the least &c.

Apud at, with; esse apud patrem, to be with one's father; cœnare apud aliquem, to sup with any one; esse apud se, to be with himself, in his senses.

Ante before; ante tres annos, three years before; ante pedes, before one's feet; ante aliquem, before one; ante omnia, before all things &c.

Adversus (adversum) against, towards; amor adversus parentes, love towards parents; odium adversus me, hate against me.

Cis, citra, on this side; cis Rhenum, on this side the Rhine; citra Rhenum &c.

Circa, circum round; as, to go round the walls.

Circiter around, about; as, circiter meridiem, about noon; circiter horam octavam, about the eighth hour.

Contra 1.) over against, opposite to; *contra Italiam est Africa*, Africa is over against Italy: 2.) against; *contra hostes pugnare*, *contra naturam vivere*: 3.) instead of, in comparisons; *contra munera*, *Plin. H. N. 7. præf.*: also with a dat. *contra auro*, *Plaut. Mil. 4. 2. 84. Epid. 3. 2. 29.*

Erga towards; *amor erga te*, towards thee; *odium erga regem*, *Nep. Dat. 10: ibid. Alcib. 4.*

Extra without; *extra urbem habitare*; *extra iocum*, *Cic. ad Div. 7. 32. 7.*

Intra within; 1.) of place, *intra urbem*: 2.) of time, *intra tres dies redibo*, within three days.

Infra beneath, below; *infra aliquem accumbere*, to lie below one at table; *est infra dignitatem.*

Inter amongst, between; *inter me et te est amicitia magna*; *inter Græcos doctissimus*, most learned amongst the Greeks; *inter spem metumque*, between hope and fear. We also remark, *amare inter se*, to love mutually, for invicem: so *odisse inter se*. Also during; *inter tot annos*; *inter ea* between, during those things, in the mean time; for which *interea* is written.

Iuxta near, by; *iuxta viam*, near the way; *iuxta aliquem habitare*, *dormire*, near one.

Ob 1.) on account of; *ob hanc rem*: 2.) before; *ob oculos versari*; *ob oculos ponere*, before the eyes.

Penes, by, with, denotes power, possession, or abode; as, *non est penes me*, it is not with me, in my power; *penes te est eloquentia*, thou possessest eloquence; *homo est penes me*, the man is with me, abides with &c.

Per, through; *per urbem ire*; *per virtutes*, through virtues.

It is also readily used in other senses, 1.) with *licet*; as *per me licet*, it is lawful for me, as far as I am concerned: 2.) with *iuro*; as *iuro per Deum*, I swear by God: 3.) in many expressions, which in English are variously translated; as, *per literas*, by letter; *per insidias interfici*, to be killed by treachery; *per iocum*, in jest.

Pone, behind ; as, *pone castra ire* : so *pone ædem*.

Post 1.) after ; *post tres dies, post me venit* : thence *post ea*, after that ; generally written *postea* : 2.) behind ; *post me venit*, he came behind me ; *post tergum*.

Præter 1.) besides ; he loves no one besides himself, *præter se* : thence *præter ea*, for which *præterea* is common : so *præter hæc*, besides these : 2.) against ; *præter spem*, against expectation ; *præter opinionem, morem, consuetudinem* : 3.) before, past ; *via una, et ipsa præter hostes erat*, before the enemy, *Liv. 10. 35* : *præter oculos ferebant omnia*, *Cic. Ver. 3. 25*, before the eyes.

Prope near ; *prope urbem esse*.

Propter 1.) because of ; *propter merita laudari*, because of merit : 2.) near by ; *propter viam*.

Secundum 1.) after, according to ; *secundum leges vivere*, to live according to the laws : 2.) near, after, behind ; *venit secundum te*, he came after thee : *secundum aurem* : 3.) after, of time ; *secundum hunc diem*, *Cic. Or. 1. 62* : 4.) near, along ; *secundum terram*, *Varr. R. R. 1. 27* : *secundum viam*, *Cic. Att. 16. 8* : *secundum aurem*, near, in the ear : 5.) *secundum quietem*, in sleep, *Cic. Div 1. 24* : *Sueton. Aug. 94*.

Supra, above, over ; *supra terram* ; *supra vires*, above his means ; *supra aliquem sedere*, to sit above any one (in order or rank).

Trans, beyond, as beyond the river, and over, in the same sense as beyond ; as, to sail over the river.

Versus, towards ; *versus Romam* (or, as is more usual, *Romam versus*) *contendere*, to direct his march towards Rome.

Ultra, beyond, over in the sense of beyond ; *ultra fines vagari*, to wander beyond or over the boundaries : *ultra modum progredi*, *Cic. Tusc. 4. 17* : *ultra vires*, *Virg. Æn. 6. 114* : *trepidare ultra fas*, *Horat. Od. 3. 29. 52* : *ultra eum numerum*, *Hirt. Alex. 21*.

B.) Others govern an ablative ; as,

A, ab, abs : 1.) from, by ; *a fronte*, from the front ; *a tergo*,

from behind; *ab hoc tempore*, from this time; *ab aliquo peti*, to be attacked by one: 2.) with regard to; *ab equitatu firmus*: 3.) on the side of; *stare ab aliquo*, on the side of any one, to help him: 4.) from, after; *ab hora tertia*, Cic. Phil. 2. 41; *secundus a rege*: 5.) from, on account of; *ab ira, odio &c.* N.B. *A*, *ab*, *abs* are the same in sense; but *a* is used only before a consonant, excepting *h*; as, *a loco*: *ab* before a vowel and *h*; as, *ab ipso, ab hoste &c.* Yet in the best writers, we find *ab* used before any consonant, with, perhaps, the exception of *b*; as, *ab castris*, Cæs.; *ab dextro cornu*, Liv.; *ab janua*, Nep.; *ab latere*, Cæs.; *ab multitudine*, Liv.; *ab nocte*, Liv.; *ab senatu*, Cic.; so *ab tenui initio, ab tergo &c.* *Abs* (as is well known) is prefixed only to *t* and *q*; as we often find *abs te*; sometimes *abs quovis*. Yet we find it, though seldom, before some other consonants; as, *abs chorago*, Plaut. Pers. 1. 3. 79: *abs se*, Cæs. B. G. 1. 44: *abs re*, Gell. 18. 14. in some editions; but in others, *ab re*. *Note.* *ab re* (not *a re*) means to the advantage of.

Absque without; *absque argumento*, Cic. Att. 1. 29: *absque sententia*, Quintil. 7. 2: *absque eo esset*, were it not for him; *absque te esset*, were it not for thee &c.

Clam, without the knowledge of; *clam patre*.

Coram, before, in presence of; *coram populo dicere*.

Cum, with; *cum patre proficisci*; *pugnare cum hostibus*; *vivere cum aliquo*; *habitat mecum*, he dwells with me, i. e. in my house; *dormit mecum*; *pecuniam secum habere &c.*

De 1.) of; people speak of thee, *de te*: 2.) concerning; *locutus sum cum eo de re*, concerning the business.

E, ex 1.) out of: 2.) from; *ex eo tempore non vidi te*, from that time &c. 3.) to, in the expression *e re*; as, *e re mea*, to my benefit &c. *Note.* *E* is prefixed only to consonants, except *h*; as, *e castris &c.*; *ex*, both to consonants and vowels; as, *ex illo, ex hoste, ex castris &c.*

Præ 1.) for, on account of; *præ lacrymis, præ gaudio loqui*

non possum, for tears, for joy I cannot speak : 2.) before ; armentum præ se agere, Liv. 1. 7 : thence comes the expression præ se ferre (aliquid), to bear before one, to let it be seen, make it known : 3.) before, in comparison with ; sum felix præ te &c.

Pro 1.) for, instead of ; pro me fecit : 2.) before ; pro populo, pro concione dicere : 3.) for, in proportion to ; pro viribus &c.

Sine, without ; sine ulla dubitatione.

Tenus, as far as ; collo tenus, capulo tenus ; it is affixed to its case : also with a gen. crurum tenus : and even with an accus. Tanain tenus, Val. Fl. 1. 538 : where others read Tanai.

C. The following govern both an accusative and ablative.

In 1.) into ; in answer to the question whither ? with an accus. ; eo in urbem : 2.) in ; in answer to the question where ? with an abl. ; sum in urbe : yet we sometimes find these governments reversed : the abl. is regularly used with *in* after ponere, collocare &c. : 3.) towards, with an accus. ; amor in Deum, love towards God : 4.) amongst, with an abl. ; doctissimus in Græcis, most learned amongst the Grecians : 5.) on ; sto in terra, I stand on the earth.

Sub 1.) under, to the question whither ? with an accus. ; sub scamnum, under the bench : to the question where ? with an abl. ; sub scamno : 2.) near, of time ; as sub noctem, near night ; sub vesperam, near or towards evening : 3.) near, of place ; as sub castris, near the camp.

Super 1.) upon, in addition to, Liv. 28. 46, nisi quod Punicum exercitum super morbum etiam fames affecit, famine upon disease : 2.) upon, concerning, with an abl. ; hac super re multa sunt scripta, concerning this affair : 3.) on ; super arbore sidunt, Virg.

Subter, under, with acc. or abl. in answer to the question whether? or where? indifferently.

Observations.

I.) Of these prepositions the following are prefixed to other words, so as to form compounds of two or even three words.

1.) Ad ; as *adfacio*, *adfero* &c.; yet *d*, in the present mode of writing is often changed into the following letter ; as *affero*, *attuli*, *allatum*, for *adfero* &c. : so *appono* &c.

2.) Ante ; as *anteferre*, *prefer*, *anteponere* &c.

3.) Circum ; as *circumeo* or *circueo* (thence *circuitus*, a subs. for *circumitus*) go about, *circumdo* put round &c.

4.) Inter ; as *interpono* : *intelligo* for *interlego* &c.

5.) Ob, signifying against ; as *obfero* or *offero*, bring against, offer : *obpono* or *oppono* &c. Many believe that *omitto*, *oboleo*, *ostendo* are for *obmitto*, *oboleo*, *obtendo*.

6.) Per ; as *perlego*, sometimes *pellego*, read through, where *per* retains its sense : sometimes it denotes perseverance, as *perferre* ; sometimes its sense is scarcely discernible, as *percutio* from *quatio*. In adjectives and adverbs it means very, thoroughly ; as *perdoctus* very learned ; *perbrevis* very short ; *perbreviter* &c. : except in *perfidus* faithless, *periurus* perjured, where it denotes a deficiency.

7.) Post ; as *postpono* place behind, postpone.

8.) Præter, in the sense of, past ; as *prætereo* go past, *prætermittere* send past &c.

9. Trans ; as *transeo*, *transfero*, also *transiicio*, or *traicio*, *traieci* : Cæsar commonly uses *transiicio* &c.

10.) A, ab, abs, of which a does not precede a vowel or h, and abs only c or t, as *amitto*, *ablatus*, *abeo*, *abscondo*, *abscedo*.

11.) De, sometimes in the sense of, down from ; as *delabor*,

deicio: sometimes, without; as demens: sometimes cessation; as detono, cease thundering: sometimes away; as decedo, desum.

12.) Ex and e; as eiicio cast out, exeo; effero for exfero or efero: it also signifies, on high; emineo, jut out; evolo, fly out or on high; escendo &c.

13.) Præ denotes preference; as præfero prefer, prædives very rich &c.

14.) Pro 1.) before; profero bring before, procurro, prodeo, propono place before: 2.) forth or forward, as propago propagate: unless pro here be contracted from porro.

15.) In; as inferre carry in: at times it has no force; as infringo break, infractus broken, infucatus stained: with adjectives, like the English prefix *un*, it means not; as indoctus unlearned, ineptus &c. It was, however, before remarked that this latter *in* is not the preposition, but derived from sine or *divo*. The letter n is often altered in compound words, as illegitimus, illido, irritus &c.

16.) Sub denotes 1.) under; as subpono or suppono, subduco: 2.) upwards, on high; as subiicio means not only cast under, but cast on high, e. g. Liv. 6. 24, Camillus in equum subiectus; Virg. *Æn.* 12. 287, corpora saltu subiiciunt in equos: 3.) near; as, subire montem: 4.) rather, a little; as, subrideo to smile, laugh a little, subtristis rather sad.

17.) Super; as supersto, superstes.

18.) Subter; as subterfugere.

II.) Many prepositions are also found without their cases, and are therefore used as adverbs: as,

1.) Ad, denoting about a certain number, is often found without an accusative in Cicero and Livy; e. g. Liv. 3. 15, exsules, servique, ad quatuor millia hominum et quingenti — occupavere; 35. 7, ad mille quingenti ad consules transfugerunt; Cæs. B. G. 2. 33, occisis ad hominum millibus quatuor &c.

2.) *Ante* continually stands without an accusative, denoting before, formerly; as, paulo ante dictum est: Cic. Fin. 5. 12, non ante, sed retro; ad Div. 15. 14. 5, sed tamen et feci ante, et facio nunc and with an abl. which is governed by *in* understood; as paucis ante diebus, a few days before. Some, therefore, take ante to be a real adverb.

3.) *Adversus*, sometimes without an accus.; as Plaut. Cas. 2. 8. 29, cum ei adversus veneram. *Note.* *Adversus* is properly a participle (from *adverto*), as *versus* from *verto*.

4.) *Citra* (properly an abl. from *citer*, *tra*, *trum*, *parte* being understood) sometimes without an accus. Liv. 10. 25, paucis citra millibus lignatores &c.: Ovid. Pont. 1. 7. 55, culta — citra quam debuit: i. e. minus.

5.) *Circa*, continually without accus. denoting about; as, qui circa habitant, who dwell about: Liv. 1. 4, ex montibus, qui circa sunt &c.

6.) *Circiter*, about, often is used like an adverb without accus. as, tribus circiter diebus, in about three days: Cæs. B. G. 2. 32, et tamen circiter parte tertia celata &c.

7.) *Contra*, again, against, on the other hand, is very often used adverbially; as, contra ille respondit, he again answered: nihil contra dixit, he said nothing again: Cic. Tusc. 5. 6, uti hi miseri, sic contra illi beati: ad Div. 12. 18. 5, utrumque contra accidit, each happened the other way.

8.) *Extra* (properly abl. scil. parte) denoting without: as, Cic. Nat. Deor. 2. 59, sensibus et animo ea, quæ extra sunt, percipiuntur: Cæs. B. C. 3. 69, cum extra et intus hostem haberent. Conf. Hor. Ep. 2. 1. 31.

9.) *Intra* (properly abl. scil. parte) is sometimes used without accus. as Cels. 7. 15, hujus ea pars, quæ intra, paulo longior esse debet, quam quæ extra: 5. 28. 13, viridis intra caro adparet: and elsewhere, Colum. 12. 43: Quintil. 1. 10. 43: Petron. 22.

10.) *Infra*, denoting beneath ; as Cic. ad Div. 9. 26, *accubueram — supra me Atticus, infra Verrius*: Academ. 4. 40, *supra, infra, dextra, sinistra, ante, post*: where *infra* means beneath : and elsewhere, Cic. ad Div. 6. 8 : Cic. Somn. Scip. 4. *Note.* *Supra, infra, extra, intra*, as *dextra, sinistra*, are properly adjectives from *superus, inferus, exterus, interus*, scil. *parte*; and are therefore used for *supera, infera &c.*: it is the same with *citra* for *citera parte* from *citer*; *ultra*, for *ultera parte*, from *ulter*; though neither *ulter* nor *ulterus* are in use.

11.) *Iuxta*, near ; as Cæs. B. G. 2. 26, *legionem quæ iuxta constiterat*: so *iuxta et, iuxta ac, iuxta quam*, nearly as, just as : Cic. Red. Sen. 8, *iuxta ac si meus frater esset*: Liv. 10. 6, *iuxta eam rem passi patres, quam*: where *eam rem* is governed by *passi*.

12.) *Propter*, near ; as, Cic. Rosc. Amer. 23, *fili propter cubantes*, sons lying near ; Ver. 4. 48, *etenim propter est spelunca*, for near there is a cave: *propter* probably comes from *propiter*, which is from *prope*.

13.) *Prope*, near, is continually an adverb ; as Cic. ad Div. 9. 7. 2, *volebam prope alicubi esse*: so in Livy, *prope est, erat, fuit &c.*, is, was near &c. It is often accompanied by *a*; as, *non prope a Sicilia*:—in this use it is always an adverb.

14.) *Pone*, behind, is often an adverb ; as *pone sequi*.

15.) *Post*; as *paucis post diebus*; *non multo post*.

16.) *Præter*, except, with or without *quam*; as, Sall. Cat. 36. 2, *liceret ab armis discedere præter rerum capitalium condemnatis*, where *condemnatis* is governed by *liceret*; *nullas (litteras) accepi, præter quæ mihi redditæ sunt*, Cic. Att. 5. 3; *cavendæ sunt familiaritates præter hominum perpaucorum*, Cic. Q. Fr. 1. 1. 5; *nulla civitas præter Platæensium*, Nep. Milt. 5; *nil præter salices, cassaque canna fuit* (scil. *ibi*), Ovid. Fast. 4. 401; Plin. H. N. 4. 6; 9. 39, 42; 5. 1. and elsewhere. It seems to be thus used Cic. Manil. 23; *videbat enim populus Romanus non locupletari quotannis pecunia; præter paucos*, where *paucos* depends on

locupletari rather than *præter* : so Suet. Tib. 4 ; reliquerit eum nullo *præter* auguralis sacerdotii honore imperitum : so *præter* si, except if, Varr. R. R. 1. 41 : *præter* quod, except that, Apul. Met. 2. p. 122. 37. Elmenh.

17.) *Secundum* is rarely so used ; as Plaut. Amph. 2. 1. 1. *i tu secundum*, go thou next.

18.) *Supra* (for *supera parte*), above ; as *supra dixi*, scripsi &c. Cic. Orat. 3. 5, *quæ supra et subter* &c.

19.) *Ultra* (for *ultera parte*), beyond : Cic. Att. 15. 1, *est autem oratio scripta elegantissime* — *ut nihil possit ultra*, that nothing can be beyond ; Liv. 2. 19, *nec ultra bellum Latinum*, gliscens iam per aliquot annos, dilatum, nor was the war deferred beyond (longer).

20.) *Versus*, towards, with *ad* adjoined ; as Liv. 1. 18, *ad meridiem versus consedit*. Cæs. B. G. 6. 33, *ad oceanum versus* ; Sulp. ad Cic. ad Div. 4. 12. 3, *in Italiam versus navigaturus erat*. This is less surprising, since *versus* is really a participle from *vertor*.

21.) *Clam*, secretly, often without an *ablat.* : Terent. Adelph. 1. 1. 46, *si sperat*, fore *clam*, *rursum* &c. ; if he hopes, that he will be secret ; Terent. Andr. 2. 6. 13, *tum id clam cavit*. Also with an *acc.* ; as *clam patrem*, Terent. Hec. 3. 3. 36 : Plaut. Cas. 2. 6. 33, *clam meam uxorem*, without my wife's knowledge ;—*ibid.* Amph. Prol. 107, *is amare occepit Alcumenam clam virum* : so Auct. B. Hisp. 3 : also with a *dat.*, Plaut. Mil. 3. 3. 8, *quam sane magni referat, mihi clam est*, is unknown to me ; though *mihi* rather depends on *est* than *clam* : even with a *gen.*, as *clam patris*, Plaut. Merc. 1. 1. 43.

22.) *Coram*, orally, personally ; as, *tecum coram loquerer*, Cic. ad Div. 2. 9 : Terent. Adelph. 2. 4. 5, *vereor coram in os te laudare* ; *se ipse coram offert*, Liv. 2. 47, i. e. personally ; *cum coram sumus*, Cic. Att. 12. 1, i. e. when we are together.

23.) *Præ* ; though seldom ; as Ter. Eun. 3. 2. 46, *abi præ*, go before : *ibid.* Andr. 1. 1. 144, *i præ*.

24.) Super, above ; as, satis superque habere. Cic. Rosc. Com. 4, satis superque habere dicit, &c. So Liv., super quam, 22. 3 : 27. 20.

25.) Subter, under ; as Cic. Orat. 3. 5, qui omnia hæc, quæ supra et subter, unum esse dixerunt : and elsewhere, Cic. Somn. Scip. 4 : Lucret. 6. 516, 536.

Note. 1.) Though all these prepositions more or less frequently are used as adverbs, without their proper case, they may still be correctly called prepositions, since all of them, except perhaps *tenus* and *versus*, are set before : they have also a case with them whether depending on themselves, or another preposition, which sometimes occurs. *Sanctius* rejects *circiter*, *prope*, *versus*, with *pridie*, *procul*, *secus*, *usque*, out of the number ; to which *Perizonius* adds *propter*, *iuxta*, *secundum*, *adversus* : they are theoretically correct, but custom is prevalent, and change might lead to error.

2.) We may use all these prepositions adverbially, in particular those which are often so used : as *circiter*, *contra*, *supra* &c. Yet regard must be paid to the sense.

3.) There are also other particles which some reckon amongst prepositions, since they are sometimes found with a case : *secus* near, next after, *usque* until, *palam* openly, *simul* together with, *pridie* the day before, *postridie* the day after &c.

a) *Secus* near, next after ; with an accus. as, *secus viam stare*, Quintil. 8. 2. 20 : *nascitur secus fluvios*, Plin. H. N. 24. 15. Ed. Harduin. : *secus coniugem*, Insc. apud. Gruter. p. 806. 7 : *utrinque secus laminas*, Cato R. R. 21.

b) *Usque*, for *usque ad* ; as Cic. Att. 15. 28, *usque Puteolos* : *ad Quint. Frat. 1. 1. 14*, *Romam usque* : so *Miletum usque*, Terent. Ad. 4. 5. 21. These places prove nothing, because the accusative of names of places may stand without *usque* or a preposition. It is, however, used with the accus. of other words ; as, *usque mortis diem*, Cels. 7. 7 : *terminos usque Libyæ*, Justin. 1. 1 : *imperium usque extremos Orientis ter-*

minos prolatum, Iustin. 7. 1 : collapsus pons usque alterius initium pontis prolabi eum leniter cogebat, Liv. 44. 5 : usque diluculum, Apul. Met. p. 152. 13. Elmenh.

c) Palam with abl. for coram, Liv. 6. 14, inde rem creditori palam populo solvit, in presence of the people : me palam, Ovid. Art. 2. 549 : Trist. 5. 10. 49 : flevit populo palam, Auct. Cons. ad Liv. (in Ovid.) 442 : palam omnibus, Liv. 25. 18. Gronov. Drakenborch has rejected omnibus.

d) Procul stands often with a bare abl., as Liv. 38. 16, procul mari incolebat ; procul patria from an old poet, Cic. ad Div. 7. 6 : procul oppido, Liv. 3. 22 : procul mœnibus, ibid. 23 : procul cœtu, Liv. 7. 5 : procul periculo, Liv. 33. 33 : procul patria, Ovid. Trist. 4. 8. 41 ; 5. 8. 5 : procul dubio, Liv. 39. 40 : Sueton. Ner. 8 : Quintil. 1. 5. 14 ; 9. 2. 27 : or, dubio procul, Flor. 2. 6 and 7. It is often adjoined to a ; as procul a patria, Virg. Ecl. 10. 46 : procul a conspectu, Cic. Agr. 2. 32 : a metu, Cic. Tusc. 5. 14 : a terra, Cic. Or. 3. 36 :—also without a or any case ; as procul hinc, procul este profani ! &c.

e) Simul, with an abl. cum being understood ; as, avulsa est — hosti ore simul cervix, Sil. 5. 419 ; i. e. simul cum ore : simul nobis habitat, Ovid. Trist. 5. 10. 29 : simul his, Horat. Sat. 1. 10. 86 ; or his simul, Sil. 3. 268 : so, septemviris simul, Tacit. Ann. 3. 64 : Magnetibus simul ; ibid. 4. 5 : scauro simul, ibid. 6. 9 : it is the same with the Greek *ἀμα* ; as *ἀμ' ἱμολ*, &c.

f) Pridie and postridie are formed from two words, (priori die, postero die,) and are used with a genit. ; as, pridie eius diei, Cic. ad Div. l. 4 : Cæs. B. G. 1. 47 ; where eius diei might be omitted : pridie insidiarum, Tacit. Ann. 15. 54 : pridie calendarum, Pandect. 28. 1. 5 : postridie eius diei, Cæs. B. G. 1. 23 ; 4. 13 ; 5. 10 : Cato R. R. 2 : Sulpic. in Cic. ad Div. 4. 12 : or an accus. ; as pridie calendas, where ante, and postridie idus, where post, perhaps, is understood : pridie eum diem, Cic. Att. 11. 23 : pridie idus, ibid. 13. 25 : pridie Com-

pitalia, *ibid.* 2. 3 : pridie Quinquatrus, *Liv.* 26. 27 : pridie Parilia, *Liv.* 40. 2 : Iustin. 1. 10 : Sueton. Cal. 55 : Pandect. 24. 3. 7 ; 43. 19. 1 : postridie calendas, nonas, idus &c. *Liv.* 6. 1 : Gell. 5. 17 : postridie ludos, *Cic. Att.* 16. 4 : postridie nundinas, *Sueton.* Aug. 92.

III.) We also find many of the above-mentioned prepositions set after their case : as,

a) Versus (versum) and tenus are always set after : Romam versus, not versus Romam : as in English, homewards &c. So capulo tenus to the hilt ; crurum tenus. Also cum is always affixed to me, te, se, nobis, vobis ; as mecum, tecum, &c. : and often to the abl. of qui, as quicum (quocum), quibuscum. *Note.* Yet versus is sometimes prefixed ; as versus ædem, *Liv.* 8. 20. Gronov. Drak. : Crevier has adversus.

b) We find also other prepositions set after their case, yet seldom, and chiefly after qui, as *ad* : *Cic. Nat. Deor.* 2. 4, Senatus, quos *ad* soleret, referendum &c. : *Terent. Phorm.* 3. 2. 38, dies, quam *ad* &c. : *citra* : *Hor. Sat.* 1. 1. 107, fines, quos ultra, citraque nequit &c. : *circa* : *Cic. Ver.* 4. 48, tota circumcisa est, quam circa sunt lacus &c. : *contra* : *Cic. Mur.* 4. Ille, quem contra veneras, causa cadebat : quos contra, *Cic. Or.* 10 : *Acad.* 4. 15 : *Vatin.* 7, leges, quas contra præter te nemo unquam est facere conatus, &c. : *inter* : *Cic. Verr.* 3. 20, quos inter res communicata est : si quos (aliquos) inter &c. *Cic. Amic.* 22 : *penes* : *Cic. ad Div.* 9. 16. 4, de illo autem, quem penes est omnis potestas : *Hor. Art.* 72, usus, quem penes arbitrium est et ius : quem penes, *Plaut. Amph.* 2. 2. 23 : *per* : agrum, quem per iter faciunt, *Cic. Agr.* 2. 30 : *propter* : *Plaut. Amph.* 4. 1. 8, quem propter corpus suum stupri compleverit : quem propter urbs incensa est, *Cic. Pis.* 7 : quos propter omnia amisimus, *Cic. Att.* 10. 4 : hence quapropter for quæpropter ; as antehac for antehæc ; whence it appears, that in *æ*, the sound of *a* predominated : *ultra* : *Cic. Tusc.* 4. 17, sed adhibent modum quendam, quem ultra progredi non oportet : so fines, quos ultra, citraque &c. *Hor. Sat.* 1. 1. 107 : *e* or *ex* :

quibus e sumus, Lucret. 3. 851: *iuxta*; *vis, quam iuxta*, Plin. H. N. 13. 19: *de*; Cic. Man. 16. *quo de* nunc agimus: fundus, *quo de* agitur, Cic. Verr. 2. 12: negotio, *quo de* agitur, Cic. Invent. 1. 28: Nepos also places *iuxta* after *hanc*, Paus. 4, *hanc iuxta* fecerunt locum. The prepositions also often follow nouns substantive: as, *ad*; *ripam ad* Araxis, Tac. Ann. 12. 51: *apud*; *Misenum apud* et Ravennam, *ibid.* 4. 5: *montem* apud Erycum, *ibid.* 43: *contra*; *litora contra*, *ibid.* 3. 1: *propter*; *viam propter*, *ibid.* 15. 47: *hostem propter*, *ibid.* 4. 48: *succum propter* lactis, Plin. H. N. 10. 40: *te propter*, Virg. Æn. 4. 320: *per*; *viam per*, Lucret. 6. 1262: *transtra per* et remos, Virg. Æn. 5. 663: *intra*; Tacit. Ann. 4. 48, dum populatio *lucem intra* sisteretur: *inter*; Tacit. Ann. 6. 41, Artabanum, *Scythas inter* educatum: *hæc inter*, Phædr. 2. 8. 20: *extremos inter* euntem, Hor. Sat. 1. 1. 116. Livy sometimes does the same, but places another substantive after; as 22. 3, campi, qui *Fesulas inter* Arretiumque iacent. Tacitus also sets *iuxta* after a substantive; as Ann. 6. 39, *urbem iuxta*; *cubiculum iuxta*, *ibid.* 13. 15: *Ceraunia iuxta*, Virg. Æn. 3. 506: *coram*, Tac. Ann. 3. 14, ipso Germanico *coram* id ausum: Nep. Epam. 4, at ille *Diomedonte coram*; nihil, inquit &c.: *e*, or *ex*; *hostibus e* si quis &c. Ovid. Her. 20. 121. Note. *redeo* ad quæ mihi mandas, Cic. Att. 5. 11. p. 665. Ed. Ern. for *redeo* ad ea, quæ &c.

SECTION 8.

Of Conjunctions.

Coniunctiones, or rather, particulæ coniunctivæ, conjunctions or connecting words, are those, by which two or more words, or whole sentences and periods are connected. They are divided into different classes; copulatives, disjunctives &c.: these distinctions are of little use, unless from them we take occasion to explain their nature.

I.) Some merely connect words or sentences, and are called copulative : these signify and, also &c.

Et and, also ; as *pater et mater : scio et*, I know also. Instead of *et* we find at the beginning of a sentence *nec non* or *neque non*. When it is twice repeated, as *et pater et mater*, it denotes both, and ; both father and mother, not only father, but also mother. It may sometimes be translated, first and secondly : sometimes the first is untranslated, as *vidi et patrem et matrem*, I saw father and mother.

Instead of *et* — *et*, we have *et* — *que*, or *que* — *et*.

Ac, *atque*, and ; but *ac* is used more frequently before a consonant : they are often translated *as*, e. g. after *æque*, *pater* &c.

Que, and, always is attached to the word which in sense follows it ; as, father and mother, *pater materque*. The poets often use it doubled for *et* — *et*, e. g. *paterque materque* : so Quintil. 3. 6. 89 ; 2. 13. 11 : also *que* — *et*, *et* — *que*.

Etiā, *quoque*, also, even : sometimes *vel* is used in the same sense.

Item also, likewise.

Nec, *neque*, stands for *et non* : also at the beginning of a period for *non*, accompanied by *tamen*, *enim*, *vero* : as *nec vero*, i. e. *non vero*. *Neque* — *neque*, neither — nor ; as, *nec pater, nec mater* ; so *neque pater, neque mater, nec pater, neque mater, neque pater nec mater* : since *nec* and *neque* are the same word.

Tum twice repeated, or *cum* — *tum*, both — and ; as, *tum pater, tum mater ; cum pater, tum mater*.

II.) Some connect opposite or different ideas, and are called disjunctive ; as,

Sed, but.

Aut, vel, or : *pater aut (vel) mater*, father or mother, *aut* — *aut*, *vel* — *vel*, either — or : in the same way are used *sive* — *sive*, *seu* — *seu*, *sive* — *seu* : *sive* and *seu* are the same word.

Ve, or, is attached to the word following it in sense ; as, *pater materve*, father or mother : so *paterve materve*. It sometimes is used for *que*, and *neve* for *neque*.

III.) Some explain what precedes : *seu* or *sive*, when used only once, denotes or, with two different names of the same person or thing ; as, *Pallas seu Minerva*, *Pallas* or *Minerva*. So *scilicet*, *nimirum*, *nempe*, namely ; when they are necessary to show that an explanation follows ; otherwise they are not used.

III.) Some begin hypothetical sentences, and are called conditional ; as

Si, if: for which *quodsi* is used at the beginning of a period, when it stands, as to subject, in close connexion with the preceding.

Sin, but if; sin autem : commonly when *si* precedes : it is found without *si* preceding, but it must stand in an opposed sentence, as is plain from its meaning.

Siquidem, (properly two words) since, if indeed.

Nisi or ni, if not, unless : sometimes *quod nisi* at the beginning of a sentence in close connexion with the preceding.

Dummodo, if only ; also dum modo ; as dummodo (or modo, dum) veniat, if only he come : *dummodo ne, dum ne, modo ne*, if he do not : *modo (or dummodo ne or dum ne) ne sit vivus*, if only he be not living.

V.) Some denote, but, only : *at* or *ast* (which is often used, *Cic. Att. 1. 16 ; 6. 5 ; 16. 11. &c.*), *verum*, *sed*, *vero*, *autem*. To these belong *iam* now, in draw-

ing a conclusion; *atqui* but, *tamen* yet, *attamen* or *at tamen*, but yet. They are called adversative.

VI.) Some begin sentences in which something is allowed, and are termed concessive; as,

Etsi, *tametsi*, *quamquam*, *quamvis*, *licet* (properly a verb) although.

Etiamsi, or *etiam si*, even if:

Quantumvis, *quamvis*, however.

Ut, suppose that, granted that.

Equidem I indeed, I for my part, I at least: it is however sometimes used with other persons than the first.

Quidem, indeed, even, at least: it may stand with any person.

VII.) Some indicate a cause, and are called causal; or begin sentences expressing the cause: as,

Nam, *namque*, *etenim*, *enim*, for.

Quia, *quoniam*, *quod*, because, since: also *quando*.

Quod, that or because: as *gaudeo quod vivis*, I rejoice that (because) thou art alive.

Ut and *quo* (both with the conj. mode) that, in order that.

Ut (with conj. mode), so great, *that*, I beg *that*, I exhort *that* &c.

Ne, the same as *ut non*; also, lest, after verbs denoting fear: also, not, with imper. and conj. modes, when we desire, that something should not happen: *ne facias*, *ne fac*, do it not.

Quin, for *ut non*, or *quod non*: after *non dubito* it is translated, that: in these instances it is followed by the conjunctive mode. With an indicative it means, yea, yea rather: *quin dic*, yea, so say.

Quo minus, that not, or that, after verbs signifying to hinder, or prevent.

Quippe as, e. g. *quippe qui nil sciebat*, as one who knew nothing; certainly, indeed, namely.

Cum since, (with conj. mode) when it denotes a proved or assumed cause, where it sometimes may be rendered, because, although; as, *cum certum sit*, since it is certain &c.

VIII.) Some begin inferences or conclusions, and are termed conclusive: as *ergo*, *igitur*, *itaque*, *ideo*, *idcirco*, *hinc*, *inde*, *proinde*, therefore, then, so then, thence: to these some add, *propterea*, *quare*, *quamobrem*, wherefore, whence &c. These latter, however, are not single words, but stand for *propter ea*, *quam ob rem*, *qua re*.

IX.) Some enumerate to the reader the sentences or arguments: as, *primum* first, *deinde* secondly, *tum* thirdly, and then follow *præterea*, *postea*, *porro*, *insuper*, or again *deinde*, *tum*, till at last we have *postremo*, *denique*. These are more common than the formal expressions, *primo*, *secundo*, *tertio* &c., which sometimes occur.

X.) Some begin sentences expressing time; as *posteaquam*, after that: *ubi*, *ut* (with an indic.) *cum*, when: *dum* while, until: *simul ac* or *atque*, as soon as: *ac* and *atque* are at times omitted. There are also others, which are reckoned amongst adverbs: for all particles, which serve to connect sentences, are conjunctions.

Observations:

1.) *Autem*, *quidem*, *quoque* cannot begin a sentence, but follow the first or second word: (*quoque* and *quidem* may be

used after several) : much less can they begin a period. Enim, vero, seldom stand at the beginning : as, nemo enim, &c. Yet enim may stand at the beginning : as, Plaut. Aul. 3. 5. 26. Plaut. Cas. 5. 2. 14. Plaut. Bacch. 4. 4. 51. Terent. Hec. 2. 1. 41. Lucret. 6. 1275 : so vero, but : (for in the sense of, truly, it is often prefixed) : Plaut. Rud. 4. 3. 56. On the contrary nam, namque, at, ast, verum, quare, quamobrem, et, ac, atque are generally at the beginning. There are, however, exceptions : nam, Virg. *Æn.* 10. 585. Horat. Sat. 2. 3. 20, 41 ; ibid. Ep. 2. 1. 186 : namque, Varr. ap. Gell. 2. 10 : Plin. H. N. 25. 2 ; 36. 15 : Flor. 1. 5 : Veget. de Re Milit. 3. 6 : Virg. *Æn.* 6. 72, 117 ; 10. 614. Si, nisi, ni, ut, ne, quo, quia, quoniam, quod, cum since, etsi, and all words meaning, although, equidem, ergo, igitur, itaque, primum, deinde, postquam, ubi, dum, and the others of the same class, may be placed at the beginning of the sentence, or after one or even more words : as hunc igitur hominem, igitur hunc hominem : so etenim hoc, hoc etenim : enimvero hoc, hoc enimvero.

2.) The ancients at times unite two conjunctions, of which one appears superfluous ; as at vero, ergo igitur, deinde postea, quoque etiam, itaque ergo &c. This, in reading the ancients, should be noticed, but not imitated.

SECTION 9.

Of Interjections.

Interjections are words or rather sounds, which indicate a certain affection of the mind ; as joy, grief, fear, wonder, &c. In each language there are some peculiar to it, and we even find that different individuals have some peculiar to themselves which do not belong to the general language.

They are more frequent amongst the common people who do not take pains to hide their emotions, and

hence their recurrence in ancient comedy. They were called Interjections, because they stood amongst the words of a sentence, without being connected with them. The following are reckoned amongst them : signs,

1.) Of joy : *evax ! io ! iu !*

2.) Of sorrow : *hei ! hoi ! ohe !*

3.) Of lamentation : *væ ! hei ! au ! ah ! eheu !*

4.) Of displeasure : *eheu ! oh ! proh ! vah !* To these some add *malum !* the evil one ! the *dæuce !*

5.) Of caressing : *eia ! sodes !* (for *si audes*) ; as *dic, sodes !* say, if thou wilt ! so *sis* for *si vis*. To these are added, *quæso* I pray, *obsecro* I pray, *amabo* I will love thee, or I pray.

6.) Of calling : *heus ! o ! eho !*

7.) Of unwillingness to speak : *hem !*

8.) Of approbation : *euge ! eia !*

9.) Of wonder : *hem ! ehem ! o ! vah ! hui !*

10.) Of exclamation : *o ! ah !*

CHAPTER IV.

Of the Significations of Words.

IT is not enough to know the eight kinds of Latin words by name, to divide them into classes, and to decline and conjugate them correctly: we must also know what they signify, that is, understand their meaning. Without this, the rest is nothing; since we cannot use them, nor put them together, nor understand any sentence in ancient writers without thus understanding its parts. The signification of a word, is the notion, the thought, which the ancients conveyed in it, or, more correctly, the thing which, by the use of a word, they imagined and set before them. The ancients often denote more than one thing, sometimes several of a related sense, by the same word. All this we must conceive in every word, and just as the ancients did, not as common dictionaries teach it, if we would understand their writings, and make progress in explaining them. Amongst words in general, those are the most weighty and important which denote incorporeal things, such as are not perceived by the senses; to which belong the names of virtues, crimes, qualities, &c.; as *virtus*, *brevitas*, *longitudo*, *castitas*, *ætas*, *annus*, *mensis*, *nox*, *mens*, *ratio*, *consilium*: with similar verbs; as *cogito*, *intelligo* &c.: and particles; as *ita*, *sic*, *si* &c.; on the knowledge of which more depends, than on the names of, *nose*, *eye*

&c. Corporeal words are easy, and seldom have more than one meaning: but the incorporeal are more difficult and frequent with the ancients: upon these, then, our principal labor must be bestowed. Since the number of Latin words is great, an accurate knowledge of their signification is extensive and difficult, and requires long study, minute observation, and a clear understanding; besides that of many words the meaning is not clearly fixed or known, and has yet to be unveiled and discovered for the first time. It would be the excellence of a complete and copious grammar, distinctly to explain all these significations: but they may be better acquired from the works of the ancients, since we there see, where, how, and when they are used. Indeed a printed grammar would be too voluminous, were it to bring forward every word and its meanings illustrated, as they must be, by examples from ancient writers: and, moreover, for this purpose separate dictionaries have been composed, which, if judiciously drawn up, should be carefully studied. We shall, therefore, briefly treat of two particulars: 1.) point out some erroneous interpretations; 2.) attempt to facilitate the knowledge of the true signification.

I.) False significations must not be adopted, a fault which often occurs; as,

Ambitio does not mean pride, but rather love of honour, ambition, vanity: if a man strives after honour, and piques himself on certain outward things; likes to be praised, and to display himself, and to be in office.

Æquor is, properly, a level or flat, from *æquus* level, even; thence the sea, because it is level; thence the sea generally.

Amœnus, pleasant, agreeable to the senses, particularly to the eyes : thence peculiarly applied to places and situations ; as, *horti amœni, regio amœna* : not *homo amœnus, fortuna amœna* also, agreeable to the ears ; as *verba*, Gell. 2. 20.

Animal from *anima*, breath, life, denotes a living creature : it is therefore applied to *homo* and *bestia* : hence, restrictively, a beast ; as Varr. L. L. 6. 5, *ab animalium vocibus tralata ad homines* : so Plin. H. N. 28. 4.

Apparere (adp.), not, to appear i. e. to seem ; but to appear, i. e. to be apparent or manifest ; as, *mendacium apparet*, the falsehood is apparent ; *nantes apparet*, men appears swimming.

Arma are properly arms for defence ; as *helmet, shield &c.* : *tela* means arms for offence ; as *darts, swords, arrows &c.* Hence *arma* means arms in general ; as, *arma capere, armis decertare, dimicare &c.*, when no particular kind is meant : it would be improper to say *clypeus et hasta sunt arma*.

Asser and **assis** (or **axis**) are distinguished : *asser*, a pole ; *assis*, a board or plank.

Avarus, desirous of gold, avaricious ; from *avidus æris* : not covetous, generally ; for the latter includes not only those who desire money, but the parsimonious and niggardly, who are not denoted by *avarus*.

Calamitas is, not every misfortune, vexation or trouble ; but something accompanied with loss : it must often be translated loss, deprivation.

Calumnia is not scandal, by which, in private society, one injures another's reputation ; but 1.) an open, legal accusation of an innocent person : 2.) when, to injure or trouble another, one makes false explanations and pretences.

Clemens is not, generally, merciful, but soft, mild, gentle ; one who is not easily provoked.

Conari, not, to dare, or venture, to be bold, in a bad sense ; but to attempt, endeavour, try, labour ; also in a good sense.

Convicium, not merely an insult, or term of insult; but a loud or strong speech against any one, where one makes an earnest representation, blames, contradicts, chides, objects, reprimands.

Convincere, not to convince or convict generally, but of a bad thing; as of theft, error &c. In a good sense, we use *persuadere*; as, thou wilt not convince me that thou art learned, *tu mihi nunquam persuadebis* &c.: I am convinced of the truth of the matter, *persuasum mihi est, rem esse veram*. More accurately, 1.) prove, shew: 2.) prove that something is not otherwise: 3.) prove something against one, convict: 4.) refute, confute, disprove.

Crimen, not transgression (except in the poets), but inasmuch as it is charged: hence a charge, accusation.

Diligentia, not labour, industry; but care, accuracy, foresight: when in any pursuit, one turns his attention to every part, and omits nothing. *Industria* means industry; but *diligentia* industry including care, accuracy, exactness.

Divertere, not to stop at an inn, but to separate, when a number of people separate, and go different ways. *Devertere* means to stop at an inn. So to draw a sword, not *distringere gladium*, but *destringere*.

Exsistere 1.) to stand forth, be in sight, shew oneself, appear: 2.) to be.

Hactenus, or *hac tenus*, sc. *parte*, 1.) so far: 2.) thus far, in discourse, when one suddenly stops: 3.) what regards this point: 4.) thus far, to this time: this signification, though questioned, may be found *Tac. Agr. 10*: *Ovid. Met. 5. 332*: perhaps elsewhere; as *Cic. Att. 11. 4*: 5.) but, barely, thus far only, *Tac. Ann. 14. 51*: *Ovid. Met. 15. 156*.

Honoratissimus, most honoured, not with most titles, but actually invested with many or great honours, places of honour.

Imo, not merely yes, but ironically, and expresses our *yea rather*,

Infans (non fans), not every child, but an infant, one that cannot yet speak, a child in the womb; ineloquent.

Labor 1.) labour: 2.) industry: 3.) fatigue: 4.) pain, adversity.

Laqueus, not any rope, but with a knot; noose or snare.

Legem ferre 1.) to propose a law or (anglicè) bill: 2.) to make or pass a law.

Liberi, children, not as to age, but with respect to parents: hi sunt liberi mei: pater amat liberos suos. It would be wrong to say, viri sunt tam stulti, quam liberi, men are as foolish as children.

Magistratus, not the corporation of a town, but 1.) a separate superior office, as the consulship, the prætorship: 2.) the person who bears it.

Momentum, not weight generally, but in respect of the impulse which it gives to certain things; as, ad hostes fundendos &c. We cannot say, virtus est res magni momenti &c. It means 1.) impulse, impression, weight, moving force: 2.) circumstance, quality: 3.) point, part, smallness, fewness; state: 4.) motion, change.

Omnino 1.) generally: 2.) wholly: 3.) altogether, certainly.

Opera 1.) labour, particularly of the body: 2.) time, leisure.

Opinio, not every opinion, but such as an ungrounded suspicion, fancy: opinari, to fancy, to think.

Petulantia, self-will, frivolity, impertinence, extravagance, malice: so petulans.

Pietas, must be understood according to the subject: it denotes love to God, parents, children, relatives, benefactors: this will be shewn by the connexion; it may sometimes be rendered piety, conscientiousness: it is the same with pius.

Præiudicium, is not pre-judgement, a pre-conceived opinion; but 1.) something that precedes sentence, and may bias the

decision of the judges, an anticipated sentence : 2.) disadvantage : 3.) example.

Privilegium, in Cicero, is not privilege, but a law or bill against a particular person, which at Rome was unconstitutional : but in Pliny's *Epistles*, Seneca &c. it means a privilege, a particular and superior right.

Prorogare, to prolong, in time.

Provincia, not any country, nor any conquered country, but what the Romans united to their empire, and governed by their officers, and exacted tributes from their subjects : it makes no difference whether it came to the Romans by conquest or inheritance. Also, in Livy, *provincia* denotes a land in which, or a people with whom, a consul was commanded to wage war : it also means an office, the duty of an office : thence a country, people, or city, with which a general must carry on war.

Publicani are not taxgatherers, but farmers-general of the income which the Romans derived from the provinces.

Publicus, not public, before the people, unless it have this sense *Plin. ep. 2. 1* : but 1.) public, what happened in the name, by the command, or with respect to the state, or belonged to it ; as, *ager publicus* : so *bellum gerere publice*, in the name of the state : 2.) universal, common, mean.

Remedium is not every mean, but a remedy against something ; as sickness &c.

Salus, health : 1.) the unimpaired well-being of a man, from *salvus* : 2.) safety or security of life, character &c. : 3.) restoration to former welfare. Sometimes life ; as, *salutem petere*.

Si 1.) if, conditionally ; as, *si deum amas, deus te redamabit* : 2.) sometimes it denotes time, *Cic. Tusc. 3. 22*.

Stultus, not merely a fool, but thoughtless, hasty, simple : so *stulte* ; as *stulte egisti*, thou hast acted simply, thoughtlessly.

Tunica, not the outer dress, coat; but the inner, or vest.

Verna, a slave born in the house of his master from a female slave; a home-born slave; a born slave.

Vultus 1.) the features, mien : 2.) the face.

We might add to these examples, those words of which the learner often knows but one sense, though they have more; as *os*, not only the mouth, but the whole face: *probare*, to prove, also to approve to another: *tu mihi sententiam probasti*, thou hast approved thy opinion to me: *honores*, honours, places of honour: *munus*, an office, a duty which an individual renders the state: *periculum*, danger, trial:—but we have not room to enlarge, and must refer the learner to a good dictionary.

II.) To facilitate the knowledge of the true signification :

1.) We should observe, whence a word is derived; as *animal* from *anima*, life; thence *animal*, whatever lives: *avarus* from *avidus*, or *aveo*, and *æs*, *æris*; hence *avarus*, desirous of money: *æquor*, a level, from *æquus*, level, even: *mollis*, moveable, bending, soft, from *mobilis*: *momentum*, movement, for *movimentum*, from *moveo*; hence *res magni momenti*, a thing, which has much weight in causing something, which was unsettled and in equilibrium, to be decided: *nundinæ*, the ninth day, on which people from the country came to Rome, to market; from *novem*, or *nonus* and *dies*: *denarius*, from *deni*, ten each; thence *denarius sc. numus*, a piece of money containing ten *asses*; so *sestertius* or *semis tertius*, the third half, two and a half viz. *asses*: *petulans*, from *petere*, seek, aim at: *prudens*, imprudens, for *providens*, improvidens, seeing before-hand, or the contrary. It should also be noticed what words come from the Greek; as *museum* (*μουσεῖον*), a place of the Muses, where learning resides or is cultivated; *anagnostes*, a reader; *monachus*, solitary; *idea* (*ἰδέα*) an image or form; *philosophia* &c.

2.) The import of terminations should be understood :

a) *quam*, any; *quisquam* any one, *usquam* any where, *nusquam* &c.

b) *cunque*, ever, soever; *quicunque* whosoever, *ubicunque* wheresoever, *quandocunque*, whenever &c.; as, *quicunque* dicat, whoever may say; *ubicunque* sit, wherever he may be. *Que* has the same force in many words; *utique*, howsoever, at all events, certainly; *quisque*, whoever, any one; *ubique*, *quandoque* &c.

c) *o* and *uc*, in adverbs of place, denote whither; as *eo*, *quo*, *huc*, *istuc*, *illuc* : *inc*, whence; as *hinc*, *istinc*, *illinc* : *ic*, where; *hic*, *istic*, *illic*.

d) *osus* denotes an abundance, or fulness of any thing; as *piscosus* full of fish : so *annosus* full of years, *vinosus*, *maculosus*, *laboriosus*, *verbosus*, *ingeniosus*, *religiosus* : *idus* also has the same import; as *floridus* flowery, *herbidus* grassy, *humidus* moist, *callidus*, *roscidus*, *viscidus* &c.

e) *ibilis* denotes facility, worth, that something may be done, or is worth doing; as *credibilis* credible, *tolerabilis*, *satiabilis*, *amabilis* lovely, *flebilis* &c. : to these belong *facilis*, *difficilis*, which seem to stand for *facibilis* &c.

f) *fer* or *serus*, from *fero*, denotes bearing; as *pinifer* pine bearing, *metallifer* &c.

g) *ficus*, from *facio*; *beneficus*, *maleficus* &c.

h) *eus* and *atus*, denoting the material, are distinguished : *eus* denotes the solid material, *atus* what it is adorned with; as *aureus* golden, of gold, *auratus* gilded : so *argenteus*, *argentatus*; *ferreus*, *ferratus*; *stanneus*, *æreus*, *buxeus*, *ligneus*, *igneus* &c. To these belongs the termination *inus*; as *Crystallinus*, *Smaragdinus*. *Note.* The termination *atus* is used in other words; as *chlamydatus*, *gypsatus*, *thoracatus* &c. They are all, probably, participles; *auratus* from *auro*, are &c.

i) *alis*, a resemblance, or similarity; as *regalis* kingly, like a king : but *regius* royal, belonging to a king; as *divitiæ regales*, riches suiting a king; *divitiæ regiæ*, belonging to a king : so *liberalis*, suiting a free, well-born man, liberal, genteel.

k) in verbs, *urio* denotes an inclination or desire; as *esurio*,

desire to eat, am hungry; parturio, desire to bring forth, am in labour: sco denotes an increase or growing; as, calesco grow warm, ditesco: to denotes a repetition; as, dicto, dictito say often &c. See above, Verbs frequentative &c.

l) ētum and ēum denote a place or situation; as dumētum, a place of bushes or full of bushes; vinetum, a vineyard; castanetum, aspretum &c.: museum, an abode of the Muses or learning, a study or library; pædagogeum (ium); gynæceum, a female chamber, the separate apartment of the women: arium denotes a place or habitation; as aviarium, an aviary; armarium, a railing or place for arms; sacrarium, a place for sacred things, a chapel; atramentarium, inkstand. These words in arium are properly adjectives; as aviarius, a, um, belonging to birds; thence aviarium sc. stabulum, a place for birds &c.; so atramentarium sc. vas.

m) In verbal substantives, or denotes a male, ix a female agent, io and us (of the fourth declension) the action; as victor conqueror, victrix conqueress; ultor a male avenger, ultrix a female avenger; actor a pleader, actio the suit; quæstio inquiry, question, quæsitō inquirer, questus complaint; lector reader, lectio lesson read; admirator, admiratio &c.

n) mentum denotes what any thing is fit for, a mean to any thing; as condimentum, something for seasoning, seasoning; atramentum, something for blacking, blacking, ink: so testamentum &c. It is the same with men, which coincides with mentum; as tegumen or tegimen, tegmen, tegumentum, tegimentum, tegmentum, something to cover, covering: ax denotes inclination; as tenax, inclined to hold, capax, vivax, edax &c.

3.) In words, which have several meanings, we must try to get the proper and first meaning, from which the rest may be derived. We must remark, whether between the original and secondary sense there be a connexion, which may lead from one to the other. In this we must attend to the figures of speech, especially metaphor and metonymy. These may be easily explained to the youngest learner, and are useful not only

in rhetoric, but in language; since without them we cannot understand the proper senses of words; nor without knowing the original can any one retain the secondary meanings. The following are some examples of the first and proper sense:

Ambire, 1.) to go round any thing, or from one to another :

2.) to solicit an office, because at Rome the candidates went round to beg for votes, or because going round a thing shews a desire after it: hence *ambitio*, 1.) the soliciting an office by going about: 2.) desire of honour, ambition.

Ango, 1.) make narrow, tie fast, as the throat: 2.) cause anguish.

Adfligo, from *ad* and *fligo*, 1.) to dash a thing against something, as the wall, the ground: 2.) to drive to the ground, to make unfortunate.

Callidus, 1.) thick-skinned, having hard lumps from much labour, which supposes practice and experience: 2.) experienced, skilful.

Calamitas, 1.) injury to the stalk, from *calamus* stalk: 2.) a great loss or hurt, or misfortune attended with loss, as when one loses his property.

Confutare, and **refutare**, 1.) to quench boiling water by pouring in cold: 2.) damp, drive back, confute.

Egregius, 1.) chosen from the flock as an offering, or distinguished from his flock, i. e. from his equals: 2.) excellent.

Gratia, 1.) agreeableness: 2.) *gratia hominis*, the favour which one has with the people, or which he has toward others: 3.) complaisance: 4.) thanks.

Offendere, 1.) inadvertently to tread or stumble against any thing: 2.) find, meet with: 3.) hurt: 4.) commit a fault, offend: 5.) be unfortunate;—for he who stumbles on any thing, finds, hurts, offends, or is hurt by it.

Persona, 1.) mask: 2.) person, part or character, whether real

or assumed; for the ancient actors had masks, which corresponded to their assumed character: 3.) person, the man himself; *mea persona*, my person, I.

Probus, 1.) good, genuine, sincere; when any thing is what it was taken for; as, *aurum probum*: 2.) good, honourable, upright; as, *probus amicus*, a sincere friend.

Scrupulus, 1.) a pointed stone: because in the shoe it presses and causes uneasiness, thence 2.) hesitation, uncertainty, scruple.

Sublevare, 1.) to raise on high: 2.) to help, stand by: 3.) to lighten.

Note. 1.) The first meaning is most important, and must first be learnt, if we would know the word thoroughly. Without it all the other senses are precarious.

2.) The first meaning of many words is not yet known, or not always to be relied on. We must, therefore, not always consider it as known, but examine and endeavour to find it; partly from its etymology or its Greek origin; partly by collecting all its significations together, and considering from which of them the rest may be most simply derived:—much help in this particular will be obtained from a diligent study of the ancient writings.

P A R T II.

OF THE CONSTRUCTION OF WORDS.

THE putting together of words, sometimes called their construction, from *construere*, to put together or build, sometimes their syntax, from *συλλάσσειν*, to arrange together, to marshal in order, must be considered in eight ways: with respect to 1.) Government: 2.) Order: 3.) Rhythm or Number (*numerus*): 4.) Conjunction: 5.) Interchange: 6.) Pleonasm: 7.) Ellipsis: 8.) Prosody or Versification.

CHAPTER I.

Of Government.

The government of words respects gender, number, case, time, mode &c.

The following previous observations deserve much attention.

1.) Whatever we say or read in books consists of sentences: e. g. The man must learn much, who would be wise—consists of two sentences.

2.) A sentence contains one subject and predicate: it may contain more. The subject is the word (whether denoting thing or person) of which something is said: the predicate is

what is said of the subject: e.g. The father is learned; *the father* is the subject, *learned* the predicate: God is great; *God* is the subject, *great* the predicate. We may reverse it, and say, Great is God; but *God* is still the subject, and *great* the predicate. In the same manner we may say, Great are the works of the Lord, or The works of the Lord are great: in both cases, *the works of the Lord* is the subject, *great* the predicate. Also in the sentence, To err is human, or It is human if one err, the predicate and subject are substantially the same.

3.) Sometimes the subject is accompanied by an adjective: The fine book is lost; *the fine book* is the subject, *lost* the predicate. The bought books lie here; *the bought books* the subject, *lie here* the predicate. Instead of this we may say, The books, which were bought, lie here; *the books, which were bought* is the subject.

4.) There are often more than one subject, or predicate:

a) subject: as, My father, mother, brother and sister are dead:—here the predicate *dead* belongs to the four subjects, *father, mother, brother, sister*, which, taken together, form a plural: the predicate, therefore, with the verb, should be plural. Sometimes, however, both in Latin and English, the singular in such instances is used; which is less accurate.

b) predicate: as, My father is learned, rich, wise, and virtuous: here are four predicates, *learned, rich &c.*

5.) The subject is often separated from its predicate: of this the learner should be well aware; as, My father, who has been absent many weeks, has not yet written;—where the words, *my father has not yet written*, form a sentence, between which another sentence, *who has been absent many weeks*, is interposed: in the interposed sentence, *who* is the subject, *absent* the predicate. There are some greater separations; as, The book, which I am quite confident you have long finished, and, though I earnestly requested it, nevertheless have not sent to me, is not even yet sent to me. The principal sentence is, *the book is not even yet sent to me*; of which *the book* is the subject: in this

another sentence is interposed, *which you have long finished and nevertheless have not sent to me*, in which there are two predicates : and in this interposed sentence, two others are inserted. —It is of great importance that a learner should be aware of this : the construction of a sentence is easy, when he can thus decompose it, and distinguish the subject and predicate. Without this knowledge, he may labour mechanically for years in tracing the order of the words, and after all, with little advantage.

2.) In the following sections, it will be often remarked (according to the common language of schools) that a particular word or case precedes or follows or is joined to another. This must not be understood literally, as if in books the word actually stood before or followed, or was joined to the other. It often happens that this order is reversed, and that the word which is said to be joined to, stands far apart from the other : e. g. *discendi per omne tempus fui cupidus* : here *discendi* precedes and is separated from *cupidus*, and yet grammatically it is said to follow and be joined to it. We must, therefore, conceive a double order : 1.) the order of government, in which the words must follow one another, and by which we explain why one case, number &c. is preferred : so, *pater amat te* is the order of government, though the actual arrangement be, *pater te amat* : 2.) the actual order, as it is fixed by the author, and found in books : this perpetually differs from the former, and will be separately considered in chapter 2.

SECTION 1.

General Rules.

§ 1.

Apposition.

When to a proper name, or noun substantive, or personal pronoun as *ego, tu, nos, vos, &c.* : also *ille*,

hic &c., another substantive is added, for the sake of explanation or definition, without et and the verb esse, so that both denote a single person or thing, the last is always in the same case as the first. This is called Apposition. Example 1.) of a proper name, with a substantive : *Cicero Consul*, *Ciceronis Consulis*, *Ciceroni Consuli* &c. ; as *Cicero Consul* hoc fecit, Cicero as Consul or the Consul Cicero did this : *Ciceronis Consulis* officium fuit, it was the duty of the Consul Cicero : *Ciceroni Consuli* mandarunt, they intrusted to the Consul Cicero : *Ciceronem Consulem* laudabant, they praised the Consul Cicero. So Pompeius *vir clarissimus* ; *Ætna mons*, *Roma urbs*, *Athenæ urbs*, *Rhenus flumen* &c. In Latin the proper name may readily be placed before the appellative : the reverse is usual in English. Yet we at times find, of inanimate things, the proper name in the genitive, as *urbs Patavii*, Virg. *Æn.* 1. 247 (251.) for *urbs Patavium* : in oppido *Antiochiæ*, Cic. *Att.* 5. 18 : *urbs Buthroti*, Virg. *Æn.* 3. 293 : *amnis Eridani*, *ibid.* 6. 659 : *flumen Rheni* : according to the rule that when two substantives come together the latter is put in the genitive : in these latter cases, however, the proper noun stands after the other. We also find *arbor fici*, *arbor palmæ*, the figtree, palmtree : yet *fici* may denote the fig : *arbor abietis* ; e. g. *arbores abietis*, i. e. *abietes*, as in English firtrees, Liv. 24. 3. 2.) of a substantive with another substantive, as *socer tuus*, *vir egregius* : *aquila regina avium* convocavit concilium : *aquilæ reginæ* &c. : hoc me docuit *usus*, *magister optimus* : multa nos docere potest *exercitatio*, *magistra optima*. Liv. 3. 62, *clamorem tollite hic*, *indicem voluntatis*, *virtutisque vestræ* : 3.) of a pronoun substantive or per-

sonal with a substantive ; as, *Ego consul hoc feci : me consulem vidistis.*

Observations.

1.) This addition to a substantive (apposition) is properly a short mode of speaking, for *qui*, *quæ*, *quod*, or *cum*, with the verb *esse* : as *Cicero Consul hoc fecit* ; or *Cicero, cum consul esset, hoc fecit* : the other examples may be explained in the same way. So *quin continetis vocem, indicem stultitiæ vestræ, testem paucitatis*, *Cic. Rab. perd. 6.*, for *qui est index* &c. We may also suppose *tanquam* ; as, *Cicero, tanquam consul, hoc fecit* &c.

2.) The annexed substantive, where it is possible, agrees with the former in gender and number ; as, *docuit hoc me usus, magister optimus* ; if for *usus*, we say *exercitatio* which is fem., we must add *magistra optima* ; *aquila, regina avium*, not *rex* : *pecunia, domina mundi*, not *dominus*. Sometimes it is not possible : a) in gender ; *pecunia auctor multorum malorum* ; *auctor* is used, though masculine, because the fem. *auctrix* is not in use : *tempus magister multarum rerum* : *Scipiones duo fulmina*, *Cic. Balb. 15.* b) in number : *Athenæ urbs* ; *urbes* would be wrong, because *Athenæ* denotes only one city ; so, *aborigines, genus hominum agreste*, *Sallust. Cat. 6* : *Langebardi, gens — ferocior*, *Vell. 2. 106* : *Tulliola, deliciolæ nostræ, tuum munusculum flagitat*, *Cic. Att. 1. 8* : there is no sing. to *deliciolæ*. c.) in both gender and number ; *deliciæ vero tuæ, Æsopus noster, eiusmodi fuit* ; *Cic. ad Div. 7. 1. 9* : *Nate, meæ vires*, *Virg. Æn. 1. 664. (668.)*

Note. It is manifest, that if a verb follow an adjective or participle as a predicate, it must agree with the first and not with the affixed substantive ; as, *Deliciæ vero tuæ, noster Æsopus, talis fuit*, *Cic. ad Div. 7. 1. 6.*

3.) Instead of a noun substantive, we continually find, according to the sense, an adjective or participle in apposition ; as, *Scipio, egregius in bello, suscepit imperium* : *Hannibal patria*

expulsus, venit &c : Cicero, patria *eiectus*, mox rediit ; i. e. postquam, or qui *eiectus* erat : tu tractas res, *suaves* quidem, sed non *utiles*. Here would be the fittest opportunity to treat of participles, including adjectives.

4.) It is a particular kind of apposition, when to a whole (as a nation &c.) its part is affixed in the same case, where properly the whole should be in the genitive ; as Liv. 6. 41, Galli — in forum perveniunt, inde delapsi ad prædam, pars in proxima ruunt, pars ultima petunt. Ibid. 30. 24, Onerariæ, pars maxima ad Ægimurum — aliæ adversus urbem ipsam, ad Callidas Aquas delatæ sunt, for onerariarum. To these we may add Liv. 40. 53, Galli transalpini, tria millia hominum, in Italiam transgressi &c. Cic. Off. 1. 41, Pictores et poetæ suum quisque opus a vulgo considerari vult.

5.) We must here remark, mea unius culpa, tua unius opera, as an apposition.

6.) We must also remark, lapis silex, and saxum silex, where lapis and saxum may be omitted, (as in English, pebble-stone, pebble), e. g. lapidem silicem, Plaut. Pœn. 1. 2. 77 ; lapide silice, ibid. 78 ; lapides silices, Liv. 30. 43 ; saxo silice, Liv. 1. 24 ; in saxis silicibus, Vitruv. 8. 1 ; so turbo ventus, Plaut. Curc. 5. 2. 47 ; Trin. 4. 1. 16 ; where turbo would suffice.

§ 2.

When between two words in apposition, or between the subject and predicate, the latter being a substantive, adjective, or participle, the verb *sum* stands, they are both, viz. subject and predicate, in the same case ; as, Cicero fuit consul : Cicero dicitur fuisse consul : scio, Ciceronem fuisse consulem : tu es homo : pater est felix : scio te esse hominem : mater est amata : audio matrem esse amatam. Thence we say mihi licet esse beato, licet nobis esse beatis.

Observations.

1.) It is plain, that here also, when possible, the predicate must be of the same gender and number; e. g. *aquila est regina avium*, not *rex*; *pecunia est domina mundi*, not *dominus*; *usus est magister optimus*, not *magistra*; *dicunt exercitationem esse magistram optimam*, not *magistrum*: so, *pater est bonus*, *mater est bona* &c. Yet where this is impossible, we find the gender and number different; as *Athenæ sunt urbs Græciæ*: *dicunt Athenas esse urbem* &c.: *Allobroges sunt genus agreste*: *Scipiones fuerunt duo fulmina belli* &c.

2.) Instead of *esse*, verbs of the same import are used; as *forem*, *maneo*, and passives which denote being, being named, chosen &c. as *creor*, *eligor*, *designor*: as, *ego forem beatus*; *deus manet sapiens*; *pater factus est felix*; *tu diceris redditus esse felix*; *dicunt te redditum iri felicem*; *Cicero creatus est consul*, *Cicero was created consul*; &c. In all these instances the same observation applies,—that, if possible, the predicate must be of the same gender and number. Other passives are used in the same way; as *habeor*, *videor* &c.; *pater habetur doctus*; *dicunt matrem videri doctam* &c.

§ 3.

Two or more subjects or predicates, the latter being substantives, adjectives or participles, when they are connected by the conjunctions, and, as well as, so also, not only but, than, as &c. and have one verb in common, are in the same case: as

1.) after the conjunctions *et*, *ac*, *nec* &c.: as *pater et mater: vidi patrem et matrem: et patrem et matrem vidi: nec patrem nec matrem odi: non solum patrem, sed etiam matrem amo: dignus es honore et divitiis* &c. *Note.* We sometimes find the predicates in two different cases, when the verb admits it: as, *hic homo est formæ pulchræ et magno animo*, for *magni animi*:

yet this is rare, and seems affected, except when one case fails ; as, homo magnæ virtutis, et magno natu ; since natu has no genitive : it is better, even then, to put both in the same case ; as, homo magna virtute, et magno natu.

2.) After words denoting a comparison ; as quam preceded by a comparative or tam ; æque followed by ac or atque ; ita or sic followed by ut ; tantum followed by quantum &c. : e. g. tu es doctior quam pater : ego te magis amo, quam pater, than thy father loves thee : ego te magis amo, quam patrem, than I love my father. Frater me æque amat ac tu, as thou (dost) : frater me æque amat quam te, as (he does) thee. So pater dicitur esse doctior quam tu : dicunt patrem esse doctiorem quam te : audio te sapientiorem esse quam fratrem ; &c.

§ 4.

The case, which is used in a question, is also used in the answer, unless it be accompanied by another verb ; for the former verb is understood : as, quis hoc fecit ? Answer : ego i. e. feci. Cuius est hæc penna ? fratris : cui dedisti librum ? fratri : quem quæris ? patrem : a quo accepisti ? a matre. Sometimes there must be a variation : as, cuium pecus hoc est ? patris : for cuium is an adjective of the neuter gender, and patris cannot correspond to it. So, quanti emisti librum ? sex denariis : denariorum would be incorrect. So Terent. Eun. 5. 5. 14, Emit ? perii hercle : quanti ? viginti minis.

SECTION SECOND.

Of the Pronoun reciprocal SUI, and its Derivative SUUS.

The pronouns sui, sibi, se or sese, and suus, a, um are reciprocal, i. e. refer to the subject or nominative

of the sentence : or in other words, refer to the nearest nominative or subject. When in English we say himself, herself, &c. it is sufficiently evident that *sui*, *sibi* &c. must be used : but *sui*, *sibi* &c. are often used, where in English we say him, of him &c. : in the same way the English *his* corresponds both to *suus* and *eius*. It may be observed,

I.) That *sui*, *sibi*, *se*, properly refers to the nearest subject, which is generally in the nominative ; in English it is almost always a nominative : 1.) in the same sentence ; and then, there is no difficulty : *pater se amat*, the father loves himself : *homines sibi facile ignoscunt*, men easily pardon themselves : *patrem non miseret sui*, the father does not pity himself : 2.) or to the nearest subject in the sentence immediately preceding, if, in the sentence with *sui* &c., there be no nominative ; as *pater rogavit, ut sibi ignosceretur*, the father asked, that it might be forgiven him : here *sibi* must be used, and not *ei*, since it refers to the nearest nominative or subject, viz. *pater* : because in the sentence, *ut sibi ignosceretur* there is no subject, *ignosceretur* being used impersonally. If we would say, The father asked, that the king would pardon him, *ei* (or *ipsi* on account of its nearness) would be more correct than *sibi* ; *pater rogavit, ut rex ei ignosceret*, or *ut ei ignosceres*. This is the proper usage, though it will be afterwards noticed, that the ancients often vary from it. Particularly *sui* is used in a sentence formed of an accusative and infinitive, when it refers to the nearest subject, whether this subject be expressed or understood ; *pater dixit, se mox venturum esse* ; the father said, that he would come presently :

eum would be improper, because the pronoun refers to the nearest subject pater : eum would not refer to pater, but to a third person : as, pater ad filium scripsit, et sperat eum mox venturum esse : where eum correctly refers to filium. So also with other cases ; pater putat sibi (i. e. patri) ignoscendum esse : filius ad patrem scripsit, sibi (i. e. filio) curæ esse. Further : mater sperat filiam sibi consulturam, that her daughter will provide for herself : if we meant, for her, i. e. the mother, we must use ei or ipsi : pater credit filium sui memorem fore, that his son will be mindful of himself : if we meant of him, i. e. of the father, we must use eius or ipsius. This is the rule to which the learner should be accustomed before he notices the exceptions in the ancients. When, for instance, no obscurity is likely to arise, sui, sibi &c. may be used for eius, ei &c. : e. g. pater rogavit filium ut sibi (i. e. patri) libros mitteret : ei or ipsi would be accurate, since sibi properly refers to the nearest subject filius : but from the connexion, no ambiguity is probable : mater rogavit patrem ut ad se (i. e. matrem) veniret. Examples of this kind are innumerable in the ancients, e. g. Cæs. B. G. 1. 44. Ariovistus amongst other things says, nos (Romanos) esse iniquos, qui (*quod* aliæ edit.) in suo iure se interpellaremus : se is put for eum or ipsum. Again, quodsi decessisset (Cæsar), ac liberam sibi (Ariovisto) possessionem Galliæ tradidisset (Cæsar), magno &c. : sibi is used for ei, or ipsi. Again, debere se (Ariovistum) suspicari, simulata Cæsarem amicitia, quod exercitum in Gallia habeat, sui (Ariovisti) opprimendi causa habere : for ipsius opprimendi &c. : Again, at the beginning of the chapter, Ariovistus says, non sese (Ariovistum) Gallis, sed Gallos sibi (Ario-

visto) bellum intulisse; omnes Galliæ civitates ad *se* (Ariovistum) oppugnandum venisse, ac contra *se* (Ariovistum) castra habuisse &c. for *ipsi*, *ipsum*. Cic. Off. 3. 10, admiratus eorum fidem tyrannus petivit, ut *se* ad amicitiam tertium adscriberent: for *eum* or *ipsum*: Cic. Att. 2. 18, a Cæsare valde liberaliter invitator in legationem illam, *sibi* ut sim legatus, for *ei* or *ipsi*: *sibi* is prefixed to make the sense clearer. Cic. ad Div. 9. 15. 13, Nam mihi scito iam a regibus ultimis allatas esse literas, quibus mihi gratias agant, quod *se* mea sententia reges adpellaverim, for *eos* or *ipso*: Liv. 4. 41, from a speech of Tempanius: itaque ne ab *se* (Tempanio) imperatoria consilia, neu consulares artes exquirent, for *ab ipso*: neither *eo* nor *ipso* could well be used, because they might be referred to Sempronius. Again, precantemque deinde, ne *se* fessum labore ac vulneribus tenerent, for *ipsum*. Again, at the end, Quintius suppliciter orans, ne *se* brevi reliquo vitæ spatio tam tristem nuntium ferre ad Cincinnatum paterentur. On the contrary *ei* &c. are used for *sibi* &c.: e. g. *se* meruisse, ut *ei* victus præberetur, Cic. Or. 1. 54: where *sibi* would be more usual: si quid *ei* opus esse iudicasset, Liv. 35. 11. for *sibi*, which indeed is the reading of Gronovius: Nep. Milt. 4. de *eorum* virtute, for de sua virtute.

II.) *Suus*, *a*, *um*, is used in the same way. It properly refers to the nearest preceding subject. The subject is often in the same sentence; as, *pater amat liberos suos*, the father loves his children: it is indifferent whether it be expressed or only understood, e. g. *amat suos liberos*. This case is easy, nor is any error likely to occur. It is more difficult when the subject to which

it refers is in a preceding sentence : e. g. my father says that his books &c. : *pater dicit libros suos &c.*, not *eius* ; since *suos* and *pater* refer to the same person : *mater audivit filiam suam esse ægrotam*, that her daughter &c. ; not *eius*, since *suum* refers to *matrem* : if *eius* were used it would refer to another person ; as *mater de sorore mea narrat, eius filiam esse ægrotam* : here *eius* is right, since it refers not to *mater*, but to *sorore*. Further, *pater postulavit, ut liberi sui dimitterentur*, that his own children &c. : on the contrary, *pater postulavit, ut eius (or rather ipsius) libros inspicerem*, that I should examine his books : since in *inspicerem* a nearer nominative is understood to which *his* does not refer. This is the proper rule. Yet when no obscurity can arise, for instance, when there are not two subjects in the third person, or the meaning is otherwise clear from the context, *suos* may be used for *eius* or *eorum* : e. g. *pater me rogavit, ut libros suos inspicerem* : *suos* may be used because it is evident that it does not refer to the subject I, but to father. In the same way, *parentes me rogarunt, ut libros suos inspicerem* : *suos* may be properly used for *eorum*. We may also say, *Caius rogavit fratrem meum, qui tum cælebs esset, ut filios suos erudiret*, since *suos* cannot well be referred to *fratrem*. We hence find innumerable examples in Cicero, Cæsar, Livy &c., where *suos* stands for *eius* or *eorum* because there is no room for obscurity : e. g. Cic. ad Div. 4. 14. 4, *qui me, hæc prædicentem, atque optime consulentem saluti suæ, malebant*, for *saluti eorum*, or *ipsorum* : Cic. Off. 3. 14, *tum Pythius — piscatores ad se convocavit, et ab his petivit, ut ante suos hortulos postridie piscarentur* :

suos would properly refer to piscatores understood in piscarentur, but the sense shows that it refers to Pythius : Liv. 7. 13, universus exercitus — oravit me, ut *suam* causam apud te agerem, for eius or ipsius causam : Cæs. B. G. 1. 44, Ariovistus amongst other things says, nos (Romanos) esse iniquos, qui (aliæ edit. *quod*) in *suo* iure se interpellaremus, that we disturbed him in his right, for in *ipsius* iure : Nep. Lys. 3, itaque decemviralem *suam* potestatem sui ab illo constitutam sustulerunt, for eius potestatem. Suus is also frequently placed after the oblique case of the object ; as, patrem sui liberi oderunt : imperatorem suus exercitus deseruit : it is also frequently prefixed to quisque, e. g. sui cuique liberi placent, his own children please every one : suum cuique pulchrum est : sua cuique sors displicet : since here no other person occurs and there can be no obscurity : yet it resembles a proverbial mode of expression. Sometimes, however, the ancients carry this use of suus too far ; e. g. Cæcina ad Cic. Epist. ad Div. 6. 7. 4, quid irascitur (Cæsar) ei, qui aliquid scripsit contra *suam* voluntatem, cum ignorit omnibus, qui multa deos venerati sint contra eius salutem ? where suam refers to Cæsar, and it should be eius or ipsius voluntatem. On the contrary, when Nepos Milt. 4. says, cum viderent de *eorum* virtute non desperari, de sua virtute would be preferable : so Cæs. B. G. 1. 2, *eius* soceri for sui soceri.

SECTION THIRD.

Of the Combination of Nouns Adjective, Pronouns Adjective, and Participles with Substantives.

§ 1.

A noun adjective, a pronoun adjective or a participle, cannot be understood without a noun substantive, which must either stand in the same sentence, or not far precede. In the latter case, the noun adjective &c. is said to refer to the substantive. *Note 1.)* That a noun adjective &c. is sometimes used substantively (e. g. *omnia, hæc, adquisita*), has been mentioned before : it is then no longer an adjective, but takes the nature of a substantive; though generally some substantive, which has been omitted, must be understood. *2.)* A noun adjective &c. is sometimes used as an epithet, as *liber bonus, liber meus, liber emtus* : sometimes as a predicate, as *liber est bonus, liber est meus, liber est emtus*.

§ 2.

When a noun adjective &c. is added to a substantive in the same sentence, so that with it, it forms as it were one word, it agrees with it in gender, number and case. If it does not stand with its substantive in the same sentence, it only agrees with it in gender and number, its case must be determined by the verb in the new sentence : e. g.

1.) In the same sentence ; as, *Cicero fuit orator magnus et omnium Romanorum disertissimus* : here *magnus* and *disertissimus* agree with *orator* : *Pater tuus est doctus* : here *tuus* agrees with *pater* : *homines mortui sepeliri debent* : *vidi tres homines* : *habeo libros multos, eosque præclaros* : *patrem heri mortuum*

cras sepeliemus : &c. It must however be observed, that when, in the order of construction, *esse* is either expressed or understood between a substantive and participle &c., some exceptions occur among the ancients : viz. a) when the substantive is a noun of multitude in the singular, the participle &c. sometimes is in the plural, reference being made to the number : Liv. 6. 24, *pars cæsi* sc. *sunt* : Sall. Jug. 14, *pars acti* (*sunt*) : Liv. 23. 44, *pars utraque avidi* erant : see Sect. 4. 3. b) The participle, which properly belongs to the subject, is sometimes referred to a substantive in the predicate, and put in the same gender and number : e. g. Cic. Divin. 2. 43, non omnis *error stultitia est dicenda* : for *dicendus* : Liv. 1. 1, *gens universa Veneti adpellati* sc. *sunt* : for *appellata est*. These instances will be considered hereafter.

2.) In distinct sentences ; e. g. *hic est liber meus* : *ubi habes tuum* ? sc. *librum*. Here *tuum* refers to *liber*, and is put in the same gender and number ; but not in the same case, because *habeo* requires an accusative : *pater mortuus est* ; *eum* (*patrem*) *cras sepeliemus* : *accepi libros a te missos* ; *sunt præclari* : *tu abundas libris* ; *ego nullos habeo*. This is particularly true of *qui*, *qualis*, *quantus* &c. : as, *laudo eos, qui virtuti student* : where *qui* refers to *eos*, and is put in the same gender and number, though not in the same case ; since *qui* is the nominative to *student* : *Libris talibus uteris, quales vix alibi reperiuntur* : *tantas res Cæsar gessit, quantæ vix ab alio geri potuerunt*. Yet it may accidentally happen, that these adjectives &c. may also agree in case with the substantive to which they refer : e. g. *tu habes multos libros, ego paucos* : *pater heri mortuus est, is cras sepelietur* : *ii laudantur, qui virtuti student* : *Cæsar tantas res gessit, quantas alius vix gerere potuerit* : &c. The reason is, because the verb in both sentences happens to require the same case.

Observations.

The use of the pronoun *qui*, *quæ*, *quod*, must be particularly noticed. viz.

- 1.) It agrees with the preceding noun or pronoun in gender

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and number but not in case ; as *faveo iis, qui virtutem amant* : yet it often accidentally agrees also in case ; as, *amo eos, quos tu amas* : &c. This is the most common usage. When the substantive accompanies it in the same sentence, it is in the same case ; as, *qui homo, quem hominem* &c.

2.) It often repeats the substantive to which it refers : e. g. *Cæs. B. G. 1. 6, erant omnino duo itinera, quibus itineribus domo exire possent. Again, diem dicunt, quo die* : 1. 49. *ultra eum locum, quo in loco Germani consederant. Cic. Verr. 2. 47, erant hæc ex eo genere, quod ego maxime genus ex sociorum literis reperire cupiebam.*

3.) It often takes with it the substantive, with which it should agree, and becomes a mere adjective : e. g. for *narrabo tibi rem, de qua audiavi*, we say *de qua re audiavi, eam tibi narrabo*. This is common with the ancients : *Cic. ad Div. 2. 1. 6, ut, quam expectationem tui hic concitasti, hanc sustinere et tueri possis ; for ut hanc expectationem tui, quam hic concitasti* &c. : *Cic. ad Attic. 2. 24, quas Numestio literas dedi, sic te iis evocabam* : *Cic. Off. 1. 31, ad quas igitur res aptissimi erimus, in iis potissimum elaborabimus.* In writing Latin this usage deserves much to be imitated. The passage is more difficult, *Liv. 1. 1, et in quem primum egressi sunt locum, Troia vocatur ; for et locus, in quem* &c. From this we may in a certain way explain *Virg. Æn. 1. 573 (577), urbem, quam statuo, vestra est ; by taking urbem quam together, for quam urbem ; and so in similar places. Hence, also, the following expressions may be partly explained : qui tuus est amor : quæ tua est benevolentia, instead of pro tuo amore, qui est* &c. : *pro tua benevolentia, quæ est* &c. *Note.* It happens in the same way to *quantus, qualis, quot* &c., that they take with them the substantive, which they properly should follow : e. g. for *Cæsar tantas res gessit, quantæ a nemine gestæ sunt*, we often find *quantæ res a nemine gestæ sunt, tantas Cæsar gessit* : for *habes tales libros, quales pauci habent, quales libros tu habes, tales pauci habent* : &c. This usage is also very elegant, and deserves to be imitated.

4.) Sometimes it refers to a preceding substantive, but, by

way of explanation, takes with it another and often a cognate substantive, which differs from the first in gender and number : e. g. Cic. ad Div. 2. 10. 4, cum venissem ad *Amanum*, *qui mons* mihi communis est cum &c. ; where *mons* might have been omitted : Ibid. 3. 8. 16, cum enim *Laodiceæ*, cum *Apameæ*, cum *Synnadis*, cum *Philomeli*, cum *Iconii* essem, *quibus in oppidis omnibus* commoratus sum &c. : where however the addition in omnibus oppidis is not without its use. Cæs. B. G. 1. 10, iter in Santonum fines facere, qui non longe a *Tolosatium* finibus absunt, *quæ civitas* (Tolosatium) est in provincia ; where *quæ civitas* stands for *qui*, but is clearer : Sall. Jug. 17, ab ortu solis habet *declivem latitudinem*, *quem locum* Catabathmon incolæ appellant, for *quam* : Ibid. 36, ante *comitia*, *quod tempus* haud longe aberat, for *quæ* haud longe aberant : Ibid. 75, ipse ex *flumine*, *quam proxumam* oppido *aquam* supra diximus ; for *quod proximum* &c. *Is*, *hic*, *iste*, *ille* are used in the same way : e. g. Cæs. B. G. 1. 12, *eos*—aggressus, *magnam* partem eorum concidit, reliqui sese—abdiderunt. *Is pagus* appellabatur Tigurinus. The same is common in English.

5.) We sometimes, though seldom, find, that *qui* agrees with the preceding word, not only in gender and number, but also in case, although the following verb does not require it : e. g. Cic. ad Div. 5. 14. 2, cum scribas et aliquid agas *eorum*, *quorum consuesti*, gaudeo ; for *quibus consuesti* : this is in imitation of the Greeks, with whom *ὃς*, *ἥ*, *ὅ* often agrees with the antecedent substantive in gender, number and case, and is too unusual in Latin to be followed. Yet we must not refer hither those places where the case is governed by a verb understood from the foregoing sentence ; as Cic. Orat. 2. 45, non facile est perficere, ut irascatur *ei*, *cui* tu velis, iudex &c. ; where *irasci iudicem* must be understood before *cui* : Cic. ad Div. 1. 9. 6, magnus animorum factus est motus, cum *eorum*, *quorum oportuit*, tum illorum etiam, *quorum* nunquam *putaram* ; here *quorum oportuit* is abridged from *quorum motum animorum fieri oportuit* &c. This is common, and particularly with *videri* : e. g. Cic. Off. 1. 32, imitamur *quos* cuique *visum* est (sc. imitari, or imitandos esse) : Liv. 31. 3, ut consul *quem*

ipsi videretur (sc. mittere or mitti debere) *mitteret* : Liv. 6. 24, *eventum senatus, quem videbitur* (sc. dare or dare velle) *dabit* : so Liv. 23. 34 ; 29. 20 ; 33. 26. It is here unnecessary to suppose a Grecism.

6.) We also find, that *qui* follows in gender, not the word to which it refers, but the following predicate ; which, really, is a defect : e. g. Cic. Sext. 42, *tum conventicula hominum, quæ postea civitates nominatæ sunt, tum domicilia coniuncta, quas urbes dicimus* &c. : here *quæ nominatæ* agrees with *civitates*, and *quas* with *urbes*, instead of *quæ nominata sunt*, and *quæ dicimus* : Cic. Leg. 1. 7, *animal hoc providum, sagax, multiplex, acutum, memor, plenum rationis, quem vocamus hominem, præclara quadam conditione generatum esse a summo deo* : where *quem* refers to *hominem* : it should be *quod*, sc. *animal* : Ibid. 9, *nunc quoniam hominem, quod principium reliquarum rerum esse voluit, generavit et ornavit deus* : Sall. Cat. 55, *est locus in carcere, quod Tullianum adpellatur* : Liv. 32. 50, *inde mittendo in vicos Cenomanorum Brixiamque, quod caput gentis erat*. Yet this change is commonly found only, a) with the verbs to be, to name, to be named, to be esteemed : b) when the following substantive or predicate is immediately after, or near *qui* ; for then the confusion is less embarrassing. To these belong the similar places with substantives ; as, Cic. Divin. 2. 43, *non omnis error stultitia est dicenda*, for *dicendus* : Liv. 1. 1, *gens universa Veneti adpellati* : Ibid. 35. *loca divisa — fori adpellati* : Liv. 39. 6, *quod ministerium fuerat, ars haberi capta* for *cæptum* : for the proper order is, *ministerium cæptum est haberi ars* (i. e. *pro arte*).

7.) *Qui* often agrees in gender and number with a word which is omitted, but may be easily understood ; as *sunt, qui dicant*, for *sunt homines, qui dicant* : *non erat qui mihi diceret*, scil. *homo* or *aliquis* : this is very common through all tenses. Hor. Od. 1. 1. 3, *sunt, quos curriculo pulverem Olympicum collegisse iuvat*, for *sunt homines* &c. : so Cicero continually. Sall. Jug. 4. 3, *atque ego credo fore, qui—labori meo nomen inertiae imponant* &c., for *fore homines qui*, or *aliquos*. *Is* is

particularly omitted, when *qui* is used in the same case; as, *errat qui hoc credit*; where *is* is omitted before *errat*: so, *errant, qui hoc credunt*, or, *qui hoc credunt, errant*; where *ii* is omitted before *credunt*. *Qui* also often refers to *ego, tu, nos, vos* omitted: e.g. Cic. ad Div. 7. 28. 2, *et hoc tempore non solum sapiens (videris), qui hinc absis, sed etiam beatus*: where *qui* refers to *tu* understood in *videris*.

8.) Sometimes it agrees with the antecedent in gender but not in number: e.g. Cic. Mil. 4, *atqui si tempus est ullum iure hominis necandi, quæ (sc. tempora) multa sunt &c.*

9.) We often find in the ancients, that *qui* refers to its antecedent only in sense, and therefore is not in the same gender: e.g. Cic. Cat. 2. 10, *quantum genus est sane varium et mistum et turbulentum, qui jampridem premuntur; qui — defatigati — dicuntur*: here *qui* refers to *genus*, but agrees with *homines* masc. plur. which is understood: Cic. ad Div. 9. 34, *illa furia muliebrium religionum, qui &c.* since in *furia*, *Clodius* is understood: Terent. And. 3. 5. 1, *ubi illic est scelus, qui me perdidit?* where Pamphilus in *scelus* understands *Davus*. Sall. Jug. 13, *in favorem nobilitatis veniret, quorum (i. e. nobilium) pars &c.*: *quorum* refers to *nobiles homines* understood in *nobilitatis*. The following instances are particularly to be remarked: Cic. ad Div. 1. 9. 31, *nostrum consilium laudandum est, qui meos cives — servis armatis obiiici noluerim*: where *qui* refers to *nostrum*, but *nostrum* is put for *meum*, and therefore *ego* is understood. So Terent. Andr. 1. 1. 71, *omnes — laudare fortunas meas, qui gnatum haberem tali ingenio præditum*: Cic. ad Div. 2. 8. 4, *nullis in aliis nisi de republica sermonibus versatus sum: quæ (for qui, sc. sermones) nec possunt scribi, nec scribenda sunt*; in *quæ* perhaps *negotia* is understood: Nep. Cim. 3, *testarum suffragiis, quod (for quæ sc. suffragia) illi ostracismum vocant*: Sall. Cat. 18, *coniuravere pauci contra rempublicam, in quibus Catilina. De qua quam brevissime potero, dicam*: where *qua* refers to *coniuravere*, and agrees with *coniuratione* understood. The following instances are still more unusual: Cic. Sen. 3, *sæpe etiam interfui quere-*

lis meorum æqualium (pares autem cum paribus veteri proverbio facillime congregantur) *quæ* C. Salinator, *quæ* Sp. Albinus, homines consulares — deplorare solebant &c. It may be asked to what *quæ* refers? it cannot refer to *querelis*. It seems as if the speaker Cato, after the long parenthesis, *pares autem* &c., had forgotten the construction. Perhaps a point should be placed before *quæ*, and a note of admiration after *solebant*, *quæ* having the sense of *qualia* or *quanta*. To these may be added an expression from the Epistle of Quintus Cicero, Cic. ad Div. 16. 27. 2, *incredibile est, quæ* ego illos scio oppositis Gallorum castris in æstivis fecisse: where *quæ* must come from *quis*, *quæ*, *quid*, and be used like *qualia* in the expression, *qualia illi, ut scio, fecerint*: Sall. Jug. 40, *otio et abundantia earum rerum, quæ prima* mortales ducunt: for *quas* sc. *res, negotia* being understood. Still more intricate is Sall. Jug. 100. 4, *vigilias ipse circumire non diffidentia futuri, quæ imperavisset* &c.; for *non diffidentia ea futura quæ imperavisset*. Perizonius explains it, *non diffidentia futuri negotii eorum, quæ imperavisset* &c.

10.) *Qui*, when it refers to substantives of different genders, particularly those which denote inanimate things, is commonly put in the neuter plural: Cic. Off. 3. 5, *quam voluptas, quam vita, quam divitiæ, quæ* quidem contemnere et pro nihilo ducere magni animi &c. This is for the sake of clearness: if *quas* had been used, it might have been referred to *divitiæ* only: Sall. Cat. 31, *ex summa letitia, et lascivia, quæ* diuturna quies pepererat: Cic. Senect. 13, *delectabatur (Duilius) crebro funali et tibicine, quæ* sibi nullo exemplo privatus sumserat. In the same way, *hæc, ista, illa*, are used for *hæ res* &c.

11.) When *qui* refers not to a single word, but to the whole antecedent thought or sentence, it is put in the neuter: e. g. *tu amas virtutem, quod* (i. e. *te amare virtutem*) valde laudo: *quod* may be explained by *quam rem*: *tu literis studes, quod* (sc. *te literis studere*) laudandum est: where *quod* is the same as *quæ res*. Terent. Heaut. 2. 2. 123, *in tempore ad eam veni, quod omnium rerum est primum*: Sall. Jug. 10. 2, *postremo, quod*

difficillimum inter mortales, *gloria invidiam vicisti*. In the same sense, *id quod* is sometimes used for *quod*: *id* being superfluous. Sometimes *quæ* is used, when it refers to several antecedent ideas: e. g. *tu amas virtutem, beneficiis amicos cumulas, colis parentes; quæ iure laudanda sunt*. In the same way, *hoc, id, istud* &c. and in the plural, *hæc, ea, ista* are used.

12.) The following expressions are peculiar, but very usual and elegant: *qui tuus est in me amor: quæ tua est humanitas*: instead of *pro tuo amore, qui in me est* &c. Amongst other examples, Cic. ad Div. 7. 2. 2, *quod si mihi permisisses, qui meus amor in te est, confecissem cum coheredibus*, by virtue of my love towards thee: *ibid.* 13. 78. 3, *cognitum per te ipsum, quæ tua natura est, dignum tua amicitia, atque hospitio iudicabis*: Sulpic. ad Cic. in Ep. Cic. ad Div. 4. 5. 15, *quod si quis etiam inferis sensus est, qui illius in te amor fuit, pietasque in omnes suos*, *hoc certe illa te facere non vult*, If there be any feeling in the dead, such was her love for thee, and affection for all her friends, that she certainly does not wish thee to do this: where *qui illius in te amor fuit* &c. is put for, *pro illius amore qui in te fuit* &c.: Dolabella ad Cic. in Ep. Cic. ad Div. 9. 9. 5, *quæcunque de tua dignitate ab imperatore (Cæsare) erunt impetranda, qua est humanitate Cæsar, facillimum erit ab eo tibi ipsi impetrare*: where *qua est humanitate* &c. is put for, *pro ea humanitate, qua Cæsar est (præditus)*. So we may say *egregie scripsisti, quæ tua est doctrina: pater præclare dixit, quod illius est ingenium*: i. e. *pro tua doctrina, pro suo ingenio*.

13.) Qui often stands for a) *ut ego, ut tu, ut is*, through all cases and numbers; as, *dignus es, qui ameris*, i. e. *ut tu amaris: dignus sum, qui lauder*, i. e. *ut ego lauder: mater est digna, quæ laudetur: sumus digni, qui amemur: digni estis, qui amemini: dignus sum, quem ames*, i. e. *ut me ames: dignus es, cui credam* &c.: *dedi tibi literas, quas fratri perferas* &c. b) for *cum ego, cum tu, cum is*, through all cases and numbers: as, *quid me prodis, qui te servaverim?* Why betrayest thou me, since I saved thee? This mode of expression is very common.

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14.) The fem. abl. *qua* is often used without reference to any antecedent: *parte* is understood, and it may generally be rendered *where*, or *on what part*: Cic. Phil. 5. 8, nescio *qua*: Liv. 1. 38, urbem, *qua* nondum munierat, cingere parat: ibid. 44, est autem (pomœrium) magis circa murum locus, quem in condendis urbibus quondam Etrusci, *qua* murum ducturi erant, certis terminis — consecrabant: Sall. Cat. 57. 3, sub ipsis radicibus montium consedit, *qua* illi descensus erat: where Cor-tius, who understands *via*, adduces many examples: so Cæs. B. G. 1. 38: Liv. 5. 43: Ovid. Met. 5. 219: so *ea* sc. *parte*, Sall. Jug. 38. 6, locum hostibus introeundi dedit: *eaque* Numidæ cuncti irrupere. *Qua* (sc. ratione) also means *how*, in what way.

15.) *Qui* may express all the three persons of the subject, and may therefore be united to any person of the verb: e. g. ego non is sum, qui gloriatur: tu non is es, qui glorieris: nos non ii sumus, qui gloriemur &c.: dignus sum, qui amet: dignus es, qui ameris: digni sumus, qui amemur: digni estis, qui amemini &c.

16.) *Qui* is often used for *quis*. Nep. Themist. 7, domino navis, *qui* sit, aperit: discovers, who he is; for *quis* sit: Cic. Divin. 1. 25, Xenophon Socraticus, *qui* vir, et quantus! for *quis vir*.

17.) For *qui*, we often have *si quis*, *si qua* &c.: e. g. Cic. Verr. 1. 4, non istum (Verrem) maius in se scelus concepisse, — quam eos, *si qui* istum — iurati sententia sua liberarint; for quam eos, qui liberarint. Yet in *si qui* there is contained something doubtful. Cic. Verr. 5. 25, iste (Verres) quasi præda sibi advecta — *si qui* senes aut deformes erant, eos in hostium numero ducit. Also without *is* following; as, Cic. ad Div. 3. 8. 10, iam non tam mihi videntur iniuriam facere hi, qui hæc disputant, quam *si cuius* aures ad hanc disputationem patent; for quam (is) cuius aures &c. So *si quid* for *quod*: Offic. 1. 41, ut *si quid* dedeceat in aliis, vitemus et ipsi; for quod dedeceat: ibid. fit enim, nescio quo modo, ut magis in aliis cernamus, *si quid* delinquitur: ibid. ut *si quid* reprehend-

sum sit a pluribus, id corrigatur ; for ut, quod &c. This should be imitated when we speak of any thing uncertain.

18.) Qui is often preceded by *is*, when it might be omitted. Thus *id quod* is often used for *quod* : e. g. *id quod debet*, Cic. Or. 1. 44: *ibid.* 20: Cic. Planc. 14: Nep. Timol. 1: also *ii qui* for *qui*, Cic. Or. 2. 12. Ernest. where Pearce has *hique* for *ii qui*: sometimes *is* is superfluous, e. g. *quorum eorum* &c. Plaut. Trin. 4. 3. 16: Liv. 8. 37: *qui eorum*, Liv. 23. 25. *quod ne id facere posses*, Cic. Acad. 4. 25.

19.) Qui has often with it the adjective, which ought to accompany the substantive in the antecedent sentence; as, he sold me the beautiful book which he had, *vendidit mihi librum, quem pulchrum habebat*: so Cic. Verr. 4. 27, *vasa ea, quæ pulcherrima viderat*: *ibid.* 29. *de ceteris operibus, quæ sua penes illum essent*, for *de ceteris operibus suis*: Cic. Nat. Deor. 2. 54, *calore, quem multum habet*: Virg. Æn. 11. 381, *verbis, quæ magna volant*.

§ 3.

The pronouns *hic*, *iste*, *ille*, *is*, *quis* &c., when used as subjects, mostly agree in gender and number with the substantive used as a predicate: e. g. *hic est pater meus*, this is my father: *hæc est mater mea*: *hi sunt liberi mei*: *ille est pater meus*: *illa est mater mea* &c. So also *quis est pater meus?* *quæ est mater mea?* *quinam sunt liberi tui?* which is my father? &c.: Liv. 1. 57, *eaque ipsa causa belli fuit*, and that very thing was the cause &c.: Cic. ad Div. 10. 10. 4, *is enim denique honos mihi videri solet, qui* &c., for that especially seems to me honour &c.: Cic. Somn. Scip. 8, *hic fons, hoc principium est movendi*, this is the fountain, this &c.: Liv. 2. 38, *si hæc profectio, et non fuga est*, if this is a departure and not a flight: yet Draken-

borch reads *hoc* for *hæc*: Virg. *Æn.* 6. 129, *hoc opus, hic labor est*, this is work, this labour &c.: Sall. Cat. 7. 5, *eas divitias, eam bonam famam, magnamque nobilitatem putabant*, that they thought riches, that good fame &c., for *id divitias, id bonam* &c.

§ 4.

Some nouns adjective, and the pronouns relative, as *qui, hic*, is &c. agree with a substantive in gender, number and case, but often in sense refer not to it, but to another substantive, which is not used, but understood, which, therefore, they include in themselves: e. g.

a) Adjectives; as *primus, ultimus, extremus, intimus, summus* &c., for *prima pars, ultima pars* &c.; as *prima urbs*, for *prima pars urbis*: *extrema urbs*, for *extrema pars urbis*: *summa domus*, for *summa pars domus* &c.: Liv. 1. 7, *Hercules ad primam auroram somno excitus*; i. e. *ad primam partem auroræ*, at the beginning of dawn, not at first dawn, since there is but one dawn: Cic. Verr. 4. 45, *in eo sacrario intimo fuit signum Cereris*; for *in eius sacrarii intima parte*, in the innermost part of the chapel: *ibid.* 48, *Enna, — est loco præcelso, et edito: quo in summo est æquata agri planities*; for *cuius in summa parte*, on the highest part of which: *ibid.* 53, *quarta autem urbs, — quam ad summam theatrum est*; i. e. *cuius ad summam partem*: *ibid.* 53. *in hac insula extrema est fons*; for *in huius insulæ extrema parte*, at the extremity &c. Yet the context must be consulted; for *prima urbs, extrema urbs, insula extrema* may also mean the first city, the last city &c. To these belongs *medius*, e. g. *in medio mari*, for *in media parte maris*, in the middle of the sea: *media æstate*, in the middle of summer: thus we should always say, and not *in medio ætatis* &c. So we find in Cicero, *summa respublica*, i. e. *summa pars reipublicæ*, the most important part of the state: *summa religio*, i. e. *summa pars religionis*.

b) Pronouns: as, *ea* fama often occurs in Livy, for fama eius rei. Terent. Andr. 1. 1. 72, *hac* fama impulsus Chremes ultro ad me venit; for fama huius rei, by report of this circumstance: Liv. 4. 20, *ea* libera coniectura est, i. e. coniectura de *hac re* est libera: Plaut. Pœn. 5. 4. 84, nunc, quod boni mihi dii dant, vobis vestræque matri, *eas* est æquum nos diis gratias agere sempiternas; for *gratias pro eo bono*, or pro ea re, or eius boni, rei, nomine: Liv. 7. 35, quæ pars maior erit, *eo* (i. e. eius) stabitur consilio: Cic. ad Div. 13. 26, Mescinius *ea* mecum necessitudine coniunctus est, quod mihi quæstor fuit, Mescinius is therefore connected with me, because &c.: *ea* de re, propterea.

§ 5.

We sometimes find places in the ancients, where the adjective is joined to an improper substantive: it stands, e. g. with the genitive of a substantive, though properly it belongs to the substantive which governs that genitive, or the contrary: Cic. ad Div. 13. 1. 7, quod ædificationis *tue* consilium mea commendatione nolebam impediri; for *tuum* consilium ædificationis, thy design of building: Liv. 1. 9, accusantes *violati* hospitii fœdus, for violatum: ibid. 1, sed ad *maiora* initia rerum ducentibus fati; for maiorum rerum initia: ibid. 9, ad cursum *iusti* amnis, for iustum: ibid. 4. 8, magis *necessariam*, quam speciosi ministerii procurationem, for necessarii.

§ 6.

Nouns and pronouns adjective are often used instead of genitives, and like them, both actively and passively: e. g. laus *aliena*, for laus *aliorum*: Cic. ad Div. 5. 8. 3, quædam pestes hominum laude *aliena*

dolentium: *ibid.* 1. 1, *causa regia*, i. e. *causa regis*: Cic. Div. 2. 23, *is autem Tages*, ut in libris est *Etruscorum*, *puerili specie* dicitur visus, sed *senili* fuisse *prudentia*, for *specie pueri*, *prudentia senis*: so *herilis* filius, for *filius heri*, e. g. Terent. Andr. 3. 4. 23: Plaut. Aul. 4. 1. 13, *herile* imperium: Liv. 1. 1, nomen *Ascanium*, i. e. nomen *Ascanii*: Virg. Æn. 10. 394, nam tibi, Thymbre, caput *Evandrius* abstulit ensis, i. e. ensis Evandri. The following examples are more intricate, where the adjectives, like the genitives, must be explained by a preposition: e. g. *regium* bellum, Cic. Manil. 17, i. e. bellum *contra regem*: Liv. 2. 35, bellum *Romanum*, i. e. *contra Romanos*: *Ibid.* 39, timor *externus*, i. e. timor *hostis externi*, or timor *ob hostem externum*: Liv. 3. 10, terror *externus*, for terror *ob hostem externum*, or *ob periculum externum*: Liv. 3. 16, terror *servilis*: *Ibid.* terror *peregrinus*; on account of the slaves; on account of foreigners: Liv. 3. 19: 29. 18, scelera *divina*, et *humana*; i. e. scelera *contra deos et homines commissa*: Sall. Jug. 14. 8, iniuria *mea*, injury to me; or otherwise, injury which I do to another: Sall. Cat. 51. 11, iniuria *sua*: Cic. ad Div. 5. 12, amor *noster*, i. e. erga nos: Terent. Phorm. 5. 8. 27, negligentia *tua*: *Ibid.* Heaut. 2. 2. 26, desiderio *tuo*: Liv. 35. 19, crimina *mea*, accusations of me, or against me.

§ 7.

It is quite obvious, that two adjectives, coupled by *et*, *ac* &c., may be joined to one substantive; as *doctus et sapiens pater* &c. It may be asked whether two adjectives, not coupled by *et* &c., may be joined

to one substantive ; as, *multi magni morbi* &c. This question may be answered both ways according to circumstances. The following distinction must be observed :

1.) When both adjectives denote a quality of the thing, as great, little, long, short &c., they must be united by the conjunctions *et, ac, &c.* : e. g. *longam et latam mensam*, not *longam latam mensam* : *præclaram et illustrem causam* &c. : we may repeat *et* ; as, *et præclaram et illustrem causam*. There is an exception, when one speaks with passion ; as, *o rem præclaram, insignem, admirandam !* since passion is constrained by no rules.

Note. Yet we find passages in the ancients, where two adjectives, denoting a quality, are put together without a conjunction : e. g. *Nep. Eum. 13, Antigonus — Eumenem mortuum propinquus eius sepeliendum tradidit: hi militari honesto funere, comitante toto exercitu, humaverunt* : here both *honesto* and *militari* are adjectives of quality, and perhaps the true reading is *honesto militarique* : *Cic. Manil. 9, et magnis adventiciis auxiliis multorum regum* &c. : *Cic. Phil. 1. 13, carissimus tuus parvulus filius* : *ibid. 14, acerbissimum eius diem supremum* : *ibid. 5. 15, periculosissimum civile bellum* : *ibid. bellum acerbissimum civile* : *Tusc. 2. 11, ad malam domesticam disciplinam*. If we would account for this, it perhaps happens, because some adjectives are united so closely to their substantives, as to form with them, as it were, one word ; e. g. *civile bellum, domestica disciplina* ; and therefore writers have felt no hesitation in joining with them another adjective of quality. On this account the reading in *Nepos, militari honesto funere*, may be defended.

2.) Two adjectives may readily be united to one substantive, without the conjunctions *et, ac &c.*, when one of them denotes a quality, the other a number, multitude, fewness &c. (e. g. *omnes, pauci, multi, nullus*) a country, a place, a proper name, or is even a pronoun, e. g. *multi divites parentes* : *omnes honesti homines* : *multi veterani milites* : *nulla alia res* : *hanc rem præclaram* *admiror* : so *Cic. Arch. 9, Mithridaticum bellum mag-*

num &c. *ibid.* 11, *nullam aliam mercedem* : *Divin.* 2. 3, *Latini* sane *multi libri* : *Cic. ad Div.* 10. 4. 8. *Planc. omnia tua consilia* : *ibid.* 12, *omnibus viris bonis* : *ibid.* 24. 3, *omnes gratas amicitias* — *vincain*. In such circumstances even three adjectives may be affixed : viz. a) an adjective of quality : b) one of number : c) a pronoun, or a proper name : e. g. *multos magnos Carthaginienses imperatores* : *hos multos magnos imperatores* : *hos magnos Carthaginienses imperatores* : *Cic. ad Div.* 1. 9. 62, et *nullum meum minimum dictum*. We may thus defend *Cic. ad Div.* 6. 6. 24, etiam *externos multos claros nominarem* : *claros* is an adjective of quality ; *multos* of number ; *externos* of place. Sometimes even four adjectives may thus stand together : as *hos multos magnos Carthaginienses imperatores quis non admiraretur* ? In general, several adjectives may be united to one substantive without a conjunction, when one gives another a closer definition or limitation.

§ 8.

We often find adjectives without substantives, when the latter from frequent occurrence may be easily understood, and then the adjectives are said to be used substantively : e. g. *mortales* *mortals*, *men* ; *sc. homines* : *dextra* the right hand, *sc. manus* : *fera* a wild beast, *sc. bestia*. This particularly occurs with many neuters, both sing. and plur. : as *omne* all ; *omnia* all things : *multa* many things : *utile* the useful : *pulchrum*, *pulchra*, beautiful thing, or things : *malum* an evil or misfortune, *mala* evils &c. To these belong *meum*, *tuum*, *sc. negotium* or *officium* ; as *meum est discere* : *tuum*, *vestrum est recte agere*. Many even take adjectives or participles to denote their quality, as *amicus meus* : *Cic. ad Div.* 2. 19. 5, *familiarissimus noster* : *ibid.* 13. 27, *familiarissimus meus* : *ibid.* 3. 1, *familiaris meus* : *Cic. Planc.* 23, *iniquus noster*, our foe : *Cic. ad Div.* 11. 27. *Planc.* 11. *iniquus meus* : *Liv.* 1.

20, *iusta funebria* : so *omnia bona, multa bona, multa utilia, hæc utilia, &c.*, partly as predicates ; as, *utile est honesto postponendum* : *utilia sunt sequenda, negligenda &c.* Some neuter adjectives even take a genitive after them ; as, *multum laudis, nimium laboris &c.* Yet we must remark, that of neuter adjectives, which are used substantively, only those of the second declension can retain a substantive meaning in the sing. gen. : as, *multum boni* : on the contrary, neuters of the third dec. sing. num. are rarely used but in the nom. and acc. at least not in the gen. : we may say *omne utile*, but not *nihil utilis* ; here *nihil utile* must be used.

Pronouns adjective generally imitate nouns adjective : as *hæc, hæc omnia, hoc omne &c.* occur. Often the neut. sing. governs a genitive ; as *hoc laudis, id rei &c.* See afterwards, *of the genitive.* *Note.* Some adjectives even stand for adverbs ; as *pauca, multa &c.* : thus *multa questus* is often used for *valde* : Sall. Cat. 45, *multa* — *de salute sua Pomtinum obtestatus* : Cic. ad Div. 6. 7. 5, Cæc., *cum ignorit omnibus, qui multa deos venerati sint, contra eius salutem.*

§ 9.

Infinitives often stand for substantives, and even as subjects ; they therefore sometimes have pronouns for epithets : e.g. *scire tuum nihil est*, Pers. 1. 27, *thy knowledge is nothing* : Pers. 5. 53, *velle suum &c.* : they more frequently take adjectives with them as predicates ; e. g. *discere est pulchrum* ; *mentiri est turpe.* Sometimes the infinitive with all the words, which it governs, stands for a substantive, and even for a subject, and then takes adjectives or substantives as predicates : e. g.

vacare culpa est suave : *pro patria mori* est dulce et decorum ; or according to the arrangement of Horace, dulce et decorum est *pro patria mori* : *didicisse multa* est utilius, quam nihil scire : Liv. 2. 12, et facere, et pati fortia Romanum est : Cic. ad Div. 7. 3, *vacare culpa* magnum est solatium. To these belong many examples, which often are not recognised on account of their inverted order : as, facile est videre, it is easy to see ; for *videre est facile*, to see is easy : Cic. ad Div. 9. 9. 9, facillimum erit *impetrare* ; for *impetrare* erit facillimum : so meum est *discere*, for *discere est meum* : tuum est *recte agere*, for *recte agere est tuum* (sc. officium). So when we say, stultum est *ea alios velle docere*, quæ non didiceris,—it is foolish, to wish to teach others, what you have not learnt,—the direct order is, *velle docere alios ea*, quæ non didiceris, est stultum.

§ 10.

Also Participles often stand alone, and substantively, and therefore cease to be epithets or predicates : e. g.

1.) Participles in *ns*, as *amantes*, those who love, *lovers* : *amantium* iræ amoris integratio est, Terent. Andr. 3. 3. 23 : *venantes* (sc. homines) *hunters*, Phæd. 1. 12. 7 : *natantes* (sc. bestię) *fishes*, Virg. Geor. 3. 541 : *volantes* (sc. bestię) *birds*, Lucret. 2. 1082 : Virg. Æn. 6. 289, 728.

2.) The nominative part. perf. pass. neut. very often in Livy ; e. g. 1. 53, quin ea arte (bellandi) æquasset superiores reges, nî *degeneratum* in aliis huic quoque decori (sc. virtuti bellicæ) offecisset, for *degeneratio facta in aliis* : 4. 49, *Tentatum* ab L. Sextio tribuno plebis, ut rogationem ferret,—per intercessionem collegarum,—discussum est ; for *tentatio facta* ab Sextio — *discussa* est &c. : Ibid. 59, cum *pronuntiatum repente*, ne quis præter armatos violaretur, reliquam omnem multitudinem volun-

tariam exiit armis; for *promuntiatio repentina*, the sudden proclamation &c.: 7. 8, diu non *perlitatum* tenuerat dictatorem, the sacrifice not having been duly performed, had detained &c.: 28. 26, cum *auditum*, omnem exercitum proficisci, metu liberavit eos, when the news, that &c. See more examples by Gronov. Liv. 3. 20. So the accus., nihil præter *auditum* habeo, i. e. præter *famam*, Cic. Off. 1. 10. More common instances are *factum* a deed, *ausum* an undertaking, pl. *ausa*, *dictum dicta*, *conatum conata*, Nep. Dion. 8. &c.

3.) The abl. absolute of the perf. part. pass. e. g. Liv. 1. 41, tum demum *palam facto*, et comploratione in regia orta &c., it being then at last made public &c.: Tac. Ann. 4. 36, absolvitur, *comperto*, ficta in eum crimina &c., it being known &c.: Liv. 28. 7, *audito*, Machanidam — refugisse, it being heard &c.: Plaut. Bacch. 3. 3. 66, *exaudito* (i. e. fama) arguo: Plaut. Merc. 5. 2. 62, de *audito* nuntias? i. e. fama. Sometimes adjectives are so used: Liv. 28. 17, haud cuiquam *dubio*, opprimi posse. Cicero does not appear to follow this usage. Perizonius ad Sanct. p. 462, produces indeed from Cic. ad Div. 3. 5. 13, tibi de nostris rebus nihil sum ante mandaturus per literas, quam *desperato*, coram me tecum agere posse. But in the editions of Cicero, we here find *desperaro* for *desperavero*, not *desperato*: he was perhaps misled by an error of the press.

4.) To these belongs also the part. neut. in *dum*, which when used without a substantive, is termed the gerund of necessity; as, est scribendum, erat scribendum, est eundum &c.

§ 11.

Other words, also, which are not declined, as names of letters, imperatives, adverbs, and all words considered merely with reference to their letters, may stand substantively, and take an adjective; as Ov. Her. 13. 14, *triste vale*, a sad farewell: Virg. Ecl. 3. 79, *longum vale* dixit: Ov. Met. 10. 62, *supremum vale*, quod vix

auribus acciperet, dixit : Pers. 5. 68, *cras hesternum* : ibid. *aliud cras*. We may also say, *mensa est dissyllabum*, *mus est monosyllabum* &c. To these we may refer, Pers. 3. 1, *clarum mane* : but *mane* is also a substantive, Plaut. Pers. 1. 3. 33, *mane est* : Ovid. Fast. 1. 547 ; 6. 199, *mane erat*, *mane fuerit* : Cic. Att. 5. 4, *multo mane*, very early : Varr. R. R. 3. 9, *a mane* : Plaut. Pœn. 3. 3. 37, *a mani* : Virg. Geor. 3. 325, *novum mane* : Auct. B. Afr. 42, *a mane diei*.

§ 12.

Some pronouns are at times superfluous ; as,

1.) Ille with *quidem* in the following and similar examples : Cic. Amic. 19, *novitates autem, si spem adferunt — non sunt illæ quidem repudiandæ* : *vetustas tamen* &c. new friendships — are not indeed to be rejected &c. : Senect. 18, *ac morositas tamen et ea vitia quæ dixi, habent aliquid excusationis, non illius quidem iustæ*, sed quæ probari posse videatur, have some excuse, not indeed satisfactory &c. : thus Cicero often speaks : e. g. Off. 2. 6 ; 3. 9 : Marcell. 3. 4 : ad Div. 5. 15 ; 12. 9 : we may imitate it, and say, *habeo libros, non illos quidem multos, sed tamen pulchros*, I have not many indeed, but beautiful books : so is *quidem*, Cic. Att. 12. 10.

2.) Hoc, id, illud, istud often stand superfluously before the accusative with the infinitive, and also before *ut that* ; as, *hoc tibi persuadeas velim, me nihil omisisse* : *id credas, me omnia facturum*. Hereon see the beginning of Chap. 6. of *pleonasm*. Thus *quod* also seems to be superfluous, when it refers to the preceding, particularly before *si, nisi*, and sometimes before *utinam, ut, ne, ubi, cum* : therefore *quod si, quod nisi*, are often used by Cicero at the beginning of a period for *si, nisi*. Yet it must always have some reference to the antecedent ; as, *miror me abs te tantopere vituperari. Quod si credis, me laude omni indignum esse* &c. Therefore *quod si, quod nisi*

should not be used, except when something precedes to which they may refer. Hence not at the beginning of a new subject, as a letter, a speech &c.: nor must *quod* be used any where else but at the beginning of a period. It may generally be translated *therefore, accordingly*, when it is not superfluous. See Chap. 6. § 2.

§ 13.

The pronoun *is*, with *et*, *atque* or *que*, for the definition of a substantive, is repeated in the same case, and expresses the English *and that, and indeed*: as, *habeo multos libros eosque* (or *et eos* &c.) *pulchros*, I have many and those beautiful books: e. g. Cic. Tusc. 5. 3, *quoddam genus, idque ingenuum*: Liv. 4. 57, *uno, atque eo facili bello*: Cic. ad Div. 9. 21. 3, *privatas causas, et eas* *tenuēs agimus subtilius*, private causes and those small &c.: Cic. Cat. 4. 4, *vincula, eaque sempiterna*: Varr. R. R. 2. 9, *satis esse duo* (canes) *et id marem et feminam*: Colum. 1. 3, *plurimis, idque angustis*. So with *nec* for *et non*, Cic. Phil. 2. 18, *certa flagitii merces, nec ea parva*, and that not small. So the neuter *id* is used, referring to a verb, or a whole sentence, Cic. ad. Div. 10. 14. 3, *equidem expectabam iam tuas literas, idque cum multis*, and that &c., where *id* refers to *expectabam literas* &c.

§ 14.

Two Substantives with one Adjective, Pronoun, or Participle for an Epithet.

1.) The Romans, for the sake of clearness, seldom join a single adjective, pronoun or participle as an epithet to two or more substantives united by *et*, because it

would be uncertain to which substantive the adjective belonged ; but they rather either repeat the epithet, as *nostra villa et nostra domus* ; particularly when the substantives are of different genders ; as, *habeo multas villas, et multos agros* : or they take another epithet which resembles the first ; as, *habeo multas villas, non paucos agros* : *habes præclaram mentem, et egregium animum* : or they redouble et ; as *habeo multas et villas et agros* : *nostra et domus et villa* : *amisi omnem et rem et spem* : *omnis et res et spes &c.* In this way it is easy to see that the epithet belongs to both substantives, and these are the most usual methods. Yet they sometimes connect both substantives with a single et ; as, *habeo multos agros et villas*, or *habeo villas et agros multos*, or *habeo multas villas et agros*, or *habeo agros et villas multas* : so *habeo chartam et pennam præclaram*, or *habeo præclaram chartam et pennam* : yet so that 1.) the epithet stands either before the first, or after the last substantive : it would be incorrect to say, *habeo chartam præclaram et pennam*, or *habeo chartam et præclaram pennam* : for then *præclaram* would not be referred to both substantives. 2.) The epithet also agrees in gender with the nearest substantive, as *habeo multas villas et agros*, or *habeo villas et agros multos &c.* : e. g. Sallust. Cat. 11. 3, *corpus animumque virilem effeminat*. Yet places occur where the epithet following both substantives agrees with the former, e. g. Liv. 5. 44, speaking of the Gauls : *gens est cui natura corpora, animosque magna magis quam firma dederit* : where *magna* and *firma* refer both to *animos* and *corpora*, but agree with *corpora* only : *magnum — firmum* would have been more correct. Yet perhaps *magna* and *firma* are ra-

ther predicates than epithets ; and we may translate, It is a nation, to which nature has given bodies and souls (which are) rather great than strong. It will soon be observed that the neuter plural of adjectives considered as predicates are usually affixed to different substantives of all genders.

§ 15.

Two or more Substantives with a single Adjective, Pronoun or Participle, used as a Predicate.

When the ancients to two or more substantives unite a predicate, whether noun adjective, pronoun adjective, or participle, we must consider, 1.) whether the substantives be of the same gender : 2.) whether singular or plural.

1.) If the substantives are of the same gender and of the plural number, there is no difficulty ; the predicate must be put in the same number and gender : as hæ villæ et domus sunt meæ : sunt emtæ : sunt pulchræ &c.

2.) If they are substantives of the same gender and in the sing., it must be considered, whether the copula sum, fio, maneo, or other verbs which take a nom. after them, is in the sing. or plur. : for the predicate must correspond with it. Properly the verb esse should always be in the plural, whether the subjects be animate or inanimate ; as, pater et frater mortui sunt : villa et domus sunt amissæ : hæc charta et penna sunt meæ : caput et pectus sunt servanda : so Vell. 1. 14, Firmum et Castrum occupata. Yet with inanimate things, the verb sum and the predicate may be used in the sing. when the predicate can be repeated with each subject : as, villa et domus amissa est : hæc charta et penna est mea : caput et pectus est servandum : for villa est amissa, et domus est amissa &c. This use of the sing. is very common with the ancients : e. g. domus et

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villa est venalis: res et spes est amissa &c. But if the predicate cannot be repeated with each subject, both it and the verb must be in the plur.: e. g. *Grammaticæ quondam et Musicæ junctæ fuerunt*, Quint. 1. 16: since we could not say *Grammaticæ fuit iuncta et Musicæ fuit iuncta*. But with animate things, the verb and predicate are always used in the plur.: as, *frater et pater sunt mortui*, not *est mortuus: servus et equus sunt amissi &c.* Except when the two subjects are united by the double conjunctions *et et &c.*, or by *tum tum*, *cum tum*, *æque ac*, *non minus quam*, *non magis quam*, *non tantum sed etiam &c.*; then the sing. is used: as, *et frater et pater mortuus est &c.* Yet we sometimes find with two or more persons the verb in the sing.: e. g. *Gorgias, Thrasymachus, Protagoras, Prodicus, Hippas in honore fuit*, for *fuerunt*, Cic. Brut. 8: *Huic Hyperides proximus et Æschines fuit et Lycurgus*, for *fuerunt*, ibid. 9: *cur Lysias et Hyperides amatur?* ibid. 17, *et ante hos Brutus*, *et paulo post eum C. Bilienus — summus evaserat*, ibid. 47: *cum esset Cotta et Hortensius &c.* Ibid. 50.

3.) If the substantives are of different genders, and in the sing., we must consider whether the copula should be sing. or plur. since the predicate follows it. We here observe,

a) Properly the verb with the predicate should be in the plural number: since two subjects in the sing. make a plurality: this also is the common usage. But we have still to inquire the gender of the predicate. If both subjects are living things, particularly persons, it agrees with the masculine: as, *pater et mater sunt mortui*, or *mater et pater sunt mortui: soror et frater sunt sani: &c.* So Liv. 5. 54, *Iuventas* (a goddess) *Terminusque* (a god) *maximo gaudio patrum nostrorum moveri se non passi* (sc. sunt). Here *passi* is correct, for they are persons, and *Terminus* in the masculine. But if both subjects are inanimate, the predicate is neuter: e. g. Liv. 5. 4, *Labor voluptasque dissimillima natura, societate quadam inter se naturali iuncta sunt*: Liv. 26. 21, *Merico urbs, agerque in Sicilia iussa* (sc. sunt) *dari*: Sall. Cat. 54, *his genus, atas*,

eloquentia prope aequalia fuere : Sall. Jug. 38, *nox*, atque *præda* castrorum hostes *remorata* sunt. This is the most usual method. The neuter is used because it is difficult to determine which gender of the preceding subjects the predicate should follow. Sometimes the neuter plural is used, when, of two subjects, one is animate, the other not : as, *pater et domus sunt combusta* : it would be better expressed, *pater cum domo combustus est*, or *domus cum patre combusta est*. Liv. 8. 11, *Latium Capuaque agro mulctati* seems singular ; but it stands for *Latini Campanique* &c. Yet with inanimate things also, the predicate with the copula may remain in the sing. : it then agrees in gender with the nearest subject ; as, *ager et domus direpta est*, or *domus et ager direptus est* ; as will be forthwith noticed.

b) If however the verb is sing. which occurs with inanimate things, the subjects will be connected by *et*, and the predicate agree with the nearest subject ; as, *calamus et charta est amissa*, or *charta et calamus est amissus*. So Sall. Jug. 8. 2, *ultra illi et gloriam et regnum venturum (esse)* ; where *venturum* agrees with the nearest subject *regnum* : Ibid. 111, (119) 1, *amicitiam, fœdus, Numidiæ partem, quam nunc peteret, ultra adventuram (sc. esse)*. Some critics perhaps in both places would prefer the neut. pl. *ventura* and *adventura*, which are the more usual forms. The following examples depart from usage : Cic. ad Div. 10. 25. 2, *istamque operam tuam, navitatem, animum in rempublicam celeritati præturæ anteponendam* censeo ; where *anteponenda* or *anteponendum* would be more usual : Planc. Ep. Cic. ad Div. 10. 24. 3, *amor enim tuus ac iudicium de me utrum mihi plus in perpetuum dignitatis an voluptatis quotidie sit adlaturus*, non facile dicam ; for *adlaturum* : it agrees with *amor* as the principal. *Note.* If the above-mentioned conjunctions *et et*, *tum tum* &c. be used, the sing. must be used, and agree in gend. with the nearest subject : e. g. *et ager et domus est amissa*, or *et domus et ager est amissus* : this is especially usual with inanimate things. So with *aut* repeated ; in which case with persons, and inanimate things, the predicate with the verb is sing. and agrees in gend. with the nearest subject ; as Terent. Andr.

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3. 1. 5, *utinam aut hic surdus, aut hæc muta facta sit!* he might say, *utinam aut hæc muta, aut hic surdus factus sit.*

4.) But if the subjects are of different grammatical genders and in the plural, it is self-evident that the verb will be in the plural. In this case, a) if the subjects are persons, the predicate follows the masc., as *fratres, sororesque sunt mortui*, not *mortuæ*: so *cari, amandi &c.* This sometimes happens, when only one subject denotes persons, as Sall. Iug. 49. 5, *cum natura loci, tum dolo ipsi* (Numidæ), *atque signa militaria obscurati sunt.* Also with different numbers; as Virg. *Æn.* 1. 583. (587), *classem, sociosque receptos.* Yet sometimes the neut. is used, as Sall. Iug. 17, *sed quæ loca et nationes ob calorem aut asperitatem, item solitudines minus frequentata sunt*: Liv. 32. 33, *naves et captivos, quæ ad Chium capta erant.* b) But if the subjects are entirely inanimate, the predicate is either in the neuter, or sometimes agrees with the nearest subject; as, *agri et domus sunt direpta*, or *agri et domus sunt direptæ.* If however there are more than two subjects, and of three different genders, the neuter only is used; as Cic. Off. 1. 32, *regna, imperia, nobilitates, honores, divitiæ in casu sita sunt.* It is the same, when the inanimate subjects are of different numbers; as Sall. Cat. 5, *huic ab adolescentia bella intestina, rapinæ, discordia civilis grata fuere*: Ibid. 20, *divitiæ, decus, gloria in oculis sita sunt.* But when both subjects are of different numbers, but the same gender, sometimes the predicate retains the same gender: as Sall. Iug. 70. 2, *ex quo illi gloria opesque inventa*, where the neuter *inventæ* would have been correct, and is preferred by Cortius.

All these remarks are serviceable for understanding the ancients. But in composing we should take care, that two subjects of different genders and numbers, unless they be persons, be not referred to one predicate. If this be unavoidable, a writer must imitate some of the examples which have been adduced from ancient authors, and with inanimate things put the predicate in the neuter, or make it agree with the nearest subject.

Observations.

1.) It is somewhat peculiar, but yet very common with the ancients, particularly historians, for the predicate not to agree in gender and number with the substantive, but another gender and number, according to the quality of the thing really implied in the subject: Liv. 10. 1, *capita* coniurationis virgis *casi*, et securi *percussi*; for *cæsa* and *percussa*: since in *capita* heads, leaders, men are understood. This especially happens with words of multitude; as *pars*, *quisque*, *cohors* &c.: e. g. Liv. 5. 40, inde *pars* per agros *dilapsi*, *pars* urbes *petunt* finitimas, sine ullo duce aut consensu, suam *quisque* spem, sua consilia, communibus deploratis, *exsequentes*;—since *pars* is equivalent to *nonnulli*, and *quisque* to *omnes*: Sall. Jug. 58, *magna pars vulnerati* aut *occisi*: Liv. 23. 44, quanquam *utraq[ue] pars avidi* certaminis erant: Ovid. Met. 1. 93, nec supplex *turba timebant* iudicis ora sui, sed erant sine vindice *tuti*: Liv. 37. 39, *duo millia relict[is]*: ibid. 40, *armati duo millia missi*: Flor. 3. 21, ex ipso equestri ordinis flore ac senatu *duo millia electi*, qui mori iuberentur.

2.) It is also remarkable, that in the ancients one substantive is united to another by the preposition *cum* instead of *et*, and the two are considered in the same case, with which the predicate agrees in the plural number; as Nep. Phoc. 2. 2, *Demosthenes cum ceteris* in exilium erant *expulsi*; for erat *expulsus*: Sall. Fragm. 3. 965. ed. Cort., et dux hostium C. Herennius cum urbe Valentia et exercitu *deleti*: Auct. B. Afr. 52, Iuba cum Labieno *capti* in potestatem Cæsaris *venissent*: Eutrop. 8. 12, Opilius deinde Macrinus cum filio Diadumeno *facti imperatores*: Liv. 21. 60, dua cum principibus *capiantur*. See of the Nominative, 1. 6. 3.

§ 16.

The noun adjective, when it is a predicate, is sometimes put substantively in the neuter gender, and there-

fore does not agree with the substantive its subject. *Negotium* i.e. res, thing, must be understood, to which it refers. Yet this is more common with poets than with orators or historians ; e. g. Virg. *Ecl.* 3. 80, *triste lupus stabulis, maturis frugibus imbres, arboribus venti, nobis Amaryllidis iræ*, sc. *triste sunt* : a *sad thing* is a wolf to the folds &c. : *triste* is not for *tristis*, but for *triste negotium* : Virg. *Æn.* 4. 569, *varium et mutabile semper femina*, woman is always a variable and changeable thing : for *negotium varium* &c. i. e. *res varia* : Ovid. *Am.* 1. 9. 4, *turpe senex miles, turpe senilis amor* : so Cic. *ad Div.* 6. 22. 3, *præsertim cum omnium rerum mors sit extremum* : *Offic.* 1. 4, *commune autem omnium animantium est coniunctionis appetitus*.

§ 17.

Sometimes instead of adjectives, other words are used : as,

1.) a substantive : e. g. Virg. *Georg.* 3. 499, *victor equus*, the victorious horse : so Cic. *Man.* 9 ; Nep. *Ages.* 4, *victor exercitus* : Lucan. 2. 605, *taurus victor* : Ovid. *Trist.* 4. 2. 47, *currus victor*, triumphal car : Plaut. *Amph.* 1. 1. 33, *victores legiones*. This is common in Plautus, Terence, Cicero, and others : as Terent. *Eun.* 3. 5. 1, *quis me sequitur ? nemo homo est* : Cic. *ad Div.* 3. 5, *quo quidem hominem neminem potuisti* : *Ibid.* 5. 17. 6, *in qua (republica) neminem prudentem hominem res ulla delectat* : *Ibid.* 12. 27. 1, *et splendore equiti romano nemini cedit* : Liv. 37. 53, *nemo miles romanus*. To these belongs Cic. *ad Div.* 2. 19. 6, *mibi quæstor optatior nemo contingere potuit* : yet *quæstor* may be in apposition, for *tanquam quæstor*. To these may be added *bellator equus*, Virg. *Georg.* 2. 145 ; *Æn.* 10. 891 : *bellator deus*, warlike god, i. e. Mars, *ibid.* 9. 721 : *bellator ensis*, Sil. 13. 376 : *bellator campus*, Stat. *Theb.* 8. 378.

So Cic. Tusc. 4. 24, *ista bellatrix iracundia* : Ov. Trist. 2. 321, *bellatrix Roma* : *ibid.* 1. 5. 76, *bellatrix diva*, i. e. Pallas.

2.) *Nescio quis, quæ, quod* (quid), is often used by Cicero for *ignotus, a, um* : for *levis, contemnendus* or *aliquis*, any one, contemptuously or otherwise : e. g. Orat. 1. 46, *non enim caudicem, nescio quem, neque proclamatorem aut rabulam* — *conquirimus, sed eum virum* &c. i. e. *contemnendum* : ad Div. 6. 18. 3, *quod consensisset cum Hispanis quibusdam, si in oppidum, nescio quod, Pompeius rei frumentariæ causa venisset, eum comprehendere, ad Cæsaremque deducere* ; If Pompey had come into *I know not what town*, &c. : ad Div. 7. 5. 6, *ut illud, nescio quod, non fortuitum sed divinum videretur* : Catil. 2. 5, *quos si meus consulatus — sustulerit, non breve nescio quod tempus, sed multa sæcula propagarit reipublicæ* ; for *aliquod*, some short time. So from modesty one may say, *scripsi librum, nescio quem*, i. e. a trifling book. So *nescio quid* is used substantively for *aliquid*, contemptuously or otherwise : as, *scripsi libri nescio quid*, i. e. *aliquem librum* : sometimes with a notion of greatness ; e. g. Cic. Arch. 7, *tum illud nescio quid præclarum ac singulare solere existere*, which may be explained by *aliquod*, something excellent &c. : and in general, *nescio qui, quæ* &c. may be explained by *aliquis* &c. So Cic. Rosc. Am. 39, *non paulum nescio quid* : Att. 16. 5, *rumoris nescio quid* : Ovid. Am. 3. 4. 28, *nescio quid esse putant*.

3.) Sometimes adverbs are used for adjectives ; e. g. *heri semper lenitas*, Ter. Andr. 1. 2. 4, *semper* for *sempiterna* : *sic* and *ita* are put for *talis* ; e. g. Cic. Rosc. Am. 30, *sic vita hominum est* : Ter. Andr. 1. 1. 35, *sic vita erat* : *ibid.* 5. 4. 16, *sic est hic* ; as in English, *so is he* : *ita est homo*, *ibid.* Ad. 1. 2. 63 : *ita sunt res nostræ*, Cic. Att. 4. 1 : *ita sumus*, Terent. Phorm. 1. 3. 20. cf. Ad. 47. 21. Cic. Verr. 5. 46 : *ita* and *sic* are also used for *hoc* ; e. g. *ita aiunt*, Terent. Andr. 1. 2. 20 : *ita mandasse*, Cic. ad Div. 7. 18 : particularly when before the accusative with the infinitive it is superfluous. Hence *quid ita* ? how so ? Sometimes adverbs are used for pronouns ; as *domus, unde*, i. e. *e qua* : *domus, ubi*, i. e. *in qua*. On the contrary many

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adjectives are used averbially; e. g. *suave*, Hor. Sat. 1. 4. 76. Virg. Ecl. 3. 63; 4. 43: Apul. Met. 2. p. 118. Elm.: *vana*, Virg. Æn. 11. 854. &c.

§ 18.

Of the pronouns *hic*, *ille*, *iste*, *ipse*, something must be remarked: viz.

1.) *Hic* refers to a nearer person or thing, *Ille* to a more distant; e. g. *cum patre locutus*. *Hunc interrogavi, not illum*. When therefore the discourse is about two objects, and *hic* and *ille* are used, *ille* refers to the first, *hic* to the second: e. g. *virtus et doctrina præclara est: hanc* (i. e. *doctrinam*) *omnes cupiunt, illam* (*virtutem*) *contemnunt*: or *illam* *contemnunt omnes, hanc cupiunt*: so also *Marius et Sulla feliciter pugnarunt: ille* (i. e. *Marius*) *contra Cimbros, hic* (*Sulla*) *contra Mithridatem*. Cic. ad Div. 7. 13, ut *illud* — *sic hoc* &c. cf. Cic. Off. 1. 34. Yet we find, that here the ancients often failed, and referred *hic* to the first, *ille* to the second person or thing; e. g. *hæc* (*adversaria*) — *illæ* (*tabulæ*) &c. Cic. Rosc. Com. 2: *Stoici et Peripatetici: illi* (*Peripatetici*) — *hi* (*Stoici*) &c. Cic. Fin. 4. 4: so Liv. 24. 29: 30. 30. &c.: we also find *huic*—*huic* for *huic*—*illi*; *hic*—*hic*, Cic. ad Div. 9. 16. 8. When three persons or things are spoken of, *iste* also is used: then *ille* refers to the farthest, *iste* to a nearer, and *hic* to the nearest: e. g. *Marius, Sulla, et Cæsar felices fuere: ille contra Cimbros, iste contra Mithridatem, hic contra Pompeium*; where *ille* means *Marius*, *iste Sulla*, *hic Cæsar*: so, *pax, doctrina, et virtus, sunt res præclaræ: illa quia* &c., *ista quia* &c., *hæc quia* &c.: where *illa* refers to *pax*, *ista* to *doctrina*, *hæc* to *virtus*. And so in all cases.

2.) *Ipse*, when joined to *ego*, *tu* &c., mostly, as the subject, remains in the nom., though *ego*, *tu* &c. are in other cases; except when it is put in the accusative with an infinitive: as, *mihi ipse faveo*, not *mihi ipsi*: *me ipse amo*, not *me ipsum*: *tui ipse immemor es*: *tibi ipse faves*: *te ipse amas*: *sui ipse, sibi*

ipse, *se ipse*, *nobis ipsi* &c. So in the acc. with an inf. : *credis, mihi ipsum favere, tibi ipsum* &c. Yet in antithetical sentences, as some believe, it is used in the same case with *ego*, *tu* &c. : *as, alios amas, te ipsum odisti*, not *ipse* : *aliis rem concedo, mihi ipsi denego* &c. Yet there are exceptions : e. g. *Cic. ad Div. 1. 1, ego omni officio — ceteris satisfacio omnibus, mihi ipse nunquam satisfacio* : also without antithesis, *me ipsum, te ipsum, mihi ipsi* &c. often occur : e. g. *se ipsos devoverunt*, *Cic. Nat. Deor. 2. 3* : *nolite vosmet ipsos consolari*, *Cic. Agr. 2. 28* : *exaudimus nosmet ipsos*, *Cic. Or. 56* : *nosmet ipsos amabimus*, *Cic. Off. 1. 9*.

§ 19.

Epithets, whether nouns adjective, pronouns adjective, or participles, are often divided from their substantives. Words, for instance, are often inserted between them, which occurred to the mind sooner than the substantive ; particularly a genitive, or preposition with its case : as *magnus patris amor* : *tuo unius studio* : *mea unius opera* : *meus erga te amor*. This is very common : e. g. *Cic. ad Div. 1. 9. 28*, *cum sententiæ nostræ magnum in senatu pondus haberent* ; where *magnum* belongs to *pondus*. Sometimes this division may perplex a learner, as *Cic. ad Div. 1. 9. 30*, *cum mirificus senatus, incredibilis Italiæ totius, et singularis bonorum omnium consensus in me tuendo fuisset* ; where *mirificus*, *incredibilis* and *singularis* are three epithets to *consensus* ; the genitives *senatus*, *Italiæ* &c. being inserted : nothing, however, should be inserted, which is not admissible. Sometimes, they are even put in the following sentence : e. g. *Cic. Verr. 4. 27, vasa ea, quæ pulcherrima apud eum viderat* : *ibid. 29, de ceteris operibus, quæ sua penes illum essent, se non laborare* ; and other examples quoted before.

§ 20.

Sometimes pronouns relative refer to a word implied in the preceding verb: as *coniuravere* pauci, in quibus Catilina: de *qua* (coniuratione) dicam, Sall. Cat. 18, where de *qua* refers to coniuratione implied in *coniuravere*: so is, ea, id: e. g. Cic. ad Div. 2. 3, equidem quid *sentiam*, aut scribam, aut ne ad eam (sc. *sententiam*) meditare: eam refers to *sententiam* implied in *sensio*: yet the oldest editions have *meam* quidem *sententiam*, for equidem quid *sentiam*; which makes the passage clearer and less artificial.

§ 21.

Of Numeral Adjectives.

Of numeral adjectives we remark:

1.) Unus, a) is united to substantives in the plural, as *unæ nuptiæ*: b) in the opinion of many it is joined to superlatives to amplify the sense; as, *unus doctissimus* the most learned man, *unus acerrimus* the most spirited. We also find *omnium* with it; as, *unus omnium doctissimus*. Thence some conclude that in *unus doctissimus*, *omnium* must properly be understood: unless *unus* rather be superfluous as with *quisque*, having the force of the indefinite article, a, as in English, a very learned man &c.

2.) Of the collective, primary, or *cardinal* numerals it may be observed: a) below a hundred, the smaller number stands before or after the greater with the conjunction *et*: a a) before; as Cic. Senect. 6, *hæc ille egit septem et decem* (for which *septemdecim* or *septendecim* is more common) *annis post &c.*: Liv. 1. 21, *Romulus septem et triginta* regnavit annos, *Numa tres et quadraginta*: Nep. Hann. 3, *Hannibal minor quinque et*

viginti annis natus imperator factus: Nep. Att. 21, tali modo cum *septem et septuaginta* annos complisset: Suet. Cæs. 82, atque ita *tribus et viginti* plagis confossus est: *septem et viginti*, Cic. Univ. 7: Liv. 3. 58: *unus et viginti*, Cic. Or. 3. 20: Tac. Ann. 1. 54: *millia quinque et viginti*, Liv. 21. 27: *quatuor et viginti*, Liv. 21. 10: *octo et viginti*, Gell. 2. 10. 6: *sex atque quadraginta*, Plin. H. N. 2. 8: *quinque et quinquaginta*, Col. 12. 23: *quinque et triginta*, Liv. 30. 40: *quinque et triginta millia*, Liv. 29. 25: *duos et triginta ordines*, Liv. 37. 40: *quatuor atque triginta*, Plin. H. N. 4. 8. Also without a conjunction; e. g. *quatuor quadraginta*, Plaut. Most. 3. 1. 102, 121: b b) after: e. g. Cic. Cluent. 27, *iudices triginta et duo* (where however Ernesti, who without reason always disapproves of the smaller number following, reads, *iudices XXXII.*). Plaut. Mil. 3. 1. 35, *equidem haud sum annos natus præter quinquaginta et quatuor*: Curt. 3. 11, *triginta omnino et duo ex peditibus desiderati sunt*: Vell. 2. 65, *decem et septem legionum*: Flor. 2. 6, *decem et octo annos*: so Liv. 9. 33: Hirt. B. G. 8. 4, for *duodeviginti*: so *decem et tres*, for *tredecim*, Cic. Rosc. Am. 7: *decem et sex*, for *sedecim*, Cic. Cluent. 27: where Ernesti reads XVI: *decem et septem*, for *septendecim*, Liv. 33. 21: *viginti et septem*, Cic. Verr. 4. 55: *septuaginta et tres*, Liv. 35. 1. But without a conjunction the greater is usually prefixed; as Nep. Dion. 10, *circiter annos quinquaginta quinque natus*: Cæs. B. G. 1. 8, *millia passuum decem novem*: Plin. 8. ep. 5, *triginta novem annis*: so *viginti unus*, Plin. H. N. 29. 6: *viginti quinque*, Liv. 7. 38. Pand. 4. 9. 1, 3: *viginti tribus partibus*, Plin. H. N. 2. 8: *viginti octo*, Pand. 38. 10. 10: *millia viginti octo*, Colum. 5. 1. 6, 8: 5. 2. 3: *sexaginta quatuor*, Pand. 38. 10. 10: *triginta tres*, Plin. H. N. 37. 2: *triginta octo*, ibid. 4. 12: *triginta duo*, Pand. 38. 10. 10: *ducenta triginta duo millia*, Cic. Verr. 1. 39: *signis centum et triginta tribus*, Liv. 30. 35: *ducenta triginta quatuor*, Liv. 36. 4. Drakenb.: *triginta novem millia*, Colum. 5. 2. 5: *triginta quinque millia*, Liv. 39. 31: Cic. Verr. 1. 39. Also the smaller number precedes without et; as, *quatuor quadraginta*, Plaut. Most. 3. 1. 102, 121. b) Above a hundred, the greater number precedes,

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1.) with *et*; as Cic. Senect. 5, Gorgias *centum et septem* com-plevit annos: Cæs. B. G. 1. 22, non longius *mille et quingentis* passibus: 2.) without *et*; Liv. 30. 35, par ferme numerus cap-tus est cum signis militaribus *centum triginta tribus*: Vell. 1. 12, ante annos *ducentos nonaginta sex*: ibid. per annos *cen-tum quindecim*: centum viginti octo, Pand. 38. 10. 10: ducenta triginta quatuor, Liv. 36. 40. Drak.: ducenta triginta duo millia, Cic. Verr. 1. 39: quingenta triginta quinque millia, ibid.

Note. Sometimes the poets express cardinal numbers by numeral adverbs: as, bis sex, for duodecim, Virg. *Æn.* 9. 272: bis septem for quatuordecim, ibid. 1. 71 (75): annos bis cen-tum, for ducentos, Ovid. *Met.* 12. 188: ter centum messes, ibid. 14. 146, for trecentas: ter centum annos, for trecentos, Virg. *Æn.* 1. 276: bis quinque viri for decemviri, Hor. *Epist.* 2. 1. 24: bis mille equi, for duo millia equorum, Hor. *Epod.* 9. 17.

3.) Of the *ordinal* numbers, the greater or less without distinction precedes, with or without *et*: a) with *et*: Cic. Senect. 5, qui (Plato) uno et octogesimo anno scribens mor-tuus est: ibid. qui (Isocrates) eum librum, — quarto et nonage-simo anno scripsisse dicitur: ibid. 6, cuius a morte hic tertius et tricesimus annus est: Nep. Lys. 1, sexto et vicesimo anno: Suet. Aug. 101 obiit — septuagesimo et sexto ætatis anno: sextus et decimus, Aur. Vict. de Cæs. 12: tertius et vicesi-mus, Cic. Manil. 3: quinta et vigesima pars, Colum. 5. 2: quintum et trigesimum diem, Colum. 8. 11. 15: quarto et sexagesimo anno, Cic. Brut. 44: quartum et sexagesimum natalem, Aug. ap. Gell. 15. 7: quartum annum ago et octo-gesimum, Cic. Senect. 10, i. e. I am in my eighty-fourth year: nono et quadragesimo anno, Varr. ap. Gell. 3. 10: b) without *et*: Cic. Att. 6. 1, post Leuctricam pugnam die septingente-simo sexagesimo quinto: Cic. Invent. 1. 54, 55, 56, tertius decimus locus, quartus decimus locus, quintus decimus, sextus decimus: Vell. 1. 6, Alexander fuit septimus decimus: so, altero vicesimo die, on the two-and-twentieth day, Cic. ad Div. 12. 25: pars vigesima quarta, Colum. 5. 1. 10: vigesimi sexti,

Liv. 10. 47: sexto tricesimo anno, Cic. Off. 2. 8: tricesimo sexto anno, Liv. 3. 30: anno quinto tricesimo, Liv. 7. 18: Olympiade quadragesima secunda, Plin. H. N. 2. 8: Olympiade quinquagesima octava, ibid.: sexagesimum tertium annum, Gell. 15. 7: decimus tertius, Gell. 18. 2: quinquagesimo uno anno, Plin. H. N. 7. 8. Yet the number expressing hundreds always stands first; as septingentesimo septuagesimo sexto: though we find it last, Cic. Att. 5. 13, sexagesimo et quingentesimo, where the reading is suspicious.

Note. Quisque instead of omnis is added to ordinal numbers to express the English *every* or *each*: e.g. septimus quisque dies sacris faciundis est destinatus, Every seventh day is devoted to sacrificing: so, decimum quemque ad supplicium duci iussit, Every tenth &c.: tertio quoque mense proficiscitur, Every third &c.: millesimus quisque vix ista facere potest: quisque in this case follows the ordinal number. Quisque is also added to quotus, and to superlatives; as, quotus quisque hoc credit? how many believe this? optimus quisque, the best &c.

4.) Distributive numerals a) are properly used to denote that the intended number belongs to each person or thing separately: as, dedit nobis binos libros, ternas pennas &c., he gave to each of us two books &c.: Cic. ad Div. 7. 1. 2, reliquæ sunt *venationes binæ* per dies quinque magnificæ, i.e. two each day: Cic. ad Div. 10. 33. 6, Planc. *binis tabellariis* in duas naves impositis, two messengers in each ship: Liv. 3. 36, subito omnes (decemviri) prodire cum duodenis fascibus: b) with substantives, which are used in the plural only, they stand for cardinal numbers; as, binæ literæ, two letters; not duæ, which would mean two letters of the alphabet: Cic. ad Div. 10. 5: *binas* a te accepi *litteras*: Cic. Manil. 4. *binæ* hostium *copiæ*: so, bina castra &c. They also stand for cardinal numbers, with substantives which have a singular, particularly in the poets, as was mentioned before.

5.) Mille is properly an adjective; as, mille homines, mille

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hominum, mille hominibus ; yet it is used substantively : Nep. Milt. 5, ea mille misit militum : Cic. Phil. 14. 5, mille Thracum : Cic. Mil. 20, mille hominum versabatur : Cat. ap. Gell. 1. 16, mille passuum est : Liv. 23. 44, mille passuum erant (for erat) ; as the English *thousand* is so used. But *millia, thousands*, is always a substantive, and used only of more than one thousand ; as, duo millia hominum, tria millia &c.

6.) Numbers above a hundred thousand are formed by the numeral adverbs ; as, bis centena millia, or bis centum millia : Cic. Verr. 1. 10 ; Plin. H. N. 33. 10, decies centena millia : Liv. 43. 6, decies centum millia.

7.) For *millies millena*, *millies mille*, or *millies millia*, the Romans preferred *decies centum*, or *centena millia* : for *bis millies millena*, *vicies centena*, or *centum millia* : Cic. Verr. 1. 10, decies centena millia : Liv. 43. 6, decies centum millia : Mart. 1. 104. 1, decies millia centum : Hor. Sat. 1. 3. 15, decies centena, i. e. millia : Mart. 1. 104. 12 ; 3. 61. 3, decies, i. e. centum millia : Cæs. B. G. 5. 13, ita omnis insula est in circuitu vicies centum millia passuum : so Oudendorp ; other editions have *centena* : Auct. B. Afric. 97, tricies centena millia.

8.) Since the expression *decies sestertium*, a million sesterces, *vicies*, *centies sestertium*, two, ten million sesterces &c., is frequent in Cicero,—to understand it, it should be known, a) that a sesterce is a coin in value about two-pence ; but a sestertium is a gold coin worth a thousand sesterces : b) with the numeral adverbs in *ies*, *sestertium* is always sing. neut., and therefore equivalent to a thousand sesterces. *Decies sestertium* or *decies H. S.*, would properly mean, ten thousand sesterces ; but the adverb *centies* is understood, and it means a million sesterces : so *centies sestertium* means *centies centies sestertium*, ten million sesterces. The word *sestertium* is used in all cases ; and as it is commonly written *H. S.* we must judge from the context which case is meant : e. g. *Nom.* Cic. Off. 3. 24, sestertium millies relinquatur : Sen. ad Helv. 10, cui sestertium centies egestas fuit. *Gen.* Tac. Ann. 2. 86, Cæsar decies ses-

tertii dote solatus est: Liv. 45. 4, ad summam sestertii decies. *Accus.* Tac. 2. 47, centies sestertium pollicitus Cæsar: Sen. ad Helv. 10, sestertium centies computavit: Cic. Phil. 12. 5, sestertium septies millies avertisse: Cic. Verr. 2. 10, sestertium quadringenties accepisse. *Ablat.* Tac. 3. 17, Piso accepto quinquagies sestertio relegaretur: Sen. ad Helv. 9, Cæsar centies sestertio cœnavit: ibid. 12, pantomimæ decies sestertio nubunt: ibid. 10, si in sestertio centies vixisset: Nep. Att. 14, in sestertio vicies: Plin. H. N. 8. 48, quæ Neroni quadragies sestertio nuper steter. In all these places, sestertium is the neut. sing., and to be translated hundred thousand sesterces. Beginners should be careful not to confound sestertium neut. sing. with sestertium gen. plur. masc., which the learned have often done in Cicero: sometimes H. S. denotes sestertius as well as sestertium, and then we are obliged to judge the import of such expressions, as XX H. S., by the context. We also have this form without sestertium; decies æris, i. e. decies centum millia æris, Liv. 24. 11: decies for decies centena millia, Mart. 1. 104. 12; 3. 61. 3: decies centena, Hor. Sat. 1. 3. 15.

SECTION 4.

Of the use of the Nominative.

There are two uses of the nominative, which must be carefully distinguished: sometimes in the order of construction it precedes the verb, though in the actual arrangement it may follow, and is then the subject or principal nominative with which the verb agrees. Sometimes in the order of construction it follows the verb, and is then either the predicate or a definition of the predicate. Since in this respect the actual order does not always agree with the order of construction, these nominatives to the inexperienced are at times difficult to distinguish, and can only be determined by the judgment of the reader, and the help of

the context. Unless one understand the whole sentence, we shall not distinguish their different nominatives: and it is often no slight matter to decide upon the subject nominative, or, as it is called in schools, the nominative: even the greatest philologists have confessed their inability to determine it, in some difficult passages of the ancients. As a point of great importance for understanding the ancients, we shall treat accurately of both: first, of the subject nominative; secondly, of the predicate nominative.

§ 1.

Of the Subject or principal Nominative which precedes the Verb.

1.) Every sentence must begin with a subject or principal nominative; this is also the first word to be determined before one proceeds further: e. g. *virtus reddit nos felices*, virtue renders us happy: if we had *felices nos virtus reddit*, or *reddit nos virtus felices*, still *virtus* is the subject: again, *pater tuus est doctus*, thy father is learned, or *doctus est pater tuus*; *pater tuus* is the subject in both: so, *omnes homines sunt mortales*, or *mortales sunt omnes homines*; *omnes homines* is the subject in both. It is the same in connected sentences; as, *pater imperavit, ut filio libri traderentur*: in the first sentence *pater*, in the second *libri*, is the subject. *Note.* Though properly it should precede only the indicative and conjunctive, yet sometimes it is before 1) the imperative; e. g. *aperite aliquis*, for *aperiat*, *Terent. Ad. 4. 4. 24*: *aperite atque Erotium aliquis evocate*, *Plaut. Men. 4. 2. 2*.) the infinitive in narrations: see after, No. 2. Obs. 4.

Exceptions. This principal nominative often fails :

A. When it may be easily understood : it is then generally omitted : e. g.

1.) The pronouns *ego*, *tu*, *nos*, *vos*, are generally omitted, because being the only nominatives to their proper terminations, they are easily understood : e. g. *oro te*, *ut ad me venias*, for *ego oro te*, *ut tu ad me venias*. So *Cic. Cat. 1. 2*, *habemus enim*, for *nos habemus* : *ibid. vivis, et vivis non ad deponendum*, for *tu vivis* : *ibid. cupio me esse clementem*, for *ego cupio* : *ad Div. 14. 15*, *si vales bene est, valeo* ; for *si tu vales* —, *ego valeo* : *ad Div. 16. 13*, *omnia a te data mihi putabo, si te valentem videro*. *Summa cura expectabam*, where *ego* three times fails : *Ovid. Am. 3. 4. 17*, *nitimur in vetitum, cupimusque negata*, where *nos* twice fails : *Cic. Manil. 2*, *causa quæ sit, videtis* ; and so continually.

Note. Yet these pronouns must be expressed 1.) when an emphasis is intended, that is, when they are pronounced with a certain stress ; as, *am I he? egone sum? thou hast done it* (no other man), *tu fecisti*. So *Virg. Æn. 1. 1*, *ille ego*, *qui quondam gracili modulatus avena* — *arma, virumque cano* : *Virg. Æn. 7. 335*, *Juno says to the fury Alecto, tu potes unanimes armare in proelia fratres* : *Terent. Andr. 1. 1. 1. vos istæc intro auferte, you there, take &c.* : *ibid. 2. 1. 10, tu, si hic sis* : *Cic. Cat. 1. 2*, at *nos vicesimum iam diem patimur hebescere aciem horum auctoritatis* : sometimes the pronoun is even doubled for great emphasis ; *Cic. Cat. 1. 1, nos, nos, dico aperte, consules desumus*. 2.) in an antithesis ; as, *ego sum pauper, tu dives* : *frater tuus me amat, tu me odisti* : *Auct. ad Herenn. 4. 53, ego reges eieci, vos tyrannos introducitis* : *ego libertatem, quæ non erat, peperit* : *vos partem servare non vultis* : *Hor. Epist. 1. 10. 6, tu nidum servas, ego laudo ruris amœni rivos* : *Virg. Ecl. 1. 5, nos patriam fugimus, tu, Tityre, lentus in umbra formosam resonare doces Amaryllida silvas*. Yet they are sometimes used, where they might be omitted ; as, *non tu quidem, &c.*, *Cic. Fat. 2. 1*.

2.) So *ille*, *is*, and other nominatives are omitted, if they have been lately expressed: e. g. *pater te amat, et in perpetuum amabit*; for *et pater* (or *et ille*) in *perpetuum* &c.; where it is evident that *pater* or *ille* (*sc. pater*) is understood with *amabit*: and so in other instances.

Note. A nominative is often omitted when not itself but some other nominative last preceded, if it may be readily understood: e. g. *pater filio imperavit, ut ad se veniret*: so in questions, *audivistine rem? audivi*. Yet the following omission of the nominative is rather harsh, *Liv. 45. 20, omnibus sermonibus muneribusque et præsens est cultus Attalus et proficiscentem prosecuti sunt*; i. e. *Romani*: *prosecuti sunt* without *Romani* is harsh, since *Attalus* is the preceding subject: it may however be explained like *aiunt, sc. homines*; so *prosecuti sunt, sc. homines*: *ibid. 28, ubi et alia quidem visa, (sc. sunt ab Æm. Paulo) et Iovem veluti præsentem intuens motus animo est: sc. Æmilius Paulus*. Still harsher is *Sall. Jug. 101. 5, dum eo modo equites præliantur, Bocchus cum peditibus, quos Volux filius eius adduxerat, neque in priore pugna, in itinere morati, adfuerant, postremam Romanorum aciem invadunt*. Here a nominative is wanting to *adfuerant*: for *neque in priore, et qui non in priore* would have been more accurate.

3.) The nominative fails to the third person of certain verbs, especially those which mean, to say, to tell &c., as *aiunt, dicunt, ferunt, sc. homines*: this nominative from popular usage being commonly omitted. This sometimes also happens with other verbs, as *credunt, arbitrantur, admirantur* &c.: e. g. *Cic. Off. 2. 11, nemo iustus esse potest, qui — anteponit. Maximeque admirantur (homines) eum, qui pecunia non movetur: quod, in quo viri perspectum sit, hunc igni spectatum arbitrantur*.

4.) A nominative very often fails with the third person of *sum*, when *qui* follows and represents the subject; as, *est qui dicat*, for *est aliquis* or *homo qui dicat*: *sunt qui dicant*, for *sunt aliqui* &c. *qui dicant*: *fuerunt qui dicerent*: *erunt qui dicant* &c.: so *est, ubi possis declarare sapientiam tuam*: for *est locus* &c. This nominative is usually wanting in the ancients.

5.) The pronoun *is* often fails, when it is immediately followed or preceded by *qui* : as, *felix est (is), qui deum amat* ; or *qui deum amat, (is) felix est* : so, *errat, qui hoc credit, or qui hoc credit, errat &c.*

B. With certain verbs, a nominative is always wanting, nor can any be understood :

1.) With the third person singular of passives, which have not the other persons, because their active in *o* does not govern an accusative : they are used impersonally, or without a preceding subject, and in the perf. the participle is neut. ; as *parcitur mihi*, I am spared, *parcitur tibi, parcitur patri, parcitur nobis, vobis, parentibus* : and so through all tenses ; as, *parcebatur mihi, parcitum est mihi &c.* : 'so, *persuadetur mihi, tibi &c.*, I am persuaded &c. : *persuadebatur mihi, persuasum est mihi &c.* Yet some of these verbs are at times found with an accusative : as *persuadere aliquem*, Petron. 62; 64 : Enn. ap. Serv. ad Virg. *Æn.* 10. 100. Thence also the passive is used personally ; as *persuasus est*, Cic. ad Div. 6. 7. Cæc. : *persuasus erit*, Ovid. Art. 3. 679 : *animus persuasus videtur*, Auct. ad Her. 1. 6 : *persuasa est*, Phæd. 1. 8. 7 : *persuasum* (acc. masc.) Cæs. B. G. 7. 20.

2.) With the neuter of the part. fut. pass. when it is used impersonally and has the name of a gerund : as, *est eundum* or *eundum est*, one must go ; *mihi est eundum*, I must go : so *scribendum est mihi*, I must write &c.

Note. a) These gerunds are always predicates, whose subjects fail ; therefore the proper order is *est eundum &c.* though it may be reversed in writing. b) gerunds of verbs, which do not take an accusative, are impersonal, and do not admit a nominative before them : though of many we find an entire participle ; as *fruendus, a, um, utendus, a, um* : e. g. *facies fruenda mihi*, Ovid. Her. 20. 119 : *fruenda sapientia est*, Cic. Fin. 1. 1 : yet *fruo* and *utor* take also an accusative : but the gerunds or neuters of the fut. part. pass. from verbs which govern an accusative, may be used as participles, and have a nominative before them ; as, *hoc est scribendum, legendum* : they are also used

in the other genders ; as, *liber est scribendus, epistola est scribenda, literæ sunt scribendæ &c.*

3.) With the impersonal verbs of an active termination, the nominative regularly fails ; as 1.) *pœnitent, pudet, miseret, tædet, piget.* Yet since we say *pœnitent me laboris, pudet me facti, miseret me tui, tædet me studii, piget me operæ,* it seems that these genitives are put for nominatives, and are governed by a nominative omitted, e. g. by *negotium* : as, *negotium laboris me pœnitent &c.* We also say *pœnitent me fecisse, &c.,* where the infinitive *fecisse* may be considered as a nominative. To these belongs *interest patris, interest mea &c.* e. g. *discere*, it concerns &c., unless *discere* be the subject nominative : 2.) *decet* ; as, *me decet amare virtutem*, it becomes me &c., unless *amare* be the nominative : 3.) *oportet* ; as, *oportet me discere*, it behoves me &c., unless here also *discere* be the nominative. We also find *oportet (ut) ego discam*, where *ut ego discam* may be the nom. It is hence clear, that when we find *homo oportet mortem meditetur*, or *hominem oportet mortem meditari*, we must refer *homo* and *hominem* not to *oportet*, but to *meditetur, meditari.*

Note. We also find these impersonal verbs with a nominative ; as, *forma viros neglecta decet*, Ovid. Art. 1. 509 : *id decet*, Cic. Off. 1. 31 : *deceant*, *ibid.* ; also *pudeo*. This has been observed Part I. chap. 3. 8. 1. To these also belong *ningit, pluit, tonat &c.*, which were there mentioned, and with which some understand *cœlum, deus &c.*

C. The nominative fails in the expression *venit mihi in mentem illius diei, rei &c.* that day, thing &c. comes to my mind. Since we find *venit mihi in mentem ille dies &c.*, *illius diei* stands for the nominative. But since this does not seem so entirely to accord, apparently some word must be understood, perhaps *negotium* ; so that *negotium diei* stands for *dies* : some supply *memoria*, which is less probable : but the whole matter is merely conjectural.

D. Sometimes for the principal nominative we find an accusative, when *qui* follows: as Terent. Eun. 4. 3. 11, *Eunuchum*, quem dedisti nobis, quantas dedit turbas; for *Eunuchus*: we must explain *Eunuchum* by *quod attinet ad*; or *Eunuchum quem* may be taken together, *is* being understood with *dedit*. So Virg. Æn. 1. 573 (577), *urbem* quam statuo vestra est; for *urbs*. This accusative for a principal nominative is often governed by a verb: Cæs. B. G. 1. 39, *rem frumentariam* ut satis commode supportari posset, timere dicebant; for *timere dicebant*, ut *res frumentaria* &c.: Terent. Eun. 1. 2. 86, et *istam* nunc times, quæ abducta est, ne illum — præripiat tibi; for *times*, ne *ista* — illum præripiat &c.: ibid. 5. 8. 5, scin *me* in quibus sim gaudiis; for *scin*, in quibus *ego* sim gaudiis: Cic. ad Div. 8. 10. 8. Cœl., nosti *Marcellum* quam tardus sit; for *nostis*, quam tardus sit *Marcellus*. So in English, Thou knowest the man, how slow he is &c.

E. Sometimes the nominative, which fails, must be supplied from the preceding or even the following sentence: a) from the preceding: To these belong partly the places quoted above, scin *me* in quibus sim gaudiis &c.: especially Liv. 1. 1 et, in quem primum egressi sunt locum, Troia *vocatur*, where the nom. *hic* from the preceding locum is understood with *vocatur*; or better, et locus in quem egressi sunt, Troia *vocatur*. b) from the following: Liv. 1. 14, *vastatur agri*, quod inter urbem ac Fidenas est, there was so much land laid waste as was between Rome &c.: *id* fails with *agri*, and *quod* is used for *quantum*, as elsewhere: Cic. Verr. 4. 27, mittit homini — vini, olei, (sc. *id*) quod (i. e. quantum) satis esset &c.

F. Sometimes the nominative stands in an improper place, as in the first sentence, when it ought to be in the second : e. g. *potest enim accidere promissum aliquod et conventum, ut id effici sit inutile*, Cic. Off. 1. 10 ; for *potest enim accidere, ut promissum &c.* : unless we prefer, *potest enim accidere, promissum aliquod et conventum ut effici sit inutile*.

Observations.

Of the subject or principal nominative we may further observe ;

1.) Sometimes in the ancients two or more subject nominatives stand together, one denoting a whole, the other a part, and therefore the former is put for the genitive : e. g. Liv. 9. 27, *Consules Sulpicius in dextro, Pœtelius in lævo cornu consistunt*, for *consulum* ; Drakenborch reads *consulum* : 30. 24, *Oneraria, pars maxima ad Ægimurum — alia adversus urbem ipsam ad Calidas Aquas delatæ sunt* ; for *onerariarum*. This may be considered an apposition, and was above treated of under that name.

2.) For *qui*, *quæ*, *quod*, we often find *si quis*, *si qua* &c., and in the plural ; where *is*, *ea*, *id*, precedes or follows, or sometimes is omitted : e. g. Cic. ad Qu. Fr. 1. 1. 13, *mutare animum et, si quid est penitus insitum moribus, id subito evellere* ; for *et, quod est moribus* : Verr. 5. 25, *iste (Verres) — si qui senes aut deformes erant, eos in hostium numero ducit* : ad Div. 9. 11. 3, *non tam id laboro, ut, si qui mihi obtrectent, a te refutentur*, where *ii* fails ; for *ut, qui mihi obtrectent, ii* &c. This is very usual in Cicero and others : as Sall. Jug. 101. 4, *ceteri — corpora tegere* (i. e. *tegebant*) *et si qui in manus venerant, obtruncare* : yet the proper sense of *si* in these instances is always regarded.

3.) The plural of *qui*, when as a subject it takes after it the

predicate pauci or multi, always stands in the nominative, though in English the genitive is used : as, cave inimicos, *qui multi* sunt, of whom there are many : so domus, *quæ multæ* sunt in hac urbe. But if multi and pauci are a part of qui, qui is changed into quorum, multi or pauci being the subject : as, habui amicos innumeros, *quorum pauci* adhuc vivunt ; or *quorum multi* iam mortui sunt. It is the same with quot ; we may not say, How many are there of you ? quot sunt vestrum ? but quot estis ? for vos is the subject and quot the predicate : so, Quot sunt hi homines ? how many are there of these men ? But if we mean a part, and say, How many of you (amongst you) will read this book ? then we use Quot vestrum ? here quot is the subject : this should be carefully observed.

4.) It has been before observed, chap. 1. 18, that ipse with ego, tu &c., is more usual in the nominative, even when the latter are in other cases : as, ego ipse, mihi ipse, tibi ipse ; mihi ipse displiceo, se ipse interfecit &c.

II.) The subject or principal nominative takes the verb after it in the same person. Thus ego takes the verb in the first person ; ego amo : tu in the second : other nominatives sing. in the third : and so of the plural.

Observations.

1.) These personal terminations or persons follow even when the nominatives (persons) are only supposed : as, quanquam te amo, tamen me odisti &c. ; for tamen *tu* me odisti &c. So patrem rogavi quidem, sed noluit precibus meis satisfacere ; pater or ille sc. pater is understood before noluit : rogamus ut ametis virtutem, quia vos reddere potest felices : here nos is understood with rogamus, vos with ametis, 'virtus with potest : errant, qui putant ; homines or ii is understood with errant.

2.) Qui, quæ, quod, may stand in the place of all persons, and therefore take after it all the personal terminations : hence we

must consider to what person it refers: e. g. *ego, qui te pro amico habui*, valde erravi: here *qui* refers to *ego*, and therefore takes after it the first person: *tu qui literas amas*, non potes; here it refers to *tu* and takes the second person: *homo qui ita vivit*, felix est: *nos, qui literarum cupidi sumus*, rogamus &c.; here *qui* refers to *nos* and takes the first person: *vos, qui virtutem odistis*, timere debetis: *homines qui peccant* non debent mirari. Also *ego*, non *is* sum, *qui omnia sciam*, I am not one that must know all things: *tu non is es, qui omnia scias*: *pater non is est, qui omnia sciat*: and so in the plural. This should be carefully noticed, since the English takes a third person throughout, which may mislead a beginner. This also takes place when *qui* is put for *ut* *ego*, *ut tu* &c. or *cum ego*, *cum tu* &c.: as, *sum dignus qui lauder*, I deserve to be praised: *es dignus qui lauderis*: *virtus est digna quæ laudetur*: so *ego qui (cum ego) scirem rem ita se habere*, eo profectus sum, I, since I knew &c.: *tu me odisse potes, qui a me semper amatus sis?* non possum *tibi* credere, *qui me sæpe fefelleris*: non possum *patrem* odisse, *qui me tantopere amet*: *laudatis nos qui simus* vestra laude indigni: *laudamus vos, qui tam præclare vivatis* &c.

3.) Quot, when it inquires about the whole number, takes after it all the persons; as, Quot sumus? how many are we? not, quot sunt nostrum? Quot estis? not, quot sunt vestrum? It is the same with the answer, Nos sumus decem, we are ten (in all): vos estis viginti: illi sunt centum: tot sumus, we are so many: tot estis: tot sunt illi. It is somewhat different with quot sunt nostrum, vestrum &c., nostrum sunt decem &c., since they express a part: as, how many of us? i. e. from or out of our number &c.: and so of the others.

4.) From what precedes it is clear, that the subject nominative can be used only with the finite verb following; that is, before the parts of the verb which have a personal termination, viz. the indicative and conjunctive: not, therefore, before the infinitive. Thence in the expressions *dicitur pater venisse*, *dicuntur milites fugisse*, *videtur res certa esse* &c., the nominatives *pater*, *milites*, and *res*, are not governed by *dicitur*, *di-*

cuntur &c., but precede them, and therefore do not precede *venisse* &c. The order of construction is, *pater dicitur venisse*; *milites dicuntur fugisse* &c.: therefore *venisse*, *fugisse* &c. are governed by the preceding verb according to the rule, that when two verbs come together the latter is in the infinitive. Yet the nominative very often occurs as a subject before the infin. imp., but only in narrations: as, *Cæsar proficisci*, *imperare* &c. *Cæsar* marches, orders &c. Nothing is more common with historians: e. g. *Cæs. B. G. 1. 16*, *interim Cæsar Æduos frumentum, quot essent publice polliciti, flagitare*: *Liv. 1. 4*, *ita gemiti, ita educati* — *venando peragrarare circa saltus*: *Sall. Cat. 6.4*, *pauci ex amicis auxilio esse, for erant*. Orators and poets use the same form: *Cic. Verr. 2. 76*, *harere homo, versari rubere*: *Virg. Æn. 2. 685*, *nos pavidi trepidare metu*: it is called the narrative infin. It is supposed to be governed by *cœpi*, *cœpit* &c., which often, not always, applies: e. g. *Sall. Iug. 92*, *milites neque pro opere consistere propter iniquitatem loci, neque inter vineas sine periculo administrare*; *optimus quisque cadere* &c., where *potuerunt*, not *cœperunt*, may be understood with *consistere*, *administrare*. Perhaps with these infinitives the ancients understood no verbs at all. It is the same *cap. 97*, *neque virtus, neque arma satis tegere*: where if something must be understood, *poterant* is better than *cœperant*. *Cum*, *since*, readily stands before this infin.: *Sall. Iug. 98. 2*, *iamque dies consumtus erat, cum tamen barbari nihil remittere, atque acrius instare*: so *cum Appius ius dicere*, *Liv. 2. 27*: also with an accus. of the subject; e. g. *cum interim legem exerceri* for *cum — lex exerceretur*, *Liv. 4. 51*, where, however, an accus. with an infin. precedes. Somewhat different is *Liv. 1. 35*, *cum se non rem novam petere*; where *cum* would be better away: also the nom. sometimes precedes the imperative: see above, n. 1.

III.) The subject or principal nominative takes the verb after it in the same number, as is evident of itself. When therefore this nominative is sing. or plur., the verb must be the same: as, *ego amo*, *nos amamus*, *pater docet*, *filii discunt*, *nuptiæ sunt factæ*, *literæ sunt scriptæ* &c.

Exceptions.

1.) After nouns of multitude or collective nouns, that is nouns of the sing. numb. which denote a multitude, or more than one thing or person, as *pars*, *multitudo*, *nobilitas* (the nobility or nobles), *quisque*, *alius* (for *alii*) when *alius* (for *alii*) follows, since they refer to the sense, and not to the mere grammatical number, we often in the ancients find a plural verb : e. g. Liv. 1. 50, *si se audiant*, *domum suam quemque inde abituros* : 34. 47, *ad quod signum pars maior receperunt sese* : Sall. Cat. 23. 6, *namque antea pleraque nobilitas invidia æstuabat*, et quasi polui consulum *credebant* : Jug. 14. 15, *pars in crucem acti, pars bestiis obiecti sc. sunt* : Virg. Georg. 4. 378, *pars epulis onerant mensas et plena reponunt pocula* : so *pars secant verubusque figunt*, Virg. Æn. 1. 212 (216) : *pars fossas explerent, pars velarent*, Liv. 9. 14 : *pars utraque avidi erant*, Liv. 23. 44 : *magna pars cæsi (sunt)*, Liv. 6. 24 : so also *tantum so many*, is used with the plur. : Plaut. Pœn. 3. 3. 5, *sed quid huc tantum hominum* (i. e. tot homines) *incedunt? ecquidnam adferunt*. Amongst collectives we may in a certain sense reckon substantives in the sing. which are united by *cum* ; as *dux cum principibus capiuntur* : of which we spoke before, n. 6. 3.

2.) We also find places in the ancients, where the verb agrees not with the subject or principal nominative, but with the predicate, which however is defective ; and this defect or error seems to have arisen from prefixing the predicate : e. g. Terent. Andr. 3. 3. 23, *Amantium iræ amoris integratio est* : it should properly be *sunt*, agreeing with *iræ* ; but because *integratio* is interposed, Terence, or rather the person there speaking, from haste, and because it is in his memory, takes *integratio* for the subject. In this way it must always be accounted for : Sall. Jug. 18. 11, *digressi possedere ea loca, quæ proxume Carthaginem Numidia adpellatur* : here again *Numidia* is prefixed : Cic. Div. 2. 43, *non omnis error stultitia est dicenda* : Liv. 1. 1, *gens universa Veneti adpellati* : Liv. 1. 35, *loca fori adpellati* : Ovid. Art. Am. 3. 222, *vestes, quas geritis, sordida lana fuit*,

for fuerunt : something similar was remarked above (Sect. 3. 2. 6.) of qui : as Cic. Sext. 42, *conventicula hominum, quæ postea civitates nominatæ sunt* : Sall. Cat. 55, *est locus in carcere quod Tullianum adpellatur* : with more passages in the same place : where also it was remarked, that this occurs only with the verbs *to be, to name* &c.

3.) We also find places where the verb agrees not with the principal nominative, but with the substantive affixed for explanation (called Apposition) : e. g. Plin. H. N. 31. 2, *Tungri, civitas Galliæ, fontem habet insignem* ; for habent. Yet this is unusual with Cicero and his contemporaries. He rather says, Cic. ad Div. 7. 1. 6, *deliciæ tuæ, noster Æsopus, eiusmodi fuit*, not fuerunt : for Æsopus, not deliciæ, is the principal nominative. Yet he has once used a sing. verb after a nom. plur., because quisque was with it : Off. 1. 41, *ut enim pictores et ii qui signa fabricantur, et vero etiam poetæ suum quisque opus a vulgo considerari vult* ; for volunt (sc. pictores, ii, qui &c. et poetæ) : where, however, he proceeds to speak of them in the plur. *hique et secum et cum aliis — exquirunt*. These places should be noticed ; and it should be remarked, whether more of the same kind occur in good writers.

4.) We often find also places, where the verb fails, which must be understood : e. g. *verum hæc hactenus*, but so far this (sc. diximus, scripsimus,) Cic. ad Div. 12. 25 : *sed tu melius* (sc. nosti or scis) *ibid.* 23 : *verum hæc coram* (sc. loquemur), Cic. Att. 6. 1 ; 7. 3 : particularly the verb *esse* : e. g. *omnia præclara rara (sunt)*, Cic. Amic. 21 : *agro mulctati (sunt)*, Liv. 8. 11 : *pars obiecti (sunt)*, Sall. Jug. 14 : *quemque abitueros (esse)*, Liv. 1. 50.

IV.) The subject or principal nominative takes after it (e. g. after *sum, es* &c.) the predicate in the same number and gender. See hereon, § 2. n. II. and III.

V.) The subject or principal nominative which precedes the verb, is,

1.) generally a substantive; as, *pater docet, filius est assiduus* &c.

2.) often an adjective used substantively, i.e. without a substantive; as, *multi credunt, omnes sciunt*: particularly a neuter; as, *honestum est præferendum utili: honesta sunt præferenda utilibus: tantum virium ei datum est, quantum operæ adhibitum est*: so *omne, omnia* &c.: to these also belong participles when they are used substantively; as *amantes* lovers &c. See above, Sect. 3. § 10. n. 1.

3.) often a pronoun; as *ego, tu* &c.: also others which stand without substantives; as *ille, hic* &c.: *hic est pater tuus: hæc est mater mea, not hoc*: especially the neuter; as, *hoc est bonum* &c.

4.) often also an infinitive, a) without a case; as, *errare humanum est: discere est honestius quam non discere*: where *discere* and *non discere* are two subjects: so *interest mea discere*: *pœnitent me fecisse: patris est docere; venit mihi in mentem vereri*: where *discere, fecisse* &c. are subjects: for the order is *fecisse pœnitent me; discere est meum; docere est patris (officium):* &c. b) with its case, and all which belongs to it; as, *patris est alere liberos*: where *alere liberos* is the subject: for the order is, *alere liberos (to support his children) est patris (officium or negotium)*: so *boni pastoris est (properly esse) tondere pecus, non deglubere*, Sueton. Tiber. 32; where the order is *tondere pecus* &c. So *vacare culpa magnum est solatium*, Cic. ad Div. 7. 3: *didicisse fideliter artes emollit mores, nec sinnt esse feros*, Ovid. Pont. 2. 9. 47: so Ovid. Art. 2. 438, *non facile est aqua commoda mente pati*: 603, *exigua est virtus præstare silentia rebus*: Liv. 2. 12, *et facere et pati fortia Romanum est*: Cic. Verr. 4. 15, *est boni iudicis parvis ex rebus coniecturam facere uniuscuiusque et cupiditatis et incontinentiæ*.

5.) often also a whole sentence; as, a) the accusative of the subject with the infin.; as, *te non istud audivisse mirum est*: Cic. Verr. 5. 66, *facinus est vinciri Romanum civem: scelus*

verberari : prope *parricidium* (est) *necari* : the order is, *civem Romanum vinciri* &c. : Ovid. Am. 1 10. 26, *turpe erit ingenium mitius esse feris* : so, *interest filii patrem diu vivere* : *necesse est deum esse iustum* : *oportet hominem multa discere* : b) to these the sentences seem to belong, where *necesse est*, *accidit*, *fit* &c. are followed by *ut* and the conjunctive : e. g. *necesse est (ut) homo moriatur*, that a man die is necessary ; therefore *ut homo moriatur* is the subject, and *necesse est* the predicate. So *accidit ut pater moreretur* : the order is, *ut pater moreretur accidit* : *sæpe fit, ut homines multa nesciant* &c.

6.) The participle also of the neut. gend. is used by Livy as a subject ; 7. 8, *diu non perlitatum tenuerat dictatorem, ne* &c. : id, *quod diu non perlitatum erat*, or *perlitatio diu non facta* : 28. 26, *haud procul iam Carthagine aberant, cum ab obviis auditum*, *postero die omnem exercitum cum M. Silano in Lacedæmon proficisci, non metu modo omni — liberavit eos, sed* &c., where *auditum* as a subject nominative belongs to *liberavit*, and is used for *auditio* or *fama* : see more examples above, 3. § 10. n. 2.

7.) Sometimes adverbs stand for substantives, and therefore as subjects : e. g. *cras istud quando venit?* Mart. 5. 59. 2 : *aliud cras egerit hos annos*, Pers. 5. 68 : so, *clarum mane fenestras intrat*, Pers. 3. 1 : *mane est*, Plaut. Pers. 1. 3. 33 : *mane erat*, Ovid. Fast. 1. 547 : *mane ubi bis fuerit*, *ibid.* 6. 199 : but *mane* is perhaps a real substantive, *the morning* : thence *multo mane*, Cic. Att. 5. 4. See more examples above, Sect. 3. § 11.

8.) Other words may stand as substantives and thence as subjects, when considered merely as words with no regard to their meaning : as, *amo est activum* ; *amor est passivum* ; *amare est præsens infinitivi* ; *ex est præpositio* : this was noticed above, Sect. 3. § 11.

Note. Since so much depends on the knowledge of the subject ; before we proceed to the union of two subjects, we shall add the following remarks for learners :

- 1.) The subject often does not stand in its right place ; i. e.

it often follows its verb, which leads learners and sometimes teachers to false explanations. Yet in the order of construction, which must be known in the translation of each sentence, it must be supposed and taken before its verb : e. g. when we find, *doctus est pater : miseri sunt homines : rex adpellatus est Deiotarus ;* *pater, homines, Deiotarus* is the subject.—The infinitives occasion more difficulty ; as, *humanum est errare*, for *errare est humanum : venit mihi in mentem vereri*, for *vereri venit* &c. : *equorum est hinnire : boni pastoris est tondere pecus non deglubere ;* where *hinnire, tondere, deglubere pecus* are subjects. Particularly *officium* is sometimes incorrectly taken for a subject, because it precedes, though it is really a predicate : as, *officium parentum est alere liberos*. Here the learner would be inclined to use *alendi* after *officium*, which according to his notion precedes : and if he hear from the teacher that the ancients always use *alere*, without the reason being explained, he is puzzled to know why *officium* must at one time have an infinitive, at another time a gerund after it. But in fact the infinitive does not follow it, since the order is, *alere liberos est officium parentum*, whence it is clear that *alendi* cannot be used, since *alere* instead of being governed by *officium* is the subject to which *officium* is the predicate.

2.) Beginners often hear of the accusative with the infinitive being used for *ut, quod, an, quin* : they should at the same time be informed, whence this accusative is to be taken, or, what is the principal thing, which word the accusative should be. This is always the subject or principal nominative, and no other : e. g. *scio consulem te adpellatum esse* : here *te* not *consulem* is the accusative with the infinitive : it is used instead of *scio, quod tu es adpellatus consul ;* where *tu* is the subject. So *audio tibi a patre multos libros datum iri*, for *quod multi libri* *dabuntur tibi a patre* : *audio multos libros patrem tibi daturum esse*, for *quod pater* *dabit (or daturus est) multos libros tibi* : in the former instance *multos libros*, in the latter *patrem*, is the accusative with the infinitive. Sometimes the arrangement occasions difficulty, particularly when a new infinitive is introduced : yet if one can determine the subject, there is then no difficulty : e. g.

audio dici venturum esse patrem, or venturum dici patrem. Here the order is, audio patrem dici venturum esse, I hear that the father is said to be coming; for audio quod pater dicitur esse venturus.

VI.) If two or more subjects or principal nominatives of the singular number, connected by the conjunctions *et*, *ac* &c. (which, however, sometimes fail) precede the verb, the verb which refers to them is in the plural; since these subjects represent a plurality: e. g. *pater et mater adhuc vivunt, pater et mater sunt sani*. The English in such instances, sometimes, though inaccurately, use the singular, which deceives the learner. Virg. *Æn.* 2. 216, *furor iraque mentem præcipitant*: Ovid. *Am.* 1. 6. 59, *nox et amor, vinumque nihil moderabile suadent*. Especially when one of the subjects is plur.; as Cic. *Off.* 2. 10, *vita, mors, divitiæ, paupertas omnes homines vehementissime permovent*.

Observations.

1.) A plural verb should, properly, always follow, when two or more subjects denote animate things, or persons; as, *pater et mater vivunt*, not *vivit* (unless *et* be repeated, as *et pater et mater vivit*, in which case the singular is correct). This is common: e. g. *creati (sunt) censores Sulpicius (et) Postumius*, Liv. 6. 27: *Furius, Horatius, Servilius et Geganius — pergunt*, *ibid.* 31: *grandiores natu fuerunt Flaminius, Varro, Maximus, Metellus, Lentulus, Crassus*, Cic. *Brut.* 19; and so continually. But with inanimate things a sing. verb often follows, as Cic. *Senect.* 19, *mens enim et ratio et consilium in senibus est*, for *sunt*: *Off.* 1. 23, *sed cum tempus necessitasque postulat*, *decertandum manu est*, for *postulant*: *Offic.* 2. 11, *atque, mea quidem sententia, omnis ratio atque institutio vitæ adiumenta hominum desiderat*: *ibid.* 3. 6. *qua (sc. societate humani generis) sublata, beneficentia, liberalitas, bonitas, ius-*

titia funditus tollitur. Particularly when the subjects are united by *et* repeated; as Cic. ad Div. 5. 7. 5, *scribam aperte, sicut et mea natura et nostra amicitia postulat*: here the sing. must follow. The singular is at times used, even when one of the subjects is plur. if it be not the last; as Liv. 1. 47, *dii te penates patriique, et patris imago, et domus regia, et in domo regali solium et nomen Tarquinius creat vocatque regem*. *Note*. Also with two or more persons we find a sing. verb: e. g. *Gorgias, Thrasyarchus, Protagoras, Prodicus, Hippias* in honore *fuit*, for *fuerunt*, Cic. Brut. 8: *Huic Hyperides proximus et Æschines fuit et Lycurgus*, *ibid.* 17: *cur Lysias et Hyperides amatur?* for *amantur*, *ibid.* 17: *ante hos Brutus et paulo post eum, C. Bilius — summus evaserat*, for *summi evaserant*, *ibid.* 47: *cum esset Cotta et Hortensius*, *ibid.* 50.

2.) A collective noun, as *pars, multitudo, quisque &c.*, was often considered by the ancients as a plurality of subjects: hence they are at times joined to a plur. verb: as, *turba ruunt, pars cæduntur, pars obiecti, pars cæsi*. Such instances were cited and considered, Sect. 4. § 1. 3. 1. To these belongs the remarkable passage, Liv. 2. 12, *hoc tibi iuventus romana indicimus bellum*; *iuventus romana* is for *nos iuvenes romani*.

3.) We sometimes find a plur. verb after a single subject or person, which, however, is united to another subject by *cum*: since they are there regarded as two subjects or nominatives: as Liv. 21. 60, *atque ipse dux cum aliquot principibus capiuntur*, for *capitur*; which is rather harsh. So Sall. Jug. 101. 5, *Bocchus cum peditibus — postremam romanam aciem invadunt*; Nepos Phoc. 2, *Demosthenes cum ceteris — populiscito in exilium erant expulsi*. So Iuba cum Labieno capti in potestatem Cæsaris *venissent*, Auct. B. Afric. 52. Gronovius at the place cited from Livy quotes Virg. Æn. 1. 292 (296), *Remo cum fratre Quirinus Iura dabunt*: but the whole passage is *Cana Fides et Vesta, Remo cum fratre Quirinus, Iura dabunt*: so that *dabunt* refers also to *Cana Fides* and *Vesta*.

4.) A remarkable instance occurs, Liv. 1. 32, where the

Fetialis speaks of himself and of the Roman people, *Ego populusque Romanus populis priscorum Latinorum hominibusque priscis Latinis bellum indico facioque* : yet here, *ego* and *populus* are not regarded as two entirely distinct subjects, who declare war, but the Fetialis speaks merely in the name of the Roman people, whose messenger he is, and regards himself as identified with the Roman state. It is a sort of apposition ; as if he would say, I, viz. the Roman people, declare &c. Perhaps it would be still more easy if *que* were omitted.

VII.) If several subjects or principal nominatives precede, of different grammatical persons, e. g. the first and third *ego et pater*, the second and third *tu et pater* &c., united by the conjunctions *et*, *ac* &c., the verb in the plural agrees in its personal termination with the principal person ; the first being preferred to the second, and the second to the third : e. g. *ego et tu felices sumus* : here the verb must be plural, because *ego* and *tu* are two subjects, and indeed two persons : also *sumus* must be used, because *ego* is the first person. The order may also be *tu et ego sumus felices*, since the person of the verb does not depend on the order. So *ego et pater felices sumus*, *pater et ego felices sumus* : *tu et pater felices estis*, *pater et tu felices estis* : Cic. ad Div. 14. 5, si *tu et Tullia*, lux nostra, *valetis* — *ego et suavissimus Cicero valemus*. We also find it thus, when *neque* is repeated, Terent. Adelph. 1. 2. 23, hæc si *neque ego*, *neque tu fecimus*, which is somewhat harsher : for this we might say, hæc si *neque ego feci*, *neque tu*, or *neque ego*, *neque tu fecisti*. *Note.* The preceding remarks, however, apply only when the two substantives represent a single subject, or may be regarded as a collective noun, forming with the verb one sentence as in the preceding examples.

But when the two subjects are so united with a single verb, that they still form two distinct sentences, i. e. when each subject has a distinct adverb or other word with it, then the verb agrees with the nearest subject in number and person : as *ego misere, tu feliciter vivis* ; or, *ego misere vivo, tu feliciter* : here *vivimus* would be incorrect. So also, *ego multos libros, frater paucos, habet* ; or, *ego multos habeo libros, frater paucos*, where *habemus* would be incorrect : the same takes place, when *et* is inserted, as *ego multos libros, et frater paucos habet*, not *habemus* &c.

VIII.) When the plural of *sum* follows two subjects of the sing. numb. and of different genders, and a noun adjective, pronoun adjective, or participle is put after the verb as a predicate, this predicate in the case of animate things agrees with the masculine subject, but in the case of inanimate things is either in the neuter plural, or agrees with the last subject, or, as well as the verb *sum*, may be used in the sing. See Sect. 3. § 15.

§ 2.

Of the Predicate Nominative, i. e. the Nominative which in the order of construction follows the Verb.

I.) After some verbs there stands a nominative, which expresses the predicate of the preceding subject, and may therefore be named the predicate-nominative. In such instances there are two nominatives : yet the subject is sometimes omitted where it may be easily understood. This happens only with verbs which denote to be, to become, or something similar : viz.

1.) which denote existence, as *sum* and *forem*: e. g. *ego sum felix*, *tu es felix*, *pater est felix*, *nos sumus felices* &c. *Si doctior esses, feliciore fores*, if thou wert more learned, thou wouldst be more happy: with *esses* and *fores* the subject *tu* fails, and the predicates *doctior* and *feliciore* precede: the direct order is, *si (tu) esses doctior, (tu) fores feliciore*: Horat. Epist. 1. 2. 62, *ira furor brevis est*; where the order is, *ira est furor brevis*. Note. The verb often fails, e. g. Terent. Andr. 5. 6. 6, *pater amicus summus*, sc. *est*: Cic. Amic. 21, *omnia præclara rara*, sc. *sunt*: Sall. Cat. 15, *color exsanguis, fædi oculi, citus modo, modo tardus incessus*, sc. *erat*: Iug. 14. 15, *pars in crucem acti, pars bestiis obiecti*, sc. *sunt*: Virg. Ecl. 3. 80, *triste lupus stabulis* &c. sc. *est*.

2.) Verbs in which existence is implied; as a) *maneo* remain, since to remain means to be continually: e. g. *deus manet iustus*: Virg. Æn. 1. 26 (30), *manet alta mente repostum*, iudicium Paridis; where iudicium is the subject and *repostum* (repositum) the predicate: *quod munitiones integræ manebant*, Cæs. B. G. 6. 32, where *integræ* is the predicate; because the fortifications remained entire: so *permaneo*, e. g. *corpora permaneant diuturna*, Cic. Tusc. 1. 45: *ne tua permaneant*, Ovid. Her. 5. 6: *innuba permaneo*, Ovid. Met. 14. 142. b) Verbs which denote to become, to be made, which is the same as to begin to be; as *fio* to become, to be made anything; *exsisto* to exist, to be, or to stand forth, e. g. as *protector*, auxiliary &c.; *reddor* to be made or rendered; *evado* to turn out, or become anything: e. g. He has turned out or become a philosopher; in which sense however it is rather less common than *fio*: e. g. *non omnes homines fiunt (or evadunt) docti*, become learned: *non omnes redduntur felices*: Nep. Epam. 2, *postquam ephēbus factus est*: Cic. Rosc. Am. 2, *his de causis ego huic causæ patronus exstiti*, have stood forth the defender: Cic. Brut. (or de Clar. Orat.) 35, *perfectus Epicureus evaserat*, had turned out a complete Epicurean.

Note. *Evadere in* means to issue in something, to proceed to, and belongs not to this place: as Terent. Adelph. 3. 4. 64, *ve-*

rum nimia illæc licentia profecto evadet in aliquod magnum malum, will proceed to some great misfortune, will have a very unfortunate issue. We must not therefore say, *evasit in virum doctum*, has become a learned man; but *evasit vir doctus*, or *factus est vir doctus*, which is more usual.

3.) Passives, which mean to be named or called, and include the notion of existence; for what a man is, he is also called, and the contrary: e. g. when a man is called *Cicero*, consul, king &c., he is so, according to our opinion. To this sort of passives belong *nominor*, *vocor*, *vocitor*, am named or called; e. g. *ego vocor*, *nominor*, *Cicero*: *non omnes qui vocantur studiosi literarum, sunt vere studiosi earum*. To these belong also *dicor*, *nuncupor* and *usurpor*, which last is sometimes used for *dicor* or *vocor*: e. g. *Cic. Off. 2. 11, quem Lælius, is, qui sapiens usurpatur* (i. e. *vocatur*), *prætor fregit*. Also *perhibeor*, i. e. *vocor*, *commemoror*; as *Plaut. Stich. 2. 1, Mercurius, Iovis qui nuntius perhibetur*, i. e. *vocatur*: unless *perhibetur* mean the same as *traditur*, and *esse* be understood: then *nuntius* would follow *esse*, not *perhibetur*: sometimes *esse* is used with it, *Cic. Tusc. 1. 12*; *Plaut. Trin. 3. 2. 66*; *Stich. 1. 1. 25*: yet this ellipsis perhaps need not be supposed, since it often stands without *esse*; e. g. *nec minus Agesilaus ille perhibendus*, *Cic. ad Div. 5. 12*: *vos perhiberi probos*, *Terent. Ad. 3. 5. 58*. cf. *Plaut. ap. Gell. 7. 7*: and since we often find such expressions as *quem perhibent Ophiuchum nomine*, *Cic. Nat. Deor. 2. 42. ex Arat.*; *vatem hunc perhibebo optimum*, *Cic. Div. 2. 5*, two nominatives may very properly be used with the passive. Further, *adpellor* to be named, called, entitled or addressed; as, *Cicero adpellatus est pater patriæ*: *Deiotarus adpellatus est rex*, is stiled king; *Alexander, qui Magnus adpellatur*. To these belong *salutor* and *audio*, used for *adpellor*; as, *salutor Consul*, properly, I am greeted as Consul, i. e. am stiled Consul. *Horat. Art. 87, cur ego, si nequeo, ignoroque, poeta salutor?* wherefore am I stiled a poet? *Hor. Epist. 1. 7. 37, rexque paterque audisti coram*; i. e. *adpellatus es*, thou hast heard the name of (hast been stiled) king and father: so, *curas esse quod*

audis, *ibid.* 1. 16. 17: *nepos Veneris audiet Apuleii*, *Met.* 6. p. 177. *Elm.* cf. *ibid.* 5. p. 167.

4.) Passives which denote to be chosen or named to anything, e.g. an office &c., or, according to the Roman form, to be proclaimed or declared as chosen: these in their sense are like *fio*, for what a man is chosen to, he becomes. To this kind of passives belong *legor*, *eligor*, *creor*, *designor*, *nominor*, *renuntior* &c.: e. g. *Cicero creatus est consul*, *Cicero electus est consul*: *frater eius designatus est prætor*: *Cicero renuntiatus est consul* &c.

Note. As these passives (under n. 3 and 4) to be made, named or chosen, have two nominatives, i. e. a subject and predicate nominative, their actives also have a double accusative; as, *tu fecisti me sapientem*: *ego reddidi te felicem*: *homines vocant me consulem*: *Romani creaverunt Ciceronem consulem* &c.: see Sect. 7. § 3. n. 15. 2 and 4.

5.) Finally, we find a nominative of the predicate after passives which signify, to be taken for, esteemed, thought, judged, found, to appear, seem &c., as *credor*, *existimor*, *putor*, *habeor*, *iudicor*, *numeor*, *videor*, *cognoscor*, *deprehendor*, *invenior*, *reperior*, *censeor*, *autumor* &c.: e. g. *pater tuus creditur* (*existimatur* &c.) *doctus*: *mater habetur proba*: *tu videris sapiens*: *frater mihi videtur astutus*: *homines sæpe videntur tales, quales non sunt*: *Socrates inventus est innocens*: *so repertus, deprehensus est*: *soror tua iudicatur docta*. But these nominatives do not depend immediately on the above passives (unless perhaps on *habeor*, *numeor*), but upon *esse* omitted, which is often also expressed; e. g. *ego existimor esse infelix*: *tu videris esse sapiens*: *frater videtur esse astutus*: *Socrates inventus est esse innocens* &c. It has already been observed, Sect. 1. § 2, that the same case follows *esse* which precedes it, or that the predicate after *esse* is in the same case as the subject, and therefore when the subject precedes in the nominative, the predicate must follow also in the nominative. Yet *esse* perhaps need not be understood with *habeor* or *numeor*, or with the verbs after which *tanquam* may be supposed; as, *cognoscor*, *deprehendor*,

invenior &c., as, he is known *as* an upright man ; cognitus (reperitus, inventus) est vir probus.

Note. We must also remark of the passives last cited, that their actives take after them two accusatives ; as, habere aliquem doctum, to account any one learned, for habere aliquem pro docto : cognovi te fortem : invenerunt patrem fortem : existimant te doctum : see Sect. 7. § 3. n. 15. 3, 4. But none of these actives, except habeo, properly governs two accusatives ; since esse is understood : as, existimant te doctum, for existimant te esse doctum : therefore te esse is the infinitive with an accusative, and doctum after esse agrees with te preceding : so, cognovi te fortem, for cognovi te esse fortem &c. Esse is frequently expressed, but not after habeo : we do not find habeo te esse doctum ; and therefore with habeo, esse must not be understood : we may say the same of numerare, cognoscere, deprehendere, invenire, reperire &c., as of habere.

II.) The predicate like the copula, i. e. the intermediate verb, agrees with the subject in number : e. g. *homo est mortalis : homines sunt mortales : bona sunt præferenda malis.* Except where the predicate is not used, or cannot be supposed in the plural : e. g. *mali cives sunt* (vocantur) *sentina reipublicæ : ædificia coniuncta vocantur urbs.*

Note. Collective nouns have often the predicate in the plural ; as, *pars* in *crucem acti*, *pars* *bestiis obiecti* (sunt), Sall. Jug. 14. 15, and elsewhere. This also occurs sometimes with a subject in the sing. connected with another by *cum* ; as, Nep. Phoc. 2, *Demosthenes cum ceteris* — erant expulsi. See Sect. 3. 15. 1 : Sect. 4. 1. 3. 1, 2. That after two subjects the predicate is generally plur., but sometimes singular, see Sect. 3. 15.

III.) The predicate when it is a noun adjective, a pronoun adjective or a participle, agrees in gender with

the subject : as, *pater est doctus* ; *mater est mortua* ;
hæ vestes sunt nostræ.

Note. Even when it is a substantive, it does the same, if possible ; as, *aquila est regina*, not *rex* : *usus est dicendi magister*, not *magistra* : *exercitatio est optima magistra*. Yet it is often not possible ; as, *pecunia est auctor multorum malorum* : see Sect. 1. 2. 1, 2. That the predicate, when it is joined to two or more subjects of different genders, agrees with the masculine gender, or else with the nearest, or is put in the neut. plur., has been noticed Sect. 3. 15.

IV.) A nominative is also used after other verbs, which does not exactly express the predicate, but a certain quality, kind or manner, of the idea contained in the verb, which is properly the predicate ; it is a sort of apposition, where *tanquam* may be supplied : as 1.) after *adpareo* : Virg. Georg. 1. 404, *adparet liquido sublimis* in æthere Nisus ; of which the order is, Nisus *adparet sublimis*, Nisus appears aloft &c. : 2.) after *nascor* : Cic. Quir. p. red. 2, a parentibus — *parvus sum procreatus* ; a vobis *natus sum consularis* ; i. e. *tanquam consularis* : to this belongs also *parvus sum procreatus* : 3.) after *salto* : Cic. Mur. 6, nemo enim fere *sal-tat sobrius* ; nisi forte insanit ; i. e. *tanquam sobrius* : 4.) after *venio* : Cic. Rosc. Am. 38, *venit* in decemprimis *legatus* : Cic. ad Div. 16. 7, *carus omnibus, expectatus-que venies* : 5.) after *arma capere* : Liv. 5. 44, *prima vigilia capite arma frequentes* ; i. e. numero frequenti : 6.) after *ire* : Plaut. Pseud. 3. 2. 57, *it incænatus cubitum*. And so in more instances ; as, *tristissimus hæc scribo*, Plin. Ep. 16 : *rex circuibat pedes*, on foot, for *tanquam pedes*, Curt. 7. 3. 17 : *cum pedes iret* in hostem, Virg. Æn. 6. 881. Thus Virg. Æn. 3. 624, *vidi ego — cum corpora — medio resupinus* in antro *frangeret* ad saxum. So ce-

cidit pronus, he fell forwards, on his face, Ovid. Met. 8. 379 : caderet *supinus*, Suet. Aug. 43 : apes cadunt *præcipites*, Virg. Georg. 4. 80. So Sall. Jug. 14. 10, *læti* pacem agitabamus. To these especially belong certain adjectives which are joined to verbs, instead of the corresponding adverbs ; as *primus* for *primum*, *ultimus* for *ultimum*, *solus* and *unus* for *solum*, *tantum* &c. : as, hoc pater *primus* dixit, this the father first said : frater discessit *ultimus*, my brother departed last : ego hoc scio *solus*, I alone know this : pater *unus* domi remansit &c. This usage is quite Ciceronian, and to be imitated. To these belong some rather less usual ; as *nocturnus*, *matutinus*, *vespertinus*, for *noctu*, *mane*, *vesperi* : Virg. Georg. 3. 537, non lupus insidias explorat ovilia circum, nec gregibus *nocturnus* obambulat ; i. e. *noctu* : Virg. Æn. 8. 465, nec minus Æneas se *matutinus* agebat : Hor. Epod. 16. 51, nec *vespertinus* circumgemit ursus ovili.

V.) *Opus* necessary, needful, useful, is properly a substantive of which only the nom. and accus. are used in this sense, though many believe it no other than the subst. *opus*, *eris*, *work* : it always follows the verb *sum* as a predicate nom., except where the accus. and infinitive are requisite, where it must be an accusative : it is used in two ways : 1.) personally, i. e. it has a nominative of the subject before it ; as, liber est mihi *opus*, libri sunt mihi *opus* : quod mihi *opus* est, id tibi non *opus* est ; and so through all the tenses : libri mihi *opus* fuerunt, erunt, &c. liber *opus* erat, fuit &c. : this is the more usual and simple form : 2.) or impersonally, like *interest*, *pudet* &c. ; as, est mihi *opus libro*, est mihi *opus libris* ; and thus through all tenses : *erat*

heri mihi opus libris, fuit &c. : where it is evident that the verb must always be in the singular. Both forms are usual in the ancients; and in both usages, the person, to whom something is necessary, is put in the dative : for instance, 1.) Subject in the *Nominative*: Cic. ad Div. 2. 6. 9, *dux nobis, et auctor opus est et — gubernator* : Cic. Invent. 2. 19, *huius nobis exempla permulta opus sunt* : so, *multi opus sunt boves*, Varr. R. R. 1. 18 : *militēs opus sunt tibi*, Plaut. Capt. 1. 2. 61 : *quidquid opus esset*, Cic. ad Div. 5. 11 : *sponsæ vestem, aurum, atque ancillas opus esse*, Terent. Heaut. 5. 1. 20 : so Nep. Att. 7, *quæ amicis suis opus fuerant ad Pompeium proficiscentibus, omnia ex sua re familiari dedit* : Liv. 1. 41, *simul, quæ curando vulnere opus sunt* — comparat. 2.) Subject in the *Ablative*: Cic. ad Div. 9. 25. 7, *Auctoritate tua nobis opus est, et consilio, et etiam gravitate* : ibid. 3. 3, *præsidio firmitiori opus esse ad istam provinciam* : Cic. Mil. 19, *primum erat nihil, cur properato opus esset* : Terent. Heaut. 1. 1. 119, *nihil opus fuit monitore* : ibid. Andr. 1. 1. 5, *nihil istac opus est arte* : Cic. Phil. 11. 10, *expedito homine opus est* : Liv. 24. 9, *quod cum summo imperatore reipublicæ opus esse sciret* : Virg. 6. 261, *nunc animis opus, Ænea, nunc pectore firmo*, sc. est. Also the ablative of the part. pass. is often joined to *opus est* instead of the supine in *u* (which also is properly an abl.) : as, *opus est facto*, for *factu* or *fieri*, it is necessary to be done : e. g. *quæritur quid opus sit facto*, Nep. Eum. 9 : *prius, quam incipias, consulto* (deliberation) *et, ubi consulueris, mature facto opus est*; for *consuli, fieri*, Sall. Cat. 1 : *ita facto et maturato opus est*, Liv. 1. 58 : *cur properato opus esset*, Cic. Mil. 19 : *quam quod facto est opus*, for *fieri*, Plaut. Amph. 1. 3. 7 : *quinque opus est inventis minis*, for

minas inveniri, Plaut. Pseud. 2. 4. 42 : *opus est tibi hac emta*, Plaut. Pers. 4. 4. 35, for *emere* or *emi*, thou must buy this : *opus est puella servata*, for *puellam servari*, Ovid. Am. 2. 19. 1 : where *quid* and *quod* seem to be accusatives after *facto* used for *factu* : see hereafter.

Though it is equally correct to unite the nominative or ablative with *opus*, yet of pronouns and nouns adjective in the neuter, the nominative is preferred, because the ablative might be supposed of another gender : e.g. *hæc opus sunt*, *multa opus sunt* ; for if *his* and *multis* were used, they might be supposed masc. or fem. Thus *quid*, *si quid*, *aliquid opus est* are preferred to *quo*, *si quo*, *aliquo opus est* : *ea quæ opus sunt* &c., to *iis quibus opus sunt* &c. : unless where there can be no obscurity ; as, *emi ea*, *quibus mihi opus fuit*, where *ea* proves that *quibus* is neut. : so, *opus est mihi iis*, *quæ tibi non opus sunt* ; where *quæ* shows that *iis* is neut. : on the contrary, *iis mihi opus est*, *quibus tibi non opus est*, would be obscure. The neuters of nouns and pronouns adj., which are used substantively and govern a genitive, as *tantum*, *quantum*, *plus* &c., must always be in the nom. : as, *tantum mihi opus est*, not *tanto* : so, *plus opus est* &c. The learner must early be accustomed to translate the forms *libro* or *liber est mihi opus* &c. in different ways : as, I have need of a book, I want a book, a book is necessary to me &c. : where he who wants something is put in the dative, and the thing wanted in the abl. or nom. It is supposed that the abl. is governed by *in* understood.

Observations.

1.) Instead of the nom. or abl. sometimes an infinitive is used : as Cic. ad Att. 7. 8, *quid opus est de Dionysio tam valde*

adfirmare; where *adfirmare* may be considered the subject: *quid digitos opus est graphio lassare tenendo?* Ov. Am. 1. 11. 23: also the accus. with the infinit.; as Cic. ad Div. 13. 33. 2, *nihil iam opus est expectare te*, for thee to expect; *opus sit, nihil deesse amicis*, Cic. Am. 24: *hoc fieri et oportet et opus est*, Cic. Att. 13. 25: *quæcunque molliri opus sit*, Plin. H. N. 28. 13. Also *ut* is used; as Plaut. Truc. 2. 3. 7, *mihi quoque præ lassitudine opus est ut lavem*: ibid. 6. 19, *nunc tibi opus est ægram ut te adsimules*: ibid. 5. 11, *opus nutrici ut utrem habeat*.

2.) We also find *opus* with a gen. instead of abl.; e. g. Liv. 22. 51, *ad consilium pensandum temporis opus esse*: ibid. 23. 21, *quantum argenti opus fuit*. Here some adduce Cic. ad Div. 10. 8. 5. Planc. *sed aliquantum nobis temporis et magni laboris et multæ impensæ opus fuerunt, ut &c.*: it seems unlikely that *magni laboris* should be governed by *aliquantum*, they therefore imagine that it follows *opus*. If *magni* had been omitted, *laboris* would properly have followed *aliquantum*: hence Plancus in the carelessness of the epistolary stile may have referred *magni laboris* to the same word. But perhaps for *laboris* we should read *labores*, which would harmonize very well with *magnæ impensæ*: in which case this passage would not be pertinent. Ernesti adopts the reading *labores*. We must not refer to this place those passages where *opus* means or may mean the *work*, the *business*; for then it regularly takes a gen.: Ovid. Art. 2. 14, *Nec minor est virtus, quam quærere, parta tueri*: *Casus inest illic*; *hic erit artis opus*, here will be the *business* of *art*: as we say *artis est*, it is the *business* or *work* of *art*: which perhaps in the end approximates to, *art* will be *necessary*: whence they are not to be censured, who translate *opus est*, there is need of, and think that it is here followed by a genitive.

3.) *Opus* is also found with an accus. of the thing; e. g. Plaut. Truc. 1. 1. 71, *quid isti suppositum puerum opus est?* unless perhaps *esse* be understood, *puerum esse suppositum*: so *puero opus est cibum*, Plaut. Truc. 5. 10. unless it be governed

by *habeat* which soon follows. Also the accus. *quod* and *quid* are united to *opus*; but here we must understand *ad quid*, *propter quid*, *quod* &c., the preposition being omitted: Plaut. Aul. 4. 9. 13, nam *quid* mihi *opus* est vita, qui tantum auri perdidit? i. e. *ad quid*: Terent. Andr. 4. 3. 23, si *quid* est *quod* opera mea *opus* sit vobis, for *ad quod*, or *in quo*. The following passages are more singular: Nep. Eum. 9, *quaeritur, quid opus sit facto*, what is to be done: Plaut. Amph. 1. 3. 7, citius, *quod non facto est usus* (i. e. *opus*) fit, quam *quod non facto est opus*. We may inquire of what case are *quid* and *quod*. They may be nominatives, for *opus facto* may be translated, necessary to do; in which way the abl. is often used: but *facto*, which here has manifestly the sense of the supine in *u*, may be taken for the supine itself, as if the ancients had used both *facto* and *factu*; and thus *quid* and *quod* will be the accus. governed by it. This latter explanation seems preferable, since such expressions as *opus est facto*, *maturato* &c. often occur, of which some examples were cited before: and we also find the supine in *u*, used in the same way: e. g. si illud, *quod maxime opus est iactu*, non cadit, Terent. Ad. 4. 7. 22.

4.) For *opus est mihi*, we sometimes though rarely find *opus habeo aliqua re*: e. g. Colum. 9. 1. *ferae graminibus, frugibus opus habent*, have need of.

5.) It is self-evident, that *opus* may be used without a case following: e. g. si *opus esse videbitur*, Cic. ad Div. 5. 11: non est *opus*, Terent. Heaut. 1. 2. 13.

VI.) The substantive *usus* use, need, necessity, is often used like *opus*; in the same signification, and with a dative of the person and ablative of the thing needed: e. g. naves, *quibus usus non est*, Cic. Att. 9. 6: naves *quibus consuli usus non esset*, Liv. 30. 4: *usus est pecunia*, Plaut. Curc. 3. 13: nunc *viribus usus*, nunc *manibus rapidis*, Virg. Æn. 8. 441: *viginti iam usus est filio argenti minis*, Plaut. Asin. 1. 1. 76: nunc

usus facto est mihi, Terent. Hec. 3. 1. 47. Thus *usus* and *opus* stand together, Plaut. Amph. 1. 3. 7, *citius quod non facto est usus*, fit, quam quod *facto* est *opus*. It is commonly supposed that the ablative after *usus* and *opus* is governed by *in* omitted : this, however, is merely conjecture, since *in* is not found with them. Perhaps the ablative is used, because *utor* governs an ablative. *Usus* is also joined to a nominative, as is supposed : e. g. *hoc* neque *isti* *usus* est, et miseræ suppetias feret, Plaut. Rud. 4. 40, unless *hoc* be an ablative : so *usus* est *pecunia*, Plaut. Curc. 3. 13, *pecunia* may be a nominative or an ablative. *Usus* is also followed by an accusative : e. g. ad eam *usus* est *hominem astutum*, Plaut. Pseud. 1. 3. 151 : since *utor* also takes an accusative, whence it is unnecessary here to understand *esse*. Also by a genitive : e. g. si quo *usus operæ* sit, Liv. 26. 9 ; unless *usus* be translated utility. It also stands without a case of the thing needed ; e. g. mihi sic est *usus*, Terent. Heaut. 1. 1. 28. Also with *ut* : e. g. an cuiquam est homini *usus* se *ut cruciet*, ibid. 29 : also without a dative : e. g. si *usus* fuerit, Cic. Tusc. 4. 2 : si quando *usus* esset, Cic. Off. 1. 26.

SECTION 5.

Of the use of the Genitive.

The use of the genitive is so various, that it is almost impossible to observe and bring forward all that belongs to it. It follows, viz. in the order of construction, nouns substantive and adjective, pronouns, verbs, adverbs, nay almost all kinds of words ; though it may be questioned how far it is governed by them. Phi-

logists generally contend that it can only be governed by a substantive, and that when it follows another part of speech, a substantive must be understood, e. g. *negotium*, or *in negotio*, as concerns, in regard to. Since, however, this is a mere supposition, it is better never to have recourse to it, but in a case of clear necessity or extreme probability : it cannot be denied that it must be often adopted.

By the genitive we particularly here understand the genitive of nouns substantive, next of personal pronouns, as *ego* &c., of other pronouns and nouns adjective, when they are used alone and without a substantive ; and finally, the gerund in *di* : as *amor dei*, *mei*, *tui*, love of God, of me, of thee : *huius* or *illius* (sc. *hominis*) *res gestæ*, the exploits of this or that person : *timor malorum* fear of evil ; *cura meorum* care for mine ; *nihil novi* nothing new ; *cupidus scribendi*, *eundi* &c. For when nouns adjective, pronouns adjective and participles, are joined as epithets in the same case to the genitive of substantives, the cause of their genitive must be thence derived, that as epithets they agree with their substantive in gender, number, and case : e. g. *amor magni Dei*, love of the great God, where *dei* is governed by *amor*, and *magni* agrees with *dei* : *timor gravium periculorum*, fear of great dangers ; where *periculorum* is governed by *timor*, and *gravium* agrees with *periculorum* : so *cupidus discendæ linguæ* &c.

We, therefore, consider the genitive, as it is or seems to be governed 1.) by Substantives ; 2.) by Adjectives and Pronouns ; 3.) by Verbs ; 4.) by Adverbs.

§ 1.

Of the Genitive after Substantives.

In the first place the genitive is governed by a substantive, which is distinct from it in meaning, and, therefore, not in apposition, and which according to the order of syntax precedes it, or at least is supposed to precede, since at times it is omitted. This happens:

I.) when the genitive denotes an action, or, as the learned say, is used *actively*, i. e. denotes that one does anything: e. g. *peccatum hominis* sin of a man, i. e. which a man commits; *victoria Cæsaris* victory of Cæsar, which Cæsar gains; *orationes Ciceronis* orations of Cicero, which Cicero spoke or wrote; *pugna militum* fight of soldiers; *facta virorum* fortium deeds of brave men, Cic. ad. Div. 6. 13. 15: *sermo Furnii* discourse of Furnius, Cic. ad Div. 10. 4. Planc. So. *vulnus Ulyssis* wound of Ulysses, which he inflicted: Virg. *Æn.* 2. 436, *et vulnere tardus Ulyssis* (or Ulixi). This case is easy, and corresponds with the English: it generally answers the question *whose?* or *of whom?*

II.) when the genitive denotes a possession or *having* and is used *possessively*, i. e. shows that the thing which is put in the genitive has or possesses something. This case also is easy, and corresponds to the English; answering the same question *whose?* or *of whom?* as *liber patris* the father's book, the book of the father, the book which belongs to the father, which the father has or possesses; *vestes matris* garments of the mother, which belong to the mother; *filius Ciceronis* Cicero's son; *fides nuntii* credit of the news, cre-

dit which belongs to the news, which the news obtains, Sall. Jug. 101. 7. To these belongs *res rationum*, Cic. Verr. 1. 14, things which are included in the account, things accounted for, things which the account contains : so, *virtus hominis* the virtue of a man, which a man possesses ; *odium patris* hate which the father has against others. So all genitives which follow *timor*, *cura*, *memoria*, *cupiditas*, *amor*, *religio*, *studium*, *vindicta*, *voluptas*, *potestas*, *facultas*, *metus*, *spes*, *excusatio*, *iniuria*, *proditio* &c., are generally used possessively, or actively, and denote the fear, love, care &c., which one feels or manifests for any one. It will, however, be afterwards observed, that these last cited, with many others, are also used *objectively*.

Observation.

In these two cases, No. I. and II., there is included no genitive of the personal pronouns *ego*, *tu*, *sui*, *nos*, *vos*, though the relative pronouns *is*, *qui*, *ille*, *idem*, *hic*, are used like substantives, in the genitive : for them are substituted the possessive pronouns *meus*, *tuus*, *suus*, *noster*, *vester* : e. g. *peccatum meum*, not *mei*, my fault : *factum meum*, not *mei* ; *factum tuum*, *suum*, *nostrum*, *vestrum*, not *tui*, *sui*, *nostri*, *vestri* : so *facta mea*, *tua*, *sua*, *nostra*, *vestra*, not *mei*, *tui* &c. : *vestis mea*, *tua* &c. not *mei*, *tui* &c. : *cura mea*, *tua* &c. : *timor meus*, *tuus* &c., the fear which I have, which thou hast &c. : *amor meus*, *tuus* &c. the love which I feel, thou feelest &c. If after *amor*, *cura* and *timor*, *mei*, *tui*, *sui* &c. are used, the sense is quite different ; viz. love for me &c. care for me &c. fear of me &c., of which I am the object.

Yet we find many places where the genitives *mei*, *tui*, *sui* &c. are used for *meus*, *tuus*, *suus* &c., but generally only when another genitive is joined with them : e. g. Cic. ad Div. 2. 6, *eam autem tui unius* (or *unius tui*) *studio me assequi posse confido*,

for *tuo unius* ; this happens that they may be in the same case. Perizonius ad Sanct. p. 251, also cites the following two places from Cicero : Vat. 3, civitatis salutem cum *mei unius* salute esse coniunctam : Marcell. 7, ex *unius tui* vita pendere omnium, sc. vitam : where Cicero must have used *mei* and *tui* for *mea* and *tua*, that they might be in the same case with *unius* ; but the editions (e. g. edit. Ernesti) have *mea*, and *tua*, which are condemned by Perizonius loc. cit., and Cortius ad Cic. Epist. 2. 6. Here also belong the following : Plaut. Pseud. 1. 1. 3, *duorum* labori ego *hominum* parsissem lubens, *mei*, te rogandi, et *tui*, respondendi mihi, for *meo* and *tuo* sc. labori, by which rogandi and respondendi are governed : here *mei* and *tui* are used in apposition with *duorum hominum*, in order that the same case may be retained. Also the genitive vestrum is used for vester, Plaut. Men. 5. 9. 58, *vestrum patri* filii quot eratis ? for vestro : Sall. Cat. 33. 3, sæpe *maiores vestrum*, as Cortius reads for vestri on the authority of Gellius : *frequentia vestrum* : Cic. Agr. 2. 21 ; Phil. 4. 1 : *consensus vestrum*, Cic. Phil. 5. 1. cf. Gell. 20. 6 : *omnium vestrum* bona, Cic. Att. 10. 6. So sui for suus, Suet. Cæs. 30, neque populi expectationem quam de *adventu sui* fecerat, for suo. If all these passages are correct, and were really thus expressed by their authors, they must be noticed as peculiarities. On the contrary, we shall soon have to notice odio *tuo* hate against thee, for odio *tui* ; observantia *tua*, for *tui*, and other like instances.

III.) when the genitive is used *objectively*, i. e. denotes the object, whether person or thing, to which the action is directed : in which case it is expressed in English by various prepositions ; as, notitia Dei knowledge of God, not God's knowledge ; amor *mei* love for me ; amor *patris* love of a father.

These genitives are sometimes plain, sometimes difficult.

A.) The genitives of the pronouns personal ego, tu,

sui, nos, vos are plain, since the genitives mei, tui, sui, nostri, vestri, are always used objectively, with the few exceptions above referred to : as, amor *mei* love for me ; amor *tui*, *sui* &c. love for thee, him &c. : for which we may also say amor *erga*, *adversus*, or *in me*, *te*, *se*, *nos*, *vos* &c. : odium *mei* hatred against me ; odium *tui*, *sui* &c., for which odium *erga*, *adversus*, or *in me* &c. may be used : desiderium *mei*, *tui*, *sui* &c. longing for me &c. ; studium *mei*, *tui* &c. For these pronouns, we may not use the possessives *meus*, *tuus*, *suus* &c. : we may not, for instance, say amor *meus* for amor *mei* ; the former means my love, the love which I feel for another : so odium *meum*, *tuum* &c., the hatred which I feel, which thou feelest for another ; desiderium *meum* the longing which I feel for anything. Yet we sometimes find *meus*, *tuus*, *suus*, *noster*, *vester*, used for the genitives *mei*, *tui*, *sui* &c. : Sall. Jug. 14. 8, vos in *mea iniuria* despecti estis, for *iniuria mei*, *erga me*, injury to me : Sall. Cat. 51. 11, neque cuiquam mortalium *iniuriæ suæ* parvæ videntur, for *sui* or *erga se* ; injuries of, to himself : *crimina mea* against me, Liv. 35. 19 : *amori nostro*, i.e. *erga nos*, Cic. ad Div. 5. 12 ; 10. 24. 3, Planc. omnes gratas amicitias atque etiam pias propinquitates in *tua observantia*, indulgentia, assiduitate vincam ; where *tua observantia* is respect for thee, instead of *tui* : Terent. Phorm. 5. 8. 27, nam neque *negligentia tua*, neque id odio fecit *tuo* ; for *negligentia tui*, or *erga te*, and odio *tui* or *adversus te* : Terent. Heaut. 2. 2. 26, et lacrymis opplet os totum sibi, ut facile scires, *desiderio* id fieri *tuo*, for *tui*, from longing for thee. Perhaps here also belong the common expressions *mea*, *tua*, *sua*, *nostra*, *vestra causa*, for my sake &c. ; instead of *causa mei*, *tui* &c.

B. The genitives of substantives and the relative pronouns *hic, ille, is, qui, iste, idem* &c. are often difficult, because they must frequently be translated possessively or actively as well as objectively, according to the context: e. g. *amor Dei*, objectively, love towards God; but actively, God's love towards others. Thence *amor Dei* must not be used objectively unless the context plainly indicates it; otherwise it is better to say *amor erga Deum*. It is the same with *amor eius, huius, illius, eiusdem* &c.: e. g. *amor cognitionis*, Cic. Fin. 4. 7. So with other words; as *odium hominis, eius, illius* &c., objectively, means hatred against man, him &c., Terent. Hec. 2. 1. 22: Ovid. Met. 14. 71: so *servitutis*, Cic. Phil. 5. 14, i. e. against slavery: actively it means, any one's hatred against another: *timor matris*, objectively fear of the mother, which one feels of her; e. g. Liv. 9. 26, *timor eius*, fear (felt by another) of him: actively, the mother's fear of another. It is the same with *metus*; as, *metus hostium* fear of the enemy, felt by others, Liv. 31. 23: so *existimationis*, Cic. Verr. 1. 37: otherwise the enemies' fear, which they feel: *memoria hominis* or *rei*, memory of, about any one, e. g. *memoria nominis mei*, Cic. Vat. 3: also any one's memory, e. g. Cic. Phil. 10. 3, *gratissima memoria omnium civium*, the most thankful recollection of all the citizens, sc. about any one: *cura patris* care for one's father; e. g. *cura hospitis*, Ovid. Her. 16. 304: *rerum*, Cic. Off. 1. 9: *rerum publicarum*, Sall. Iug. 3: also the father's care, which he feels: *pudor patris* shame or respect for one's father, Terent. Andr. 1. 5. 27; also the father's shame, or respect, which he feels: *notitia, cognitio rei, Dei*, knowledge of a thing, of God; e. g. *notitiam habere femine*, Cæs. B. G. 6. 20: *notitia*

corporis, Cic. Off. 5. 21 : *rerum*, Cic. Acad. 4. 10 : Fin. 5. 21 : *habere notitiam Dei*, Cic. Leg. 1. 8 : *cognitio causarum*, Cic. Top. 18 ; God's knowledge : *conspectus malorum* the sight of misfortunes, Liv. in Præf. : *conspectus hominis*, a man's sight, which he has of anything ; e. g. *venire in conspectum hominis* : *cupiditas rei* desire for a thing ; e. g. *triumphi*, Cic. Pis. 25 : *cupiditas hominis* a man's desire : *religio Dei* religion towards God ; e. g. Cic. Phil. 1. 6, *religiones deorum immortalium* ; *religio hominis* a man's religion : *studium rei* eagerness for a thing ; *studium hominis* a man's eagerness : *voluptas rei*, pleasure in a thing ; e. g. Quint. 5. 13. 6, *voluptas ultionis* : *accusandi*, ibid. 11. 1. 57 : *discendi*, Cic. Off. 3. 2. (of which see hereafter) ; *voluptas hominis* pleasure which a man feels ; *animi* Cic. ad Div. 2. 9. 3, from an old poet ; Cic. Fin. 1. 18 : *aurium*, Quintil. 1. 10 : *excusatio rei* excuse which a thing allows, e. g. *temporis*, Cic. ad Div. 10. 4. 2. Planc. : *hominis excusatio* excuse which a man makes ; *potestas rei* power in or over a thing ; *hominis* a man's power, which he has or exercises : *ira belli* anger on account of the war, Sall. ep. Mithrid. ad Arsac. : so *fugæ*, Liv. 27. 7 : *dictatoris creati*, i. e. *ob dictatorem creatum*, Liv. 21. 2 : *ira hominis* a man's anger ; *spes triumphi* hope of a triumph, Cic. ad Div. 2. 12. 5 ; *spes salutis*, i. e. *de salute* ; *spes hominis*, which a man feels : *periculum dicendi* danger of speaking, Cic. Phil. 1. 6 ; *hominis* danger of a man ; *labor discendi* labour of learning, Cic. Off. 3. 2 ; *hominis* a man's labour : *iniuria patris* injury to a father ; e. g. *sociorum*, i. e. *in socios*, Sall. Jug. 52 ; or which a father does to others. To these many more may be added ; e. g. *iudicium Verris*, the judgement or trial of Verres ; *consulis de-*

signati of the consul elect, i. e. *propter consulem designatum*, Cic. Mur. 2; *iniuriarum*, Cic. Verr. 2. 27; *mandati*, Cic. Nat. Deor. 3. 30; *comitia prætorum*, assembly for choosing prætors; *comitia consulum*, Liv. 3. 20; *censurum*, Cic. Att. 4. 2; *Quinti fratris*, *ibid.* 1. 4; *proditio hominis* treachery against any one, e. g. *amicitiarum, rerum publicarum*, Cic. Acad. 4. 9; *negligentia deum*, i. e. *erga deos*, Liv. 3. 20, and many others. Yet in most of these examples a preposition may be used instead of the genitive: as, *odium adversus aliquem, in aliquem*; for *odium alicuius*. This the ancients commonly have recourse to, when any obscurity would arise from the use of the genitive. The context must decide whether the genitive should be taken *objectively* or *actively*: e. g. *amor dei* erga nos est magnus: here *dei* is evidently put actively: *debemus amore dei* flagrare: here it is plainly love for God, and *dei* is used objectively, for which *erga, in, adversus deum* might be substituted. *Note.* There are more difficult examples of the genitive, which must be explained by a preposition, though in an unusual manner: e. g. Tacit. Ann. 11. 8, *defectores patris sui*, for a *patre suo*: Suet. Claud. 29, in *concubitu dilecti adolescentuli* confossus, i. e. *cum dilecto adolescentulo*: Cæs. B. G. 2. 17, *eorum dierum consuetudo*, i. e. *consuetudo per eos dies*: this last may be defended, since there follows *itineris nostri exercitus*; where *itineris* also is governed by *consuetudo*. The sentence is, *eorum dierum consuetudine itineris nostri exercitus perspecta* &c. Cic. Off. 3. 2, si *discendi* labor est potius quam voluptas; for in *discendo*, or *discere*: Virg. Æn. 2. 436, *vulnere tardus Ulyssis* (or *Ulixi*), i. e. *accepto ab Ulysse*. Yet it may also be explained *actively*, the wound which

Ulysses made : as it has been already explained : see above.

IV.) The genitive is also governed by some substantives, which are generally not accounted substantives, because they are translated into English by adjectives or adverbs : such as *instar*, *nihil*, and the ablatives *causa*, *gratia*, *ergo* (on account of).

1.) *Instar* ; as, *amo eum instar patris*, I love him *like* a father : *ad* is understood, since *instar* means an image, likeness, portrait, sketch ; also worth, kind, shape, look : e. g. *quod primum operis instar fuit*, Plin. H. N. 34. 7 : *ut navalis belli instar efficeret*, Flor. 3. 5 : *est tanquam animi instar in corpore*, Cic. Or. 14 ; i. e. an equivalent for the soul : *puncti instar obtinet*, Cic. Tusc. 1. 17 : thence *ad instar* ; for which, as will be shewn hereafter, *instar* is used : as, *ad instar patris*, after or according to the likeness, shape, look &c. of the father, or, as the father, like the father, the same as the father : Cic. Or. 14, *est tanquam instar animi in corpore*, i. e. like a soul &c. : Cic. ad Div. 15. 4, *Eranam, quæ fuit non vici instar sed urbis*, i. e. not like a village &c. : *instar muri*, Cæs. B. G. 2. 7 : *epistola instar voluminis*, Cic. Att. 10. 4 : Virg. Æn. 2. 15, *instar montis equum* — *ædificant*, i. e. *ad instar montis*, as great as a mountain : Cic. Rabir. Perd. 8, *erat mortis instar*, as good as death : *instar vitæ*, Cic. ad Div. 9. 6 : *Plato est mihi instar omnium*, Cic. Brut. 51 : instead of Ov. Met. 12. 266 : as it may be translated also in some of the above-cited passages : *habet instar septuaginta* (epistolarum), about seventy &c., Cic. Att. 16. 5 : so Hirt. Alex. 9 : Varr. R. R. 1. 1. When it is translated *like*, as good as &c., it may be considered as a nominative ; as Cic. Or. 51, *Plato mihi unus instar est omnium*, literally, Plato is to me the resemblance of all ; i. e. when one sees Plato, it is as good as if one saw all ; Plato is to me as good as all, may stand in the place of all : to this many of the above passages may be added.

2.) *Nihil* nothing, no or none ; as, *nihil pecuniæ*, nothing of

money, no money : *nihil librorum* habeo, I have no books : *nihil pulchri*, *nihil magni* &c. : e. g. *nihil eius* (hastæ) ambureret ignis, Liv. 43. 13, i. e. none of the lance : *nihil rerum* humanarum, Cic. Red. Quir. 5 : *nihil istorum*, Cic. 2. Fr. 3. 9. Yet we find *nihil* in the same case with the adjective that follows : as Cic. Or. 1. 31, *nihil reconditum*, *nihil expectatum* &c. : Cic. Amic. 23, *natura solitarium nihil* amat : Cic. ad Att. 1. 13, *nihil honestum* : and elsewhere. *Note.* *nihil* when used for *non* belongs not here.

3.) *Causa*, properly from the cause, i. e. on account of, for the sake of : e. g. *patris causa*, *amoris causa*, &c. The possessive pronouns *mea*, *tua*, *sua*, *nostra*, *vestra*, are often joined to it : as, *mea causa*, for my sake ; *tua causa*, for thy sake &c. : not *mei causa*, *tui causa* &c.

4.) *Gratia* like *causa*, on account of : e. g. *patris gratia*, *amoris gratia* &c., on account of my father, properly from favor to my father &c. : so *mea gratia*, *tua gratia* &c., for my sake &c.

5.) *Ergo*, the Greek *ἔργον*, on account of, for the sake of : e. g. Nep. Paus. 1, *eius victoria ergo* Apollini donum dedisse, on account of that victory : Liv. 37. 47, *victoria ergo* : Liv. 1. 18, *honoris ergo* : Cic. Att. 3. 23, *legis ergo* : Virg. Æn. 6. 670, *illius ergo* venimus, on his account &c. : so XII. *Tabul.* neve lessum *funeris ergo* habento, quoted by Cic. Leg. 2. 23, 25 : he also quotes Opt. Gen. Or. 7, a decree of the Athenians with the words, eum donari *virtutis ergo* &c. : Lucret. 3. 1245 : Liv. 33. 49.

Note. These three words, *causa*, *gratia*, *ergo*, are set after their genitive, as appears from the examples. So Nep. Lys. 1, *se Lacedæmoniorum causa* facere : Sall. Cat. 23, *probris gratia* &c. : so *mea causa*, *tua causa*, *ea causa* &c. Yet we often find *causa* prefixed ; as Terent. Eun. 1. 2. 122, *et quidquid huius feci, causa virginis feci* : Liv. 31. 12, *fieri causa expiandæ violationis eius templi* : 39. 14, *ne quis — coisse, aut convenisse causa sacrorum velit* : 40. 41, *causa ignominia* — decretum : 40. 44, *de pecunia finitur ne maior (pecunia) causa ludorum*

consumeretur, quam &c. : so *causa temporis*, Cic. Amic. 8 : *causa amicorum*, ibid. 16 : *facere causa mea*, Terent. Eun. 5. 8. 40.

V.) The genitive of words, which denote a multitude or plurality, particularly a natural genus or whole, is governed by substantives which denote a part, or sort of them ; as *pars*, *multitudo*, *copia*, *nemo*, *nihil* &c. : e. g. *magna pars hominum*, a great part of mankind : *nemo mortalium*, no one amongst mortals : *nihil harum rerum*, none of these things : *pars civitatis*, a part of the state or of the citizens : *pars horum aut illorum*, a part of these or those : *pars mei*, tui, sui, &c., a part of me, thee &c. (e. g. the hand, the foot). On the contrary, *pars mea*, tua, sua &c., my part or portion &c. ; e. g. *hereditatis*, *prædæ* &c. : *nemo nostrum*, *vestrum*, none of us, of you &c., not *nostri*, *vestri* : Terent. Heaut. 3. 3. 10, *nihil me istius (rei) facturum*, that I will do nothing of it : Liv. 1. 1, *cum multitudine Henetum*, with a multitude of Henetans : Cic. ad Div. 5. 8. 3, *quædam pestes hominum*, a kind of pest of men, a kind of pestilent men, a pestilent kind of men : *res huius generis*, a thing of this sort : e. g. Cæs. B. G. 5. 18, *sudes eiusdem generis* : Nep. Alc. 9, *quinquaginta talenta vectigalis*, i. e. of income : Nep. Timoth. 1, *ducenta talenta prædæ* : yet in the two last cases the genitive may be considered an apposition : for the substantive in apposition, which, properly, should be in the same case with the preceding to which it belongs, is sometimes in the genitive : see above, Sect. 1. § 4 : Sect. 5. § 1. 8. Further, *tria millia captivorum*, three thousand prisoners, properly, three thousand of prisoners. To this we may refer Plin. H. N. 9. 16, *piscium feminae maiores* (sc. sunt) *quam mares*. Sometimes the genitive in the

plural follows proper names, consequently single persons or things : e. g. Suet. Claud. 28, *Libertorum* præcipue suspexit *Posiden*, i. e. e libertis or e numero libertorum : Mela 3. 6, his oris multæ ignobiles insulæ adiacent, sed *earum* (for ex iis sc. insulis) quas præterire non libeat, *Gades* fretum adtingit. This is particularly common with adjectives and pronouns : as, multi hominum, quid rei &c. See hereafter, § 2. 2, 3. *Note.* Nemo is often followed by de or ex : e. g. nemo *de iis*, qui &c., Cic. Or. 1. 43 : nemo *e decem* (sc. hominibus or tribunis), Cic. Leg. 3. 10 : nemo *ex tanto numero*, Cic. Font. 2. Pars also is sometimes followed by de ; Cic. Verr. 1. 12, ut aliquam *partem* de istius (sc. hominis or Verris) *impudentia* reticere possim, for impudentiæ, to prevent obscurity.

VI.) The genitive of a substantive is also governed by another substantive, to express the manner, quality, &c. ; as beauty, size, length &c. : yet this genitive is accompanied by an epithet, either adjective, pronoun, or participle, and is generally rendered into English by *of* : e. g.

1.) *property* ; as, puer *bonæ indolis*, a boy of a good disposition : homo *boni ingenii*, of good ability : homo *acris ingenii* &c. *Adolescens summæ audaciæ*, Sall. Cat. 18 : vir *exempli recti*, Liv. 3. 44, a man of upright example, an exemplary man : homo *expertæ virtutis*, of tried courage : vir *magnæ doctrinæ* : vir *magni nominis*, a man of great name or fame : Cic. ad Div. 9. 26, non *multi cibi* hospitem accipies, sed *multi ioci*, a guest of little food, but of much sport, who eats little, but jokes much : homo *ingenui vultus*, of ingenuous mien.

2.) *form* ; as, mulier *formæ pulchræ*, of beautiful form ; *magnæ pulchritudinis*.

3.) *worth, rank*; e. g. *homo parvi pretii*, Cic. Qu. Fr. 1. 2: *homo maximi pretii*, Terent. Adelph. 5. 6. 3: *imi subsellii viros*, Plaut. Capt. 3. 1. 11, people of the lowest rank: *homo nihili*, a man worth nothing.

4.) *power*; as, *homo sui iuris*, a man at his own disposal, one who is his own master.

5.) *weight*; as, *lapis centum librarum*, of a hundred pounds: *res magni momenti* &c.

6.) *time*; as, *exsilium decem annorum*, a banishment of ten years: Liv. 43. 1, *triginta dierum frumentum militi datum*, for thirty days.

7.) *length, size, thickness, breadth* &c.: e. g. Cæs. B. C. 2. 2, *asseress pedum duodecim cuspidibus præfixi*; where *pedum* is governed by *cuspidibus*: *ibid. antecedeat testudo pedum sexaginta*: Cæs. B. G. 7. 72, *fossam pedum viginti*: *ibid. vallum duodecim pedum*. Sometimes an adjective is added, as *longus, latus* &c., to express precisely whether length or breadth be intended: as Cæs. B. C. 2. 10, *musculum pedum sexaginta longum* — *facere instituerunt*: Colum. 2. 11. 3, *in morem horti areas lutas pedum denum, longas pedum quinquagenum facito*, make beds ten feet broad &c.: Colum. 5. 6, *longus pedum sex*: Vitruv. 10. 19, *turrem altam cubitorum sexaginta*: *latera pedum lata tricenum, alta quinquagenum*, Plin. H. N. 36. 13: *latæ pedum sexagenum quinum, altæ centum quinquagenum*, *ibid.*: *triglyphi alti unius moduli*, Vitruv. 4. 3: *turrem non minus altam cubitorum LX*, *ibid.* 10. 19. Some understand *mensura*, which, however, is quite conjectural. At other times *longus, latus*, &c., take an accusative of the measure or extent: see hereafter, Sect. 7. § 2: we also find the ablative: e. g. *scrobes tribus pedibus longas*, Pallad. in Ianuar. 10.

8.) To these belong many others; e. g. Liv. 5. 5, *vallum fossamque, ingentis utramque rem operis* — *duxerunt*, thing of great labour: Plaut. Aul. 2. 4, *tu trium literarum homo*, thou man of three letters, i. e. fur.

Note. Yet in many of these examples, instead of the genitive an ablative may be used with an adjective, pronoun, or participle; since *præditus* (endowed with), or *cum* (with), may be understood: this therefore especially takes place, with expressions of a peculiarity, of the form or age: e. g. Cic. ad Div. 1. 7. 29, *Lentulum nostrum, eximia spe, summæ virtutis adolescentem*, where an ablative and genitive are united, a young man of extraordinary promise, of the highest virtue: Terent. Adelph. 3. 3. 88, *antiqua homo virtute ac fide*; sc. *præditus*: Cæs. B. G. 1. 47, *Valerium — summæ virtute et huminitate adolescentem* &c. sc. *præditum*: ibid. 2. 6, *Iccius Remus, summæ nobilitate et gratia inter suos*, sc. *præditus*; homo also seems here to be understood: Cic. Divin. 1. 25, *vidisse enim se in somnis pulchritudine eximia feminam, quæ* &c. sc. *præditam*: Terent. Andr. 1. 1. 45, *mulier — egregia forma atque ætate integra*: ibid. 91, *forte unam adspicio adolescentulam forma* — here *Sosia* says, *bona* fortasse; and *Simo* proceeds, *et vultu adeo modesto, adeo venusto ut nihil supra*: and immediately afterwards, *et quia erat forma præter ceteras honesta et liberali* &c., where *adolescentula* is not added but is understood: Terent. Eun. 1. 2. 52, *is ubi hancce forma videt honesta virginem* sc. *præditam*: homo magno natu, of great age; as Liv. 21. 34, *magno natu principes castellorum oratores ad Pœnum veniunt*: Nep. Dat. 7, *ab hoc tamen viro Scismas maximo natu filius* desciiit, his oldest son: since, however, *natu* has no genitive, it is self-evident that these two last examples could not have been expressed by a genitive. There are innumerable examples like the preceding, in which we must remark, as we shall afterwards when treating of verbs, that the substantives *homo*, *vir*, *femina*, are often omitted: whence we may say *esse forma pulchra, gratia magna* &c.: Nep. Iphic. 3, *bonus vero civis (fuit) fideque magna*: Sall. Jug. 66. 2, *nam vulgus — ingenio mobili* — erat, was of a changeable character, where *præditum* is understood: *quod eos nimium (homines) sui iuris cognosceret*, Cic. Verr. 1. 7: *sui iuris sunt* (sc. *homines*), Senec. Ep. 11.

VII.) The genitive of words, which express things

that are any where contained, as oil, wine &c., is also joined to the substantives which denote the vessel or place that contains them: e. g. *pyxis veneni*, *cadus vini* &c.: as Plaut. Stich. 3. 1. 24, *cadum vini* veteris tibi propino, a cask of old wine; perhaps *plenum* is understood: Plaut. Truc. 5. 1. 11, *utrem* ut habeant veteris *vini*, sc. *plenum*: Cic. Parad. 3. 1, *auri navem* evertat gubernator, an *paleæ* (sc. *navem*), in re aliquantulum, in gubernatoris inscitia nihil interest, i. e. *navem auri plenam*, *paleæ plenam*, whether he overturn a ship laden with gold or with straw, there is much difference in the fact, but none in the unskilfulness of the pilot: Virg. Æn. 3. 67, *sanguinis sacri pateras*: Suet. Ner. 47, *direptis etiam stragulis*, *amota et pyxide veneni*, sc. *plena*: the same forms of expression are common in English.

VIII.) The genitive is also sometimes used in apposition; viz. when two substantives should stand in apposition in the same case, if they be inanimate things, the proper name is at times put in the genitive, and governed by the generic word: e. g. Cic. ad Att. 5. 18, in oppido *Antiochiæ*: Sall. Iug. 90, ad oppidum *Laris*, for *Larim*: *urbs Patavi* (*Patavii*), Virg. Æn. 1. 247. (251): *urbs Buthroti*, *ibid.* 3. 293: *amnis Eridani*, *ibid.* 6. 659: *flumen Himellæ*, *ibid.* 7. 714. So *flumen Rheni*, *fons Arethusæ* &c.: Sall. Iug. 92 many editions have *a flumine Muluchæ*, where Cortius has adopted the reading *Mulucha*. In such instances the generic word precedes the proper name; as, *flumen Rheni* &c.: so *arbor palmæ*, palm-tree, Suet. Aug. 92: *arbor fici*, fig-tree (unless *fici* here denotes the fruit), Cic. Flacc. 17: *arbor abietis*, fir-tree; e. g. *arbores*

abietis, Liv. 24. 3. Perhaps we may add to these the expression *est mihi nomen Petri*, I have the name of Peter: also the above-cited passages from Nepos: Alcib. 9, *ex quo quinquaginta talenta vectigalis* capiebat, for *tanquam vectigal*, as income: Timoth. 1, *ab eoque mille et ducenta talenta prædæ* in publicum retulit, i. e. *tanquam prædam*, or *prædæ nomine*.

IX.) The genitive also sometimes follows substantives to denote their use or service: e. g. Cic. Verr. 4. 16, *abaci vasa*, plate for the sideboard: *ibid.* 25, *vasa aliquot abacorum*: Liv. 31. 45, *expositis copiis, omnique apparatu urbium oppugnandarum*, i. e. *qui servit urbibus expugnandis*: Terent. Heaut. 4. 7. 10, *hæc talenta dotis* apposcent duo, for *ad dotem*, for *dowry*; *causa* or *nomine* perhaps is understood: Plaut. Pers. 3. 1. 66, *dabuntur dotis tibi inde sexcenti logi*: it may also be explained as an apposition; *hæc talenta adposcent tanquam dotem*: to this also the example No. 8 may be referred, Nep. Alc. 9.

Observations.

1.) One genitive, as might be expected, is often governed by another; as Cic. ad Div. 7. 13. 2, *neque alia ulla fuit causa intermissionis literarum*: Liv. 1. 38, *fratris hic filius erat regis*; where the order is, *hic erat filius fratris regis*. Nep. Thras. 2, *hoc initium fuit salutis Atticorum*: Sall. Jug. 10. 3, *cuius de libertate ingenii et odio potentiae nobilitatis* supra diximus. When these are transposed, there sometimes is a difficulty: Liv. Præf. *iuvabit tamen rerum gestarum memoriæ principis terrarum populi* pro virili parte et meipsum consuluisse; where the order is, *consuluisse memoriæ rerum gestarum populi principis terrarum*: *rerum gestarum* is governed by *memoriæ*, and *populi* by *rerum gestarum*. The following passage is yet more difficult; Liv. 28.

30, quinquere^mis Romana — duas triremes (Carthaginienses) suppressit, *unius* praelata impetu *lateris alterius* remos deter^sit; where the order is, deter^sit remos *alterius lateris unius* (sc. triremis) praelata impetu, broke off the oars of one side of one galley &c. : the difficulty is increased by the omission of triremis.

2.) A single substantive often governs two genitives at once, of which one is commonly to be explained actively or possessively, the other objectively or in some other way : e. g. *patris studium literarum* : Cic. ad Div. 2. 13. 5, genus institutorum et rationum mearum dissimilitudinem nonnullam habet cum *illius* (sc. Appii) administratione *provinciae*, with his government of the province : Cic. Off. 1. 14, quare *L. Sulla* et *C. Caesaris pecuniarum* translatio a iustis dominis ad alienos : Liv. 34. 26, *omnium principum* Græciæ eadem sententia erat inde potissimum *ordiendi belli* : Cæs. B. G. 2. 17, *eorum dierum* consuetudine *itineris* nostri exercitus perspecta ; for consuetudine *itineris* nostri exercitus *per eos dies* perspecta : Nep. Epam. 5, quod sibi *Agamemnonis belli* gloriam videretur consecutus : Cic. ad Div. 9. 8. 6, superiorum *temporum* fortuna *reipublica*. Here also seems to belong Cæs. B. G. 3. 8, huius civitatis est longe amplissima auctoritas *omnis oræ maritimæ* regionum earum ; where *omnis oræ* is harsh for in *omni ora*, and seems to depend on *amplissima* rather than on *auctoritas*.

3.) The genitive is often divided from its substantive by the insertion of one or more substantives, which occasions difficulty to the inexperienced : e. g. Liv. 1. 37, tamen quia *consulendi* res non dabat *spatium* ; for quia res non dabat *spatium* (i. e. tempus) *consulendi* : Liv. 28. 30, quinquere^mis romana — *unius* praelata impetu *lateris alterius* remos deter^sit ; for quinquere^mis romana, impetu praelata, deter^sit remos *alterius lateris unius* (sc. triremis). This also takes place with adjectives : as Cic. ad Div. 1. 9. 37, qui de uno acerrimo et fortissimo viro, meoque iudicio *omnium* magnitudine animi et constantia præstantissimo Q. Metello — falsam opinionem acceperunt ; where *omnium* belongs to, and is governed by, *præstantissimo*.

4.) The ancients often put an adjective instead of a genitive ;

e. g. *laus aliena*, i. e. *aliorum* : as Cic. ad Div. 5. 8. 3, *quædam pestes hominum aliena laude dolentium* &c. : Liv. 1. 1, *cui nomen fuit Ascanium*, for *Ascanii* : Virg. Æn. 10. 394, *nam tibi, Thymbre, caput Evandrius abstulit ensis*, i. e. *Evandri* : so oratio *Ciceroniana* for *Ciceronis* ; victoria *Cæsariana* for *Cæsaris* ; crudelitas *Sullana* &c. : see above of Adjectives, Sect. 3. §6.

5.) Instead of a genitive, verbal substantives are sometimes followed by the case which the verb, from which they are derived, governs : e. g. Plaut. Amph. 1. 3. 21, *quid tibi hanc curatio est rem?* for *huius rei* ; since *curare* governs an accus. : Cic. Leg. 1. 15, *quodsi iustitia est obtemperatio scriptis legibus, institutisque populorum* ; because *obtemperare* governs a dative, and perhaps *legum* and *institutorum* would have been harsh : Cæs. B. G. 1. 5, *domum reditionis spe sublata* ; where *domum* is governed by *reditio*, and *domus* perhaps would have been erroneous : *quid tibi hanc aditio est?* i. e. *itio ad hanc*, Plaut. Truc. 2. 7. 62.

6.) The genitive is often governed by a substantive which must be supplied from the preceding words : e. g. Cic. Arch. 11, *nullam enim virtus aliam mercedem laborum periculorumque desiderat, præter hanc laudis et gloriæ*, for *præter hanc mercedem laudis et gloriæ* : Cic. Verr. Act. 1. 12, *cum hanc causam Siculorum rogatu recepissem, idque mihi amplum et præclarum existimassem, eos velle meæ fidei, diligentiaque periculum facere, qui innocentia abstinentiaque* (sc. *periculum*) *fecissent*.

7.) The substantive, by which the genitive is governed, often seems to be omitted, when it is not : it is only necessary for it to be repeated : e. g. *hæc vestis est patris*, for *hæc vestis est vestis patris* : *hi libri sunt fratris* (sc. *libri*) : *hic homo est boni ingenii* (sc. *homo*).

8.) The substantive, which governs the genitive, is often entirely omitted, and must be supplied from the context or the subject matter. That word is commonly supplied which usually occurs in similar instances. It would here be necessary to cite innumerable passages, if we were throughout to follow Sanctius

and Perizonius : but as they are mostly conjectural, and can be more conveniently brought forwards elsewhere, we shall only mention those which occur without *sum* or another verb.

a) *ades* is often omitted : e. g. Cic. ad Div. 14. 2. 5, ad me P. Valerius scripsit;—quemadmodum *a Vestæ* ad tabulam Valeriam ducta esses, for *a Vestæ ade* : Mil. 33, qui cum facibus *ad Castoris*, cum gladiis toto foro volitarunt; for *ad Castoris ædem* : *ad Opis*, Cic. Phil. 2. 37; Attic. 6. 1 : *ad Iturnæ*, Cic. Cluent. 36 : *ad Vestæ*, Horat. Sat. 1. 9. 35 : *ad Dianæ*, Terent. Ad. 4. 2. 43 : *ad Murciæ*, Liv. 1. 33 : *ad Iovis*, *ibid.* 41. So in English, he went to St. Peter's, i. e. St. Peter's church &c.

b) *uxor, filius, filia, servus, discipulus*, and similar words, are occasionally omitted : e. g. Virg. Æn. 3. 319, *Hectoris Andromache*, for *Hectoris uxor Andromache* : Pers. Sat. 4. 362, *Dinomaches ego sum* sc. *filius* : Virg. Æn. 6. 36, *Deiphobe Glauci* sc. *filia* : Cic. ad Div. 9. 10. 4, *Sophia Septimiæ* sc. *filia*. Thus *servus* is omitted by the dramatic writers : e. g. Terent. Andr. 2. 2. 20, *forte ibi huius video Byrrhiam*, i. e. *huius servum*; as in English, where is your Thomas, i. e. your servant Thomas? Plaut. Curc. 2. 1. 15, *estne hic Palinurus Phædromi?* sc. *servus* : Cic. Fin. 5. 5, *primum Theophrasti Strato* sc. *discipulus*. Yet this omission can only occur when the person is known.

c) *homo*, or some similar word, sometimes appears to be omitted : as Nep. Cat. 1, *primum stipendium meruit annorum decem septemque*, he served his first campaign in his seventeenth year, *homo decem septemque annorum* : Plaut. Asin. 2. 4. 44, *impure, nihili*, where *nihili* is used as a vocative, i. e. worthless man, sc. *homo nihili* : Plaut. Casin. 2. 3. 29, *unde is, nihili, sc. homo*. Particularly here belong the places where the verb *sum* is added : e. g. Suet. Claud. 33, *somni brevissimi erat*, which will be considered afterwards when we treat of verbs : also where the verb *sum* is wholly omitted; as Suet. Claud. 33, *libidinis in feminas profusissimæ*, *marium omnium expers* sc. *erat*, where, with *profusissimæ*, *homo* seems to be understood.

d) *res*, or *negotium*, sometimes seems to be omitted : e. g.

Plaut. *Most.* 3. 9, *dii immortales! mercimonii lepidi!* what a pretty bargain! an exclamation of wonder and pleasure: so after o! as Catull. 9. 5, o *mibi nuntii beati!* Here perhaps *res* or *negotium* must be understood: *res mercimonii lepidi* being the same as *mercimonium lepidum*: yet we are probably ignorant of the force of this expression with the ancients, or whether they understood a substantive at all. In the same way *res* or *negotium* seems continually to be omitted; and without supplying it, many passages of ancient authors would be unintelligible: e. g. *venit mihi in mentem diei*, for *dies*, were *diei* seems to depend on *negotium* omitted: so *magni animi* (*negotium*) *est contemnere divitias*: *equorum est* (*negotium*) *hinnire* &c. We shall afterwards remark in its proper place that this happens with verbs, § 3. I, 2, 3: also with the neuters of adjectives and pronouns; as, *multum temporis*, *hoc rei* &c., *negotium* seems to be understood, which will be afterwards noticed, § 2. III: where it might be more readily looked for.

e) *causa* or *gratia* is often omitted by Tacitus before the genitive of substantives united to a participle fut. pass.: e. g. *Ann.* 2. 59, Germanicus *Ægyptum proficiscitur cognoscendæ antiquitatis*, sc. *causa*: 3. 9, *suspicionis vitandæ*, to avoid suspicion: *ibid.* 27, *multa populus paravit tuendæ libertatis et firmandæ concordæ* sc. *causa*: *ibid.* 41, *pugnam ciens, ostentandæ*, ut *ferbat, virtutis* sc. *causa*. This is uncommon in other writers; yet Terent. *Adelph.* 2. 4. 6, *ne id assentandi magis, quam quod habeam gratum, facere existimes*, for *assentandi causa* or *gratia*. We find similar instances in Sallust and Livy with *esse*: e. g. *cum animadvertisset pleraque dissolvendarum religionum esse*, *Liv.* 40. 29; but this means, that most things served &c., therefore *causa* is not understood: since in this usage the genitive with *esse* is common, as we shall consider it hereafter: it will also be shewn at another place that *causa* is omitted in other instances: e. g. *damnari repetundarum* sc. *causa*.

f) The following passage appears strange to beginners: *Cic.* *ad Div.* 12. 15. 6, *Lent. idcirco etiam naves onerarias, quarum minor nulla erat duum millium amphorum, contractas* &c., of

which none was under two thousand amphoræ. Yet such expressions are common with the ancients, and here only *quam* is omitted, as it often is after *maior*, *minor*, *plus*, *minus* &c.; the genitive is in answer to the question of what? like the expression *sum boni ingenii*, and does not follow *minor*, but *erat*. So Liv. 38. 38, *obsides ne minores octonum denu annorum, neu maiores quinum quadragenum* (for *maiores quam*), not younger than eighteen nor older than forty-five years: *dona ne minus quinum millium*, Liv. 30. 17, not under five thousand: *minus quatuor millium* (*passuum*) *inde est mari traiectus*, less than four miles thence Liv. 35. 51: *minor viginti quinque annorum*, Pand. 50. 2. 6: Liv. 21. 63, *navem quæ plus quam trecentarum amphorarum esset*, where *quam* is added: see hereafter, Sect. 9. 3. I, 8. Obs. 6. Sometimes, as in Greek, a genitive seems to follow the comparative, instead of an ablative: e. g. Plin. H. N. 7. 30, *omnium triumphorum lauream adpente maiorem*: where *omnium triumphorum* seems to be used for *omnibus triumphis*, unless Pliny has here used the comparative for the superlative.

§ 2.

Of the Genitive after Nouns Adjective, and Pronouns Adjective.

The genitive often follows nouns adjective and pronouns adjective, though we cannot say with certainty that it is governed by them.

I.) After many nouns adjective, especially those which denote desire, zeal, aversion, knowledge, capacity, incapacity, remembrance, forgetfulness, participation, riches, poverty, fulness, emptiness, and innumerable others, there follows a genitive, which must mostly be translated by the English *of*, *for*, *with relation to*, *with reference to* &c., whence it is not improbable that it depends on *in negotio* in relation to, which is un-

derstood ; as, *cupidus laudis*, desirous of praise, with reference to praise ; and it may thus be explained in most instances. We shall, as far as possible, distribute these adjectives into classes, and enumerate the most common.

1.) Those which denote desire, zeal &c. ; as, *avidus laudis*, desirous of praise ; *cupidus librorum*, of books &c. : *sum cupidior librorum* quam tu, more desirous of books &c. : *tu non es cupidus laudis*, thou art not desirous of praise : *cupidus rerum novarum*, Sall. Jug. 66 : *cupidior salutis*, Nep. Eum. 3. So *studiosus literarum*, eager after learning. So Cicero often says, *homo studiosissimus mei*, my very good friend, i. e. a man very solicitous about me, very devoted to me : this is very usual. To these also belongs *curiosus medicinæ*, Plin. H. N. 25. 2 : *curiosus rerum novarum* : *fastidiosus literarum* latinarum, Cic. Brut. (or Clar. Orat.) 70 ; i. e. disgusted with Latin literature. With these may be reckoned *amans patriæ*, *adpetens gloriæ*, *fugiens laboris* &c.

Note. a) We also find *avidus* with a dative, Tacit. Hist. 1. 7 ; with *ad* and *in* : e. g. Terent. Eun. 1. 2. 5, *eius frater aliquantum ad rem est avidior* : Liv. 5. 20, *non avidus in direptiones manus otiosorum urbanorum prærepturas fortium bellatorum præmia esse* : Liv. 22. 21, *Hispanorum inquieta avidaque in novas res sunt ingenia*. b) *studiosus* also is followed by a dative : e. g. Plaut. Mil. 3. 1. 207, *qui nisi adulterio, studiosus rei nullæ aliæ est* ; because *studeo* governs a dative. c) *cupidus* is also followed by a dative : e. g. vino, Plaut. Pseud. 1. 2. 50 : also by an infinitive, Prop. 1. 19. 9 ; as *avidus*, Ovid. Met. 10. 472 ; Plin. H. N. 7. 5.

2.) Knowledge, consciousness, capacity, incapacity, ignorance ; as *consciens* conscious, *insciens* ignorant, *præsciens* prescient, *nesciens* ignorant, *peritus* skilful, *imperitus* unskilful, *rudis* ignorant, rude, *gnarus* one who knows, who is acquainted with a thing, skilful, *ignarus* ignorant, *consultus* informed, experienced ; and others : Cic. ad Div. 5. 5, *homo omnium meorum*

in te *studiorum et officiorum maxime conscius*, a man who particularly knows all my services and good offices to you : Ovid. Fast. 4. 311, *conscia mens recti famæ mendacia ridet*, a mind conscious of rectitude : *præscia futuri vates*, Virg. Æn. 6. 66 : *nescia mens hominum fati sortisque futuræ*, ibid. 10. 501 : *peritus iuris et literarum*, Cic. Brut. (or Clar. Or.) 21 : *imperitus rerum*, Cæs. B. G. 1. 44 : *rudis literarum græcarum, rudis belli, rei militaris, artium &c.* often occurs : *iuris consultus* is very common ; as Nep. Cat. 3. So, *inscius rerum omnium, gnarus rei, ignarus rei &c.* : *prudens* is very usual in the sense of *gnarus* ; e. g. Nep. Con. 1, *prudens rei militaris* : *imprudens*, i. e. *ignarus* ; e. g. Cic. Invent. 2. 31, *imprudentes legis* : Terent. Eun. 1. 2. 56, *imprudens harum rerum : religionis*, Liv. 31. 14 : *legum atque morum iurisque civilis apprime doctus*, Gell. 13. 12 : Virg. Æn. 10. 225, *doctissima fandi* : Horat. Art. 380, *indoctusque pile discive*. Yet we observe that there are exceptions : a) *peritus* is also followed by an ablative, particularly by *iure* : *consultus* by *iure* : thence we may say *iure peritus*, or *iuris peritus* ; *iure consultus*, or *iuris consultus* : with *iure in* is understood ; *iure consultus*, Cic. Mur. 12 : *iure peritior*, Cic. Cluent. 38 : *peritus* is followed by *ad*, Cic. Font. 15 : by *de*, Varr. R. R. 1. 2. 10 : by an infinitive, Virg. Ecl. 10. 32 : Tacit. Agric. 8 : b) for *rudis rei* we find *rudis in re* ; e. g. Cic. ad Div. 4. 1. 4, *rudis videbar in causa*, unskilled in the cause : and elsewhere, Cic. Or. 1. 10, 50 : without *in*, Ovid. Trist. 2. 424, *arte rudis* : with *ad*, Liv. 24, 48, *ad bella rudis* : so Ovid. Her. 11. 48 ; Ovid. Pont. 3. 7. 18. c) *conscius* with a dative of the thing occurs, Cic. Cluent. 20, *quem — conscium illi facinori fuisse arbitrabatur* : Cic. Coel. 21, *huic facinori tanto tua mens liberalis conscia—esse non debet* : Ovid. Met. 7. 194, *Hecate quæ captis conscia nostris adiutrixque venis* : this is remarkable, since the dative generally denotes the person ; as, *conscius mihi sum rei illius*, I am conscious to myself &c. : also with the genitive of the conscious person ; e. g. *sui*, Cæs. B. C. 3. 108 : d) *doctus* with *ad*, Terent. Hec. 2. 1. 6 : with an accus. Cic. Nat. Deor. 1. 22 ; Gell. 19. 9 : with the infinitive, Horat. Od. 3. 6. 38 ; 4. 3. 7 : Ovid. Fast. 2. 300 : e) *indoctus* with an accus., Gell. 9.

10 : with an infinitive, Horat. Od. 2. 6. 2 : f) *prudens in re* ; e. g. in iure civili, Cic. Amic. 2.

3.) Remembrance or forgetfulness ; as, *memor rei*, *immemor mortis*, *beneficiorum* &c.

4.) Participation or the opposite : as, *particeps rei*, *consiliorum* &c. : e. g. Liv. 5. 20, qui *particeps prædæ* esse vellet, who might wish to be a partaker of the booty : *socius laboris*, a partner in the labour ; as, *ego sum socius periculorum tuorum* &c. : Cic. ad Div. 13. 71, fuit *periculorum meorum socius* : so also consors ; e. g. *laboris*, Cic. Brut. 1 : *exsors*, one who has no share ; e. g. *exsors amicitiae*, Liv. 23. 10 : so *expers*, one who has no part, e. g. *expers periculorum*, Cic. ad Div. 4. 14 : it often is translated *without* ; as, *homo expers humanitatis*, Cic. Verr. 2. 78, a man without humanity : *expers consilii*, without judgment : so, *Caius est expers humanitatis*, Caius is uncourteous. The cause why *particeps*, *expers*, *consors*, *exsors*, govern a genitive, may consist in the words *pars* and *sors* with which they are compounded : yet we find *expers* also with an ablative ; as Sall. Cat. 33, qui — *plerique patriæ sed omnes fama atque fortunæ expertes sumus* ; where Cortius observes, that it is so used by Lucretius, Catullus and Plautus : the ablative seems to depend on *ex*. *Particeps* is also followed by *ad*, Tacit. Ann. 15. 50 : by *in* with an abl., Quintil. Declam. 3. 3 : by an abl. without *in*, e. g. *ratione*, Cic. Acad. 4. 7 : yet Davis and Ernesti read *rationis* : also by *de*, Plaut. Truc. 4. 2. 34.

5.) Power or might over any thing ; as, *compos mentis*, master of his understanding ; *impos animi*, not master of his feeling ; *impotens iræ*, not master of his anger : *potens mei*, Liv. 26. 23, master of me : *diva potens Cypri*, Hor. Od. 1. 3. 1, mistress of Cyprus, i. e. Venus. Amongst these we may also reckon *patiens* and *impatiens* : see thereon, n. 7. Yet we find *compos* with an ablative ; e. g. *animo*, Sall. Fragm. and Liv. 4. 40 : *mente*, Virg. Cul. 189 : *præda ingenti*, Liv. 3. 70.

6.) Riches, superfluity, fruitfulness, want, emptiness, freedom. These take both a genitive and ablative, yet commonly one in preference to the other.

a) Riches, multitude, fulness, superfluity ; e. g. *plenus* full, is

very commonly followed by a genitive ; e. g. Terent. Eun. 1. 2. 25, *plenus rimarum* sum, I am full of chinks : *plenus vini*, Cic. Red. Quir. 6 : cf. Cic. Font. 1 : Verr. 2. 14. &c. : yet often with an ablative, e. g. Plaut. Merc. 5. 2. 39, *cœlum uti splendore est plenum* : Cic. Sext. 10, *vita plena voluptatibus* : and elsewhere, Cic. Verr. 4. 57 : Cic. Att. 3. 14 : Liv. 1. 25. &c. : refertus filled, crowded, stuffed, is properly a participle, and therefore followed by an ablative : yet also by a genitive ; as Cic. Manil. 11, *referto prædonum* mari navigaret, where it is taken for an adjective : so *referta Gallia negotiatorum* est, Cic. Font. 1 : and elsewhere, e. g. Cic. Planc. 41 : Cic. Att. 8. 1 : also with *de*, Cic. Or. 1. 19 : abundans abounding, is properly a participle and used with an ablative, because abundo governs an abl. : as Cic. Or. 2. 14, *Timæus et rerum copia et sententiarum varietate abundantissimus* : but also with the genitive, e. g. *via omnium rerum abundans*, Nep. Eum. 8 : *lactis abundans* Virg. Ecl. 2. 20 : dives rich, with the genitive, e. g. *dives pecoris* (sc. ratione or in negotio), Virg. Ecl. 2. 20 : and elsewhere ; e. g. *ibid.* Georg. 2. 468 : Æn. 9. 26 : also with *a*, e. g. *ab armento*, Val. Fl. 6. 204 : and with an ablative without *a* ; as, *dives agris*, Horat. Art. 421 : Virg. Æn. 10. 201 : *dote*, Ovid. Her. 11. 100 : onustus laden, properly with the ablative, e. g. *præda*, Nep. Alcib. 5 : *frumento*, Cic. Off. 3. 12 : *auro*, Cic. Att. 3. 16 : seldom with a genitive ; as Plaut. Aul. 4. 2. 4, *si quis invenerit illam aulam* (i. e. ollam) *onustam auri* : *ferax* fruitful, productive, with the genitive, Ovid. Am. 2. 16. 7, *terra ferax Cereris* (i. e. frugum) *multoque feracior uvæ* : *terra ferax arborum*, Plin. Ep. 2. 17. 15 : *acini feraces musti*, Plin. H. N. 15. 24 : cf. Horat. Epod. 5. 22 : with the abl., Plin. Ep. 4. 15, *sæculum ferax bonis artibus* : Virg. Geor. 2. 222, *illa ferax oleo* est : *fertilis* fruitful, productive ; with a genitive, Liv. 5. 34, *Gallia frugum hominumque fertilis* fuit ; and elsewhere, e. g. Horat. Sat. 2. 4. 31 : Plin. H. N. 5. 19, 22 : with an ablative, Virg. Georg. 2. 185, *et fertilis ubere* campus : Plin. H. N. 5. 5, *ager fertilis arboribus, frugibus* : *ibid.* 6. 23, *flumen auro fertilis* : also with *a* ; Sever. in Ætna, 553 : *secundus* fruitful, with the ablative, Plaut.

Cist. 1. 1. 72, *amor et melle et felle est fecundissimus* : and elsewhere ; as Ovid. Met. 3. 31 : Lucan. 10. 303 : Val. Fl. 6. 470 : with the genitive, Tacit. Hist. 1. 11, *provinciam — annonæ fecundam* : and elsewhere, as Tacit. Ann. 6. 27 : Plin. H. N. 33. 4 : Colum. 9. 4 : to these also belongs *satur* full, satisfied, satiated ; with the genitive, Terent. Adelph. 5. 1. 3, *sed postquam intus sum omnium rerum satur* : so *altitium*, Horat. Sat. 2. 7. 35 : *lactis*, Colum. 7. 4 : with the ablative, Pers. Sat. 6. 71, *satur anseris extis* : *locuples* rich, with an ablative ; e. g. Cic. Fin. 5. 5, *Lysias oratione locuples* : *mancipiis*, Horat. Ep. 1. 6. 39 : *frugibus*, *ibid.* 2. 1. 137 : with a genitive, e. g. *pecunia*, Apul. Met. 8 : *largus* rich ; as *largus opum*, Virg. Æn. 11. 338 : *animæ*, Stat. Theb. 3. 603 : *rapinæ*, Sil. 8. 249 ; i. e. *largiens de alieno* : also with an abl., Plin. H. N. 25. 13 : Plaut. Asin. 3. 3. 8 : Tacit. Hist. 2. 59 : 3. 58. With these some reckon *macte*, e. g. *macte virtute* in Livy and Virgil, and *macte animi* in Martial. But since we do not know the nature and signification of *macte*, it is uncertain whether it should be included here : that it is an expression of good wishes is manifest from all the places where it occurs : it will be considered hereafter, Sect. 9. § 3. n. II. 2.

b) Want, need, emptiness, freedom, destitution &c. : e. g. *Inops* wanting, destitute, is usual with both cases ; as *amicorum*, Cic. Amic. 15 : *auxilii*, Liv. 3. 7 : *consilii*, Liv. 26. 18 : *humanitatis*, Cic. Or. 2. 10 : *verbis*, Cic. Brut. (Clar. Orat.) 70 : also with *a*, Cic. Dom. *inops ab amicis* eram : so Cic. Att. 1. 1. *Egenus* needy, poor, destitute ; as, *egenus cunctarum rerum*, Sil. 8. 12 : *omnium*, Liv. 9. 16 : *lucis*, Lucret. 3. 1024 : *aquæ*, Tac. Ann. 4. 30 : *egenum commeatu castellum*, Tac. Ann. 12. 46. *Pauper* poor, with a genitive, Hor. Od. 3. 30. 11, *pauper aquæ : argenti*, Hor. Sat. 2. 3. 142 : *bonorum*, *ibid.* 1. 1. 79 : with an ablative, Hor. Sat. 1. 6. 71, *macro pauper agello*. *Liber* free, properly with an ablative with or without *a* ; as, *liber a labore*, or *liber labore* ; both are usual : and it is also found with a genitive ; as, *liber laborum*, Hor. Art. 212 : and elsewhere ; as Virg. Æn. 10. 154 : Lucan. 4. 384 : Stat. Sylv. 4. 2. 24. *Vacuus* empty, free, bare, without, is common with

an ablative, in Cicero and others; as, *vacuus insidiis, periculo, locus*: or also with *a*; as, *vacuus a periculo*: less usual with a genitive; as Sall. Jug. 90. 1, *ager frugum vacuus*: *urbs annona vacua*, Mamert. in Grat. Act. ad Iulian. 24: *operum*, Hor. Sat. 2. 2. 119: *cædis*, Ovid. Art. 1. 642: so *vacuus* followed by a genitive; see hereafter. *Indigus* needy, indigent, which seldom occurs: with a genitive, Virg. Georg. 2. 428 *opis* haud indiga nostræ: so Lucret. 1. 61: Plin. H. N. 4. 7: 8. 40: with an ablative, Lucret. 5. 224, *indigus omni vitæ auxilio*. *Nudus* bare, naked, with an ablative or with *a*; as Cic. Att. 7. 13, *urbs nuda presidio*: so Hor. Od. 1. 14. 4: Sat. 2. 3. 184: Sil. 16. 47: Cic. Dom. 22, *tam nuda respublica a magistratibus?* so elsewhere; as Cic. Verr. 4. 2: Cic. Red. Quir. 6: with a genitive; as Sall. Jug. 79. 6, *per loca æqualia et nuda gignentium ventus*: so *arboris*, Ovid. Met. 12. 512: *opum*, Sil. 14. 344: *vox nuda corporis*, Apul. Met. 5. *Vanus* empty, with a genitive; e. g. *veri*, Virg. Æn. 10. 631: *voti*, Sil. 12. 261: *sanctitudinis*, Apul. de Deo Socrat. p. 41. Elmenh. *Inanis* empty, void, commonly with a genitive; as Cic. Mur. 12, *inanissima prudentiæ reperta sunt: verborum*, Cic. Or. 1. 9, and elsewhere: also with an ablative, e. g. *re utili*, Cic. Att. 2. 8: Cic. Verr. 3. 52, *unus ager Agyrinensis centum septuaginta aratoribus inanior cum sit*; yet here the ablative may depend on the comparative *inanior*, since it is poorer by a hundred-and-seventy ploughmen: the sense either way is nearly the same. *Sterilis* barren, unfruitful, is seldom followed by a case: as by a genitive, Tac. Hist. 1. 3, *sæculum virtutum sterile: veri*, Pers. 5. 75: *steriles plumbi lapides*, Plin. H. N. 33. 7: *sterilem earum* (baccarum) *triumphalem* (laurum), *ibid.* 15. 30: by an ablative, Plin. Paneg. 56, *nullum temporis punctum sterile beneficio*: so *sonitu sterila* for *sterilia* (though it may come from *sterilus*, a, um: it is nearly indifferent), Lucret. 2. 844: with *a*, e. g. *a datis*, Plaut. Truc. 2. 1. 30: *civitas ab aquis sterilis*, Apul. Met. 1. p. 106, 41. Elmenh. *Viduus* destitute, deprived, void, with an ablative; as *solum arboribus viduum*, Colum. 2. 2: so elsewhere; e. g. Colum. 9. 4: Plin. H. N. 3: Præf. Apul. Met. 2: also with *a*, Virg. Cul. 372: with a geni-

tive, Ovid. Am. 3. 10. 18: Sil. 2. 247: Avien. Perieg. 939. To these also belongs *vacivus* for *vacuus*; e. g. *virium*, Plaut. Bacch. 1. 2. 46: *laboris*, Terent. Heaut. 1. 1. 38: also *extorris* and *exsul* used adjectively; as, *extorris regno*, Liv. 45. 4: probably on account of the preposition *ex*: so *extorris patria*, *domo*, Sall. Iug. 14: and elsewhere, Liv. 9. 34: 27. 37: also *extorris* with *a*, Liv. 5. 30, *extorris ab solo patrio*: *exsul patria*, Hor. Od. 2. 16. 19: where however it may be a substantive: so figuratively *exsul mentis domusque*, Ov. Met. 9. 410, i. e. without understanding: *Ciconia exsul hyemis*, Publ. Syr. ap. Petron. 55, i. e. not staying with us during winter. *Expers* and *exsors*, which were noticed n. 4, but may also be reckoned here: we may also add *cassus* empty, destitute, bereaved of any thing, which is put in the ablative, as *lumine cassus*, destitute of light, i. e. dead, Virg. Æn. 2. 85: so *æthere*, ibid. 11. 104: *dote*, Plaut. Aul. 2. 2. 14: also with the genitive; e. g. *luminis*, Cic. Arat. 369. To these also is added *captus* with an ablative; as, *captus oculis*, blind, Cic. Tusc. 5. 40: *luminibus*, Liv. 9. 29: *captus mente*, not right in intellect, Cic. Off. 1. 27. But *captus* seems rather to mean weak, weakened (properly taken prisoner); therefore weak in sight, in understanding &c., and not to be correctly added here: thence *caput captum leto*, Virg. Æn. 11. 830: *captus omnibus membris*, Liv. 2, 36: Cic. Rab. Perd. 7, i. e. lamed.

7.) Further, a genitive is used after

a) verbal adjectives in *ax*; as *Edax*, e. g. *tempus edax rerum*, Ovid. Met. 15. 234, all-consuming time: *boves multi cibi edaces*, Colum. 6. 2: *Capax*; as Liv. 9. 16, it is related of Papirius Cursor, et — *vini cibique eundem capacissimum* (sc. fuisse), that he was able to consume very much meat and wine: *circus capax populi*, Ovid. Art. 1. 136: *flumen narium capax*, Plin. H. N. 6. 23: *triclinium capax XV convivarum*, ibid. 12. 1: *secreti capacissima*, Plin. Ep. 1. 12, and elsewhere: *Tenax*; as, *tenax propositi vir*, Hor. Od. 3. 3, a man tenacious of his purpose: *tenax vestium*, Plin. H. N. 27. 5: *cutis tenacior capilli*, ibid. 22. 22: *memoria tenacissima benefaciendi*, Plin. Ep.

10. 7 : *tenacissimi sumus eorum* quæ — *percipimus*, Quintil. 1. 1 : *Fugax* ; as, *fugacissimus gloriæ*, Sen. Ben. 4. 32 : *fugax ambitionis*, Ovid. Trist. 4. 10. 38 : *rerum*, ibid. 3. 2. 9 : so *pervicax recti*, Tac. Hist. 4. 5 : *pervicax iræ*, ibid. Ann. 4. 23 : Note: *capax* is also followed by a dative, Plin. 2. Ep. 17, *villa usibus capax* : but there it answers the question for what? *capacious* for its uses. Also with *ad* ; e. g. *capax ad tres sextarios*, Plin. H. N. 27. 2 : *animus ad præcepta capax*, Ovid. Met. 8. 243.

b) participles in *ns*, when they are adjectives and admit of degrees of comparison, as very often in Cicero we have *amans*, *amantior*, *amantissimus*, *amans mei*, *tui*, *patriæ* ; *amantior* one who more loves ; *amantissimus* one who most loves ; *patiens* one who suffers, patient ; *impatiens* one who cannot suffer, impatient ; as, *patiens inediæ, laboris, sitis, frigoris, vigiliæ*, of hunger, labour, thirst, cold, watchfulness : *impatiens inediæ, laboris &c.*, impatient of, unable to bear &c. : e. g. *patiens inediæ, vigiliæ, laboris*, Sall. Cat. 6 : *ammis navium patiens*, Liv. 21. 31 : Plin. Ep. 5. 6. 12 : and elsewhere, e. g. Virg. Georg. 2. 223, 472 : Plin. Paneg. 45 : *impatiens laborum*, Ovid. Trist. 5. 2. 3 : *vulneris*, Virg. Æn. 11. 699 : *solis, pulkeris, tempestatum*, Tacit. Hist. 2. 99 : and elsewhere. Also *observans*, e. g. Claudian. de IV. consul. Honor. 296 : *homo mei observantissimus*, Cic. Q. Fr. 1. 2. 3, who pays me much respect, very attentive to me : *observantissimus officiorum*, Plin. Ep. 7. 30. Also *adpetens*, *adpetentissimus* : e. g. *gloriæ &c.* : as, *adpetens gloriæ*, Cic. Manil. 3 : *alieni*, Sall. Cat. 5 : *nihil adpetentius similitum sui*, Cic. Amic. 14 : *sumus adpetentissimi honestatis*, Cic. Tusc. 2. 24. Sometimes also others ; as *fugiens laboris*, Cæs. B. Civ. 1. 69 : *fugitans litium*, Terent. Phorm. 4. 3. 18 : *diligens veritatis*, Nep. Epam. 3, i. e. highly esteeming : so, *literarum*, Gell. 4. 11 : *temperamenti*, Plin. Paneg. 79 : *diligentissimus officii*, Cic. Cœl. 30 : so Plin. H. N. 25. 1 : 32. 3 : 13. 4 : Gell. 2. 26 : 13. 24 : also *sitiens* ; as Cic. Planc. 3, *deinde sitientem me virtutis tuæ deseruisti* : *sitiens pecuniæ*, Gell. 12. 2 : *famæ*, Sil. 3. 578 : *intelligens principis*, Plin. 6. Ep. 27 : *cuiusvis generis*, Cic. Fin. 2. 20 : *immincentium*, Tacit.

Ann. 5. 9: *audiens imperii*, Plaut. Truc. 1. 2. 24. Note: *audiens* obedient, is often followed by a dative, where the ablative *dicto* precedes; as Nep. Iphic. 2, *dicto* audientes fuerint *duci*: Nep. Ages. 4, *dicto* audiens fuit *iussis* magistratuum: Cic. Verr. 1. 44, si potest *tibi dicto* audiens esse quisquam, if any one can obey thee: Cic. Verr. 4. 12, respondit id, quod necesse erat, scilicet *dicto* audientem fuisse *pratori*. Here *dicto* is the ablative, and means *at the word* or *entreaty*, and *dicto audiens* is by the ancients treated as a single word. So also *efficiens esset voluptatis*, Cic. Off. 3. 33: *conficiens*, e. g. *eorum* conficientia, Cic. Fin. 5. 27: *conficientissima literarum*, Cic. Flacc. 19: *persequens*, e. g. *persequentissimus inimicitiarum*, Auct. ad Herenn. 2. 19. And many others; as *cognoscens*, *concupiens*, *conservans*, *continens*, *cupiens*, *experiens*, *exsequens*, *ferens*, *indignans*, *negligens*, *perferens*, *retinens*, *servans*, *tolerans* &c.: see dictionary.

8.) To these may be added numerous other adjectives, which are sometimes found with a genitive, which must be explained by *in ratione* or *in negotio* understood.

a) Such as denote sorrow, alarm, doubt, anger, foresight, art, patience, &c.: e. g. *anxius futuri*, anxious for the future, Sen. Ep. 98: *potentiæ*, Tacit. Ann. 4. 12: *sui*, *ibid.* Hist. 3. 38: *furti*, Ovid. Met. 1. 623: *vitæ*, Ovid. Her. 20. 198: also with the genitive *animi* or *mentis*, i. e. *in animo* or *in mente*, e. g. *animi*, Sall. Fragm.: *mentis*, Auct. Consol. ad Liv. (see Ovid's works) 398: *improvidus futuri*, Tacit. Hist. 1. 88: *futuri certaminis*, Liv. 26. 39: *mali*, Plin. H. N. 36. 3: *consilii*, Tac. Hist. 3. 56: *ager animi*, e. g. Liv. 1. 58, *consolantur ægram animi*: Liv. 2. 36; 30. 15: *consilii*, i. e. *de consilio*, Stat. Theb. 11. 141: Sall. Fragm. ap. Arusian.: *securus odii*, Tac. Agric. 6: *dedecoris*, *ibid.* Hist. 3. 41: *parvæ observationis*, Quint. 8. 3. 51: *amorum*, Virg. Æn. 1. 350 (354): *famæ*, Ovid. Trist. 1. 1. 49: *certus*, e. g. *eundi*, Virg. Æn. 4. 554: *desciscendi*, Tac. Hist. 4. 14: *spei*, *ibid.* 3: *damnationis*, Suet. Tiber. 61: *consilii*, Cic. Att. 9. 2: Ovid. Met. 11. 470: *incertus animi*, Ter. Hec. 1. 2. 46: Tac. Ann. 6. 46: *sententiæ*, Liv. 4. 57: *veri*, *ibid.* 23: *rerum*

suarum, Liv. 24. 30: *locorum*, Auct. B. Afric. 7. 21, 28: *salutis*, Ovid. Trist. 3. 3. 4: *dubius animi*, Virg. Georg. 3. 289: Hirt. Alex. 56: *mentis*, Ovid. Fast. 6. 572: *sententiæ*, Liv. 23. 25: *ambiguus consilii*, Tac. Hist. 2. 83: *futuri*, ibid. 3. 43: *callidus temporum*, Tac. Ann. 4. 33: *rei militaris*, ibid. Hist. 2. 31: and elsewhere; e. g. Colum. 2. 2: 7. 3. 12: *interritus leti*: e. g. Ovid. Met. 10. 616, *mens interrita leti*: *pavidus*, e. g. *offensioium*, Tac. Ann. 4. 38: *nandi*, ibid. Hist. 4. 14: *maris*, Lucan. 8. 8, 11: *lucis*, Senec. Herc. Fur. 293: *leti*, ibid. 1076: *impavidus somni*, Sil. 7. 128: *timidus procellæ*, Hor. Art. 28: *lucis*, Senec. de vita beata 21: *trepidus rerum*, Virg. Æn. 12. 588, or *rerum suarum*, e. g. Liv. 5. 11; 36. 31 *trepidique rerum suarum cum &c.*: *salutis*, Sil. 12. 13. cf. Tac. Ann. 6. 21: *ferox linguæ*, Tac. Hist. 1. 35: *mentis*, Ovid. Met. 8. 612: *scelerum*, Tac. Ann. 4. 12: *fidens animi*, Tac. Ann. 3. 59: Virg. Æn. 2. 61: *haud segnis occasionum*, Tac. Ann. 16. 14: *socors futuri*, Tac. Hist. 3. 31: Terent. Adelph. 4. 5. 61, *nolim ceterarum rerum te socordem eodem modo*, i. e. in ceteris rebus.

b) Liberality, profusion, parsimony: e. g. *liberalis*, Sall. Cat. 7. 6, *pecuniæ liberales erant*: *benignus*, Hor. Sat. 2. 3. 3, *vini somnique benignus*, one who indulges himself in wine and sleep: *prodigus æris*, Hor. Art. 164: *peculii*, Plaut. Most. 4. 19: *arcani*, Horat. Od. 1. 18. 16; and elsewhere, e. g. ibid. 1. 12. 37: Vell. 4. 48: Gell. 11. 5: Ovid. Am. 3. 9. 64: Stat. Theb. 8. 406: *profusus*; as Sall. Cat. 5. 4, *alieni adpetens, sui profusus*. *Parsus* and *avarus* occur together, Tac. Hist. 1. 49, *pecuniæ alienæ non adpetens, suæ parcus*, *publicæ avarus*: *parcus* is also found elsewhere with a genitive, Justin. 6. 8: 9. 13: Tac. Hist. 3. 75: Sil. 10. 32: *avarus*, Hor. Art. 324: Claud. B. Get. 606.

c) Also others; as, *integer vita scelerisque purus*, Hor. Od. 1. 22: *sollers cunctandi* Fabius, Sil. 7. 126; *sollers lyra*, Hor. Art. 407: *egregius animi*, Virg. Æn. 11. 417: *egregius formæ*, ibid. 10. 435: *præstans animi*, Virg. Æn. 12. 19: *præstans armorum*, Stat. Theb. 1. 605: *præclarus eloquentiæ et fidei*, Tacit.

Ann. 4. 34: *precipuus circumveniendi Titii*, Tacit. Ann. 6. 4. (for *in* &c.): *insons*, e. g. *probri*, Plaut. Amph. 3. 1. 9: *culpæ*, Liv. 22. 49: *publici consilii*, Liv. 34. 32: *fraterni sanguinis*, Ovid. Met. 13. 149: also *insons crimine*, Liv. 4. 15: *constans fidei*, Tac. Hist. 3. 57: *felix curarum*, Stat. Sylv. 4. 4. 46: *ce-rebri*, Hor. Sat. 1. 9. 11: *gloriæ*, Plin. H. N. 13. præf.: and elsewhere, Sil. 4. 359, 398: *infelix*; as, non *infelix animi* Phœ-nissa, Virg. Æn. 4. 529: *ausi*, Sil. 9. 628: *fidei*, Sil. 12. 432: *modicus virium*, Vell. 1. 12: *originis*, Tac. Ann. 6. 39: *pecu-niæ*, ibid. 3. 72: *voti*, Sil. 5. 14: *irritus spei*, Curt. 6. 5: *le-gationis*, Tac. Hist. 4. 32: *consilii*, Vell. 2. 631: *incepti*, Sil. 7. 131: *ingens animi* femina, Tac. Ann. 1. 69: *rerum*, ibid. Hist. 4. 66: *manifestus sceleris*, Sall. Jug. 35. 8, Iugurtha *ma-nifestus tanti sceleris*: ibid. Cat. 52, sicut de *manifestis rerum* capitalium: *mendacii*, Plaut. Truc. 1. 2. 30: and elsewhere, Ovid. Fast. 5. 313: Tac. Ann. 12. 51; 15. 54: *latus*; as, læta *laborum* Dido, Virg. Æn. 11. 73: *incepti*, Sil. 7. 338: *animi*, Tac. Ann. 26: Vell. 2. 93: *fortunatus laborum*, Virg. Æn. 11. 416: *maturus animi*, ibid. 9. 246: *laudum*, i. e. ad laudes, Sil. 14. 495: *reus culpæ*, e. g. *alienæ culpæ rei*, Liv. 24. 22: *impietatis*, Plin. Ep. 7. 33: *peculatus*, Quint. 12. 1: *legum*, Ovid. Met. 15. 36: *fortuna*, Liv. 6. 24, and elsewhere: *noxius coniurationis*, Tac. Ann. 5. 11: *facinoris*, Pand. 29. 5. 3: *in-noxius consilii* initi, Curt. 8. 8. 21: *fervidus ingenii*, Sil. 17. 418: *insolens*, e. g. *infamiæ*, Cic. Att. 2. 21: *belli*, Cæs. B. C. 2. 36: *artium*, Sall. Cat. 3: *quorum* sum ignarus atque *insolens*, Cic. Or. 2. 48: *ruris colendi*, Gell. 19. 12: *adsuetus* also sometimes with a genitive; as Liv. 38. 17, Romanis Gallici *tumultus* ad-suetis. *Note*: *adsuetus* is also used with a dative, like *suesco*, *adsuesco*, and that more commonly: e. g. *mendaciis*, Cic. Planc. 9: *montibus*, Liv. 22. 8; so Virg. Æn. 7. 490: also with the ablative; as Cic. Or. 3. 15, et homines *labore* — *adsueti*: so *sanguine*, Flor. 1. 1: also with *ad*, e. g. *ad omnes* vis contro-versiarum, Sall. ap. Prisc.: *insuetus* also often takes a genitive; e. g. *contumeliæ*, Cic. Att. 2. 21, which however may be a da-tive: *laboris*, Cæs. B. G. 7. 30: *navigandi*, ibid. 5. 6: *operum*, ibid. B. C. 3. 49: *moris*, Liv. 6. 34: *male audiendi*, Nep.

Dion. 7 : with the dative also ; e. g. *moribus*, Liv. 28. 18 : *contumelia*, Cic. see before : with *ad* ; Cæs. B. C. 1. 78 : Liv. 31. 35 ; 41. 20 : with an infinitive, e. g. *vinci*, Liv. 4. 31 : *insons* also with an ablative, Liv. 4. 15, *insons crimine regni*, as was noticed above : *reus* also with *de* ; e. g. *reus de vi* ; as, *aliquem reum de vi facere*, Cic. ad Div. 8. 8. Coel. : *qui est de vi reus*, Cic. Sext. 35 : *purus* also with *a* ; as *purum ab humano cultu solum*, Liv. 1. 44 : *constans* with *in*, e. g. *in levitate*, Ovid. Trist. 5. 8. 18 : *constantior in vitiis*, Hor. Sat. 2. 7. 18. And thus with many adjectives prepositions are as usual or even more usual ; and we should rather, for instance, say *constans in fide* than *fidei*, *purus a maculis* than *macularum*. It was necessary, however, to mention here the usage with the genitive, that numerous passages in the ancients might be intelligible. So *dignus* worthy, which generally governs an ablative, has sometimes a genitive : see Sect. 9. § 3. n. 2.

9.) Finally, some adjectives, which more generally take a dative, have sometimes a genitive : particularly *similis* like, *dissimilis* unlike, *proprius* proper to or belonging to ; to which may be added *communis* common to, *consimilis*, *adfinis*, *alienus*, *fidus*, *superstes*, *par*, *dispar* ; e. g. *similis* and *dissimilis*, Cic. ad Div. 12. 22. 4, *spes tamen una est, aliquando populum romanum maiorum similem fore* : Cic. Verr. 2. 20, *veruntamen fuit tum sui dissimilis*. These two words, *similis* and *dissimilis*, are common with a genitive, whether they respect soul or body, or any other circumstance : e. g. Nep. Dat. 9, *elegit corpore et statura simillimum sui* : *similia horum*, Cic. Fin. 5. 12 : *similis patris*, Cic. Off. 1. 39 : *patri*, Cic. Verr. 5. 12 : *simillimum deo*, Cic. Marc. 3 : *veri similis*, Cic. ad Div. 7. 2 : *vero similis*, *ibid.* 12. 5 : *dissimilis alicuius*, Cic. ad Div. 10. 6 : Or. 2. 19 : Brut. 93 : *alicui homini* or *rei*, Cic. Fin. 4. 6 : Cic. Sull. 49. It is also said of several, *similes sunt inter se*, *dissimiles sunt inter se*, e. g. Cic. Cluent. 16, they are like, unlike each other. *Communis* common, e. g. Cic. Off. 1. 4, *commune autem animantium omnium est coniunctionis adpetitus* ; and cap. 16, *amicorum omnia esse communia* : Terent. Adelph. 5.

3. 18, *communia esse amicorum* inter se omnia; unless here perhaps *commune* and *communia* are used substantively, *negotium* or *negotia* being understood: *id non proprium senectutis est vitium, sed commune valitudinis*, Cic. Senect. 11: yet *commune* may agree with *vitium*, and *valitudinis* be in the genitive after *vitium*; or *commune* may be used substantively, *negotium* being understood. We must therefore look for examples where *communis* in the masc. or fem. is followed by a genitive, before we can pronounce that it may be generally used with a genitive: it is sometimes followed by *cum*, as *commune cum aliquo*: and by the dative, e. g. Cic. Senect. 19, *omni ætati mors est communis*: *proprius* proper to, belonging to, e. g. Cic. Phil. 3. 11, *libertatem propriam romani et generis et nominis*: *hominis* est *propria* veri investigatio, Cic. Off. 1. 4: with a dative, e. g. *tempus agendi mihi proprium*, Cic. Sull. 3: *naturam virtutem propriam mortalibus* fecit, Varr. ap. Non. 4. 346: *adfinis* when it means the same as *particeps*, e. g. Terent. Heaut. 2. 1. 3, *quam iniqui sunt patres* — *qui æquum esse censent, nos iam a pueris illico nasci senes, neque illarum rerum adfines esse, quas fert adolescentia*, i. e. and should not be partakers of those things, which youth brings with it: so, *alicuius culpæ*, Cic. Invent. 2. 44: *rei capitalis*, Cic. Verr. 2. 18: with the dative; e. g. *ei noxæ*, Liv. 49. 14: and elsewhere, e. g. Cic. Invent. 2. 10: Cic. Cluent. 45: Cic. Cat. 4. 3: Plaut. Trin. 2. 2. 50: *alienus*, e. g. Lucret. 6. 1063, *nec tamen hæc ita sunt aliarum rerum aliena*: for *ab aliis rebus*: *pacis*, *ibid.* 67: *consilii*, Sall. Cat. 40. Ed. Cort.: *dignitatis*, Cic. Fin. 1. 4: *cuius victoriæ* *alienum*, Nep. Milt. 6, if *cuius* agrees with *victoriæ*: also with a dative; e. g. Nep. Them. 4: Cic. Cæcin. 9: Liv. 35. 49: Senec. Nat. Quæst. 4. Præf.: Cels. 4. 5: perhaps *cuius victoriæ*, Nep. see before: if *cuius* refers to *Miltiades*, though it more probably agrees with *victoriæ*: also often with *a*; e. g. Cic. Dom. 15: Cic. ad Div. 2. 17; 4. 7; 11. 27: Verr. 2. 26: and with a bare ablative; e. g. *amicitia*, Cic. ad Div. 11. 27: *natura*, Cic. Tusc. 5. 34: so Cic. Or. 26: Cic. Div. 1. 38: *fidus* faithful, sometimes; as Virg. Æn. 12. 659, *regina tui fidisima*: *superstes*, Cic. Qu. Fr. 1. 3, *utinam te non solum vitæ*,

sed etiam *dignitatis* superstitem reliquissem : and elsewhere, e. g. Liv. 40. 8 : Sueton. Tiber. 62 : Plin. H. N. 7. 48 : Tac. Ann. 3. 4 : *dispar*, Cic. Senect. 21, neque haberet in se quidquam admistum *dispar sui*, atque dissimile : with a dative, Cic. Off. 1. 30 : also *inter se*, Cic. Tusc. 1. 28 : *par*, as Lucan. 10. 382, quem metuis, (is) *par huius* erat : so *cuius* pares, Cic. Pis. 4, and elsewhere, e. g. Plaut. Rud. Prol. 49 : Phædr. 4. 15. 6 : it is very common with a dative, e. g. Cic. Phil. 1. 14 : Cic. ad Div. 4. 9 ; 6. 6 : Cic. Or. 36 : *consimilis* like, as Terent. Heaut. 2. 4. 13, cuius mos maxime est *consimilis vestrum* ; unless *vestrum* perhaps agrees with *mori* understood, and *vestrum mori* be put for *vestro mori* : further, *cui similis causarum*, Cic. Or. 1. 33 : with a dative, Cic. Phil. 2. 12 : Terent. Heaut. 2. 4. 2 : ut *consimilis fugæ* profectio videretur, Cæs. B. G. 2. 11, where *fugæ* may be either genitive or dative.

II.) The plural genitive of substantives, adjectives and pronouns, is often used by the ancients for the prepositions *ex*, *de*, *inter*, in amongst, for conciseness (since otherwise these prepositions are here usual) when adjectives or pronouns precede, which may be considered as parts of the word in the genitive. In English this genitive is usually rendered by *of*, *from*, *amongst*, &c. : e. g. many of these, none amongst the learned, none of the learned. The preceding words may be,

1.) Numerals : as, unus *horum* one of these, *illorum* of those : millesimus hominum, the thousandth of the men &c.

2.) Uter, tra, trum whether of two : alter, era, erum the one ; and when repeated, the one, the other : neuter neither of two : uterque each, of two : alius another ; and when repeated, one, another, if several are spoken of ; so alii others ; and when repeated, some, others : solus alone : unus the only one : ullus any one : nullus no one, none : quis, qui, interrogative or when used with reference to is ; is, he, the one that : quisquis who-

ever : quicumque whoever : quisque each : omnes all : cuncti
 all : quisquam any one : aliquis some one : multi many : plu-
 rimi very many : plerique most : nonnulli some : pauci few :
 quot how many ? quotcunque how many soever : quotus what
 in number ? tot so many : ille that, hic this, when they are op-
 posed to each other ; so hi, illi &c. : finally superlatives ; e. g.
 uter : as, uter *horum* fecit ? which of these did it ? utram harum
pennarum vis ? which of these feathers will you have ? uter *nos-*
trum, vestrum ? b) alter : as, alter *fratrum* felix, alter infelix
 fuit, the one of the brothers was fortunate, the other unfortunate :
 alter *nostrum*, the one of us two : *vestrum* of you two : alteram
 mearum *pennarum* amisi, I have lost the one of my two feathers :
 c) neuter : as, neuter *horum* fecit, neither of these two has done
 it : neutrum harum *pennarum* volo : neuter *nostrum, vestrum*,
 neither of us two, of you two &c. : d) *uterque* ; as, *uterque*
fratrum, each of the brothers, both the brothers : *uterque re-*
rum, both kings : *uterque nostrum, vestrum*, we both, you both :
 amo utrumque *vestrum* : e) *alius* ; as, *alius doctorum* negat,
alius affirmat, one of the learned denies, another affirms it : alii
doctorum negant, alii adfirmant, some of the learned deny, others
 affirm : *alius eorum, illorum, horum*, one of them, those, these :
 f) *solus* ; as, omnium *rerum* sola virtus mihi placet, amongst
 all things virtue alone &c. : tu solus *eruditorum* fuisti, thou wert
 alone of the learned : so unus : g) *ullus* ; as, si ullus *eruditorum*
 est, if there is any one of the learned : h) *nullus* ; as, nullus *eru-*
ditorum, no one of the learned : i) *quis* or *quisnam* ; as, quis *ho-*
minum credit ? who amongst men believes it ? so *qui* interroga-
 tive : k) *qui*, when it refers to *is* following ; as, qui *hominum*
 talia facit, who of men &c., or whatever man : so quos *captivo-*
rum elegit, ii erant formosi, whatever captives he chose, were
 beautiful : l) *is* he, the one, that ; as, *hominum* eos amo, qui &c.,
 amongst men I love those &c. : m) *quisquis* and *quicumque* who-
 ever : e. g. *quisquis* (quicumque) *hominum* hoc dixit, is erravit,
 whoever of men, whatever man said this, he erred : quemcun-
 que *librorum* postulaveris, eum tibi dabo, whatever book thou
 shalt have asked, I will give it to thee : *quisquis* or quicumque
nostrum, vestrum &c. : n) *quisquam* : e. g. si *quisquam* *erudito-*

rum hoc efficere potuit, if any one amongst the learned has been able to effect this : quisquam *nostrum*; *vestrum*, any of us; of you &c. : o) *aliquis*; as, *aliquis horum, nostrum, vestrum* &c., some one of these, of you, of us &c. : so, si quis *hominum, nostrum, vestrum* &c.; since si quis is commonly used for si aliquis : p) *multi*; as, *multi doctorum, nostrum, vestrum*, many of the learned, of us, of you &c. : q) *pauci*; as, *pauci doctorum, nostrum, vestrum* : r) *quisque*; as, *quisque eruditorum* &c. : unusquisque also is used for quisque : so also *omnes, cuncti*; as, *cuncti omnium ordinum*, Sall. Fragm. Hist. 3 : s) *plurimi*; as, *plurimi doctorum* &c. : t) *plerique*; as, *plerosque doctorum* novi, I know most of the learned : u) *nonnulli*; as, *nonnulli doctorum* : v) *quot*; as, *quot hominum sunt* ? what number of men, how many men are there ? w) *quotcunque*; as, *quotcunque hominum, vestrum, nostrum* fecere, tot &c., how many soever of men, of you, of us did it, so many &c. : x) *quotus*; as, *quotus horum ? nostrum ?* &c. which in number of these ? of us ? &c. : so, *quotusquisque horum*, whichsoever in number &c. : y) *hic* and *ille*, *hi* and *illi*; as, *doctorum hic* ita sentit, *ille aliter*, amongst the learned, one thinks so, another otherwise : *doctorum illi* negant, *quod hi* adfirmant, of the learned some deny what others affirm : z) superlatives; as, *sapientissimus hominum, vestrum* &c., the wisest of men, of you; when the discourse is of, at least, more than two, for the comparative is used of two : e.g. *Socrates fuit doctissimus Græcorum*, Socrates was the most learned of the Greeks : *omnium optimus*, the best of all : *virtus est omnium rerum pulcherrima*, virtue is the most beautiful of all things.

Observations.

1.) We sometimes find *omnes* and *cuncti* followed by a plural genitive, with this peculiarity, that they do not denote a part of the whole, but the whole itself : e. g. Liv. 31. 45, *Attalus — et Macedonum fere omnibus et quibusdam Andriorum*, ut mænerent, persuasit : here *omnibus Macedonum* for *omnibus Macedonibus* is harsh : perhaps Livy wrote thus only on account of the corresponding sentence, *et quibusdam Andriorum*, to pre-

serve an equality in the rhythm : we must say then that *ferè omnibus* is equivalent to *plerisque*. Cicero indeed has, Pis. 22, *omnium generum, ætatum, ordinum omnes viri ac mulieres* : but this is somewhat different, since *viri* and *mulieres* follow, and *omnium* is joined to *generum, ætatum, ordinum* : so *cuncti omnium ordinum*, Sall. Fragm. Hist. 3. p. 966. Ed. Sall. Cort. : in both these places the genitive may be translated by *of* or *from* : they are therefore not unlike the passage Liv. 31. 45, where *Macedonum omnibus* is put for *Macedonibus omnibus*. We also find other similar places ; e. g. *prætorum omnes* for *prætores omnes*, Liv. 24. 32. Ed. Drakenb. where other editions have *prætores* : so *cunctos hominum* for *cunctos homines*, Ovid. Met. 4. 630 : *cunctas provinciarum* for *cunctas provincias*, Plin. H. N. 3. 1. We find also many other adjectives, which are really epithets, followed by a genitive, particularly in the poets ; e. g. *superi et imi deorum* for *dii*, Hor. Od. 1. 10 *superis deorum gratus et imis* : Hor. Sat. 2. 2. 60, *aliosve dierum festos* for *dies* : Virg. Æn. 4. 576, *sequimur te, sancte deorum*, i. e. *sancte deus* : Liv. 30. 9, *expeditis militum* for *militibus* : 36. 27, *antiqua fœderum* for *fœdera* : Plin. H. N. 8. 48, *nigræ lanarum* *nullum colorem bibunt*, for *lanæ* : 11. 51, *degeneres canum caudam sub alvum reflectunt* : Curt. 6. 2, *captivæ feminarum* for *feminæ* ; and elsewhere. This is after the Greek idiom : see Vechn. Hellenol. p. 131. seqq. and Heusing. thereon. The genitive after *uterque* is somewhat similar, but very usual ; as, *uterque fratrum*, both brothers ; *uterque nostrum*, each of us ; *vestrum*, of you.

2.) Sometimes, as in Greek, we find the plural genitive without a governing adjective, where we must understand *unus* or *aliquis* : e. g. Hor. Od. 3. 13. 13, *fies nobilium tu quoque fontium*, sc. *unus* (fons) : Plaut. Mil. 4. 2. 25, *cedo signum, si harum Baccharum es*, sc. *una*.

3.) It is evident, that instead of the plural genitive we may add *de*, *ex*, *inter*, or *in* (with an ablative instead of *inter*) : e. g. *unus e multis, de multis, ex multis, inter multos* : *doctissimus*

inter Græcos, in Græcis : this is very usual, but the genitive is more concise.

4.) In this case we must use *nostrum, vestrum*, not *nostri, vestri*, as the genitives of *nos, vos*.

5.) When the following substantive in the genitive is a noun of multitude, e. g. *civitas, Græcia, gens, exercitus, legio, turba, cohors, urbs, plebs, populus, senatus &c.*, it is manifest that it must be in the singular; e. g. *princeps civitatis*, the chief of the state; *princeps senatus*, the first of the senate; *princeps iuventutis*, the head of the youth: yet the prepositions are here more usual, except when a substantive precedes, as in the example above cited, *princeps* is rather a substantive than an adjective, and therefore takes a genitive in preference. So *Nep. Hamilc. 2, valentissima totius Africæ oppida*, where the genitive may be governed by the substantive, or by the superlative *valentissima*: so *Cic. Rab. Post. 9, virum unum totius Græciæ facile doctissimum, Platonem*: *Nep. Alc. 7, primus Græciæ civitatis*, for *e Græcia civitate*: *decumum quemque legionis*, for *e legione*, *Tac. Ann. 3. 21*. There is something peculiar in the passage, *Cic. Off. 1. 13, totius autem iniustitiæ nulla capitalior est, quam eorum, qui cum maxime fallunt, id agunt, ut viri boni esse videantur*, of all injustice there is none more criminal than the injustice of those &c. for *omnino nulla iniustitia capitalior est &c.* The passage from *Nep. Iphic. 1, fuit enim talis dux, ut non solum ætatis suæ cum primis compararetur*, belongs not to these, since *primi ætatis suæ* means, the first of his time.

6.) The English *of, from, amongst*, may often be better omitted; as, *multi hominum, many men; pauci eruditorum hoc credunt, few learned men believe this*. Yet such expressions must always denote a division. Also *uterque nostrum, vestrum*, is not so well translated both of us, of you, as we two, you two. It has been lately remarked that we meet with such expressions as *omnes Macedonum* for *omnes Macedones*, and *cuncti hominum* for *cuncti homines*.

7.) In an interrogation about two, we use *uter?* not *quis?*

(though we find *quis* for *uter*, Liv. 30. 1 : Virg. *Æn.* 11. 708.) and the answer is *neuter*, not *nullus* : e. g. if the discourse were of Cicero and Virgil, and we asked, which (whether) of them was a Greek ? answ. neither : we must say *uter eorum fuit Græcus ? neuter*.

8.) *Quot sunt vestrum ?* how many are there of, from amongst, you ? out of your number ? but *quot estis ?* how many are you ? i. e. taken together : *quot sunt illorum ?* how many are there of them ? out of their number ? but *quot sunt illi ?* how many are they ? in all. So there is the same difference between *quot sunt nostrum ?* *quot sumus ?* so also *sunt multi, pauci, nostrum, vestrum, illorum, and sumus, estis, sunt, multi, pauci &c.* : so *tot sunt nostrum, vestrum, illorum, and tot sumus, estis, sunt,*

9.) The genitive *omnium* also follows *nullo modo* ; e. g. *rem nullo modo probabilem omnium*, Cic. Nat. D. 1. 27, i. e. a thing of all others not at all, or the least &c., for *minime*, where in other respects the passage is correct : yet it always seems harsh.

10.) With respect to the superlative we must observe,

a) that it agrees in gender with the subject ; e. g. Cic. Nat. Deor. 2. 52, *Indus vero, qui est omnium fluminum maximus* : Terent. Eun. 2. 2. 17, *est genus hominum, qui esse primos se omnium rerum volunt*. Here some cite Ovid. Pont. 4. 1. 35, *sic ego sum rerum non ultima, Sexte, tuarum* ; but in the best editions we have *pars* for *sum*.

b) In a discourse about two, the Romans use the comparative in preference to the superlative : e. g. if we were speaking of Cicero and Virgil, and asked, which of them was the best ? we must say, *uter horum est melior ?* so *utra manuum est agilior ?* not *agillima*, though in English we should say, which hand is the most active ? This comparative, therefore, like the superlative, governs a plural genitive : e. g. Nep. Dion. 1, *ex qua duos filios procreavit — totidemque filias, nomine Sophrosynen et Areten : quarum priorem Dionysio filio — nuptum dedit, i. e. the first of whom, not primam* : Nep. Reg. 1, *Cyrus et Darius Hystaspis*

filius — *prior horum* the first, not *primus*. So of two sons, (brothers) we say *maior filiorum* the oldest son, *minor* the youngest, not *maximus* and *minimus*. Yet we find *maximus* of two, instead of *maior* : e. g. *maximus stirpis*, Liv. 1. 3, of two brothers.: on the contrary, *maior* for *maximus*, e. g. *omnium triumphorum lauream adepte maiorem* Plin. H. N. 7. 30, for *maximam* : or *triumphorum* is used, as in Greek, for *triumphis*. *Note*. *Nullo modo* when used for *minime* also takes a genitive plural ; Cic. Nat. Deor. 1. 27, *rem nullo modo probabilem omnium* ; see above.

III.) Some adjectives and pronouns of the neuter gender, and singular number, are used as substantives, and therefore take after them the genitive of a substantive, of an adjective if it be of the second declension, and of a pronoun. They are, *tantum* so much, so many ; *quantum* how much, how many ; *aliquantum* something considerable, plus more, *multum*, *plurimum*, *reliquum*, *dimidium*, *medium*, *nimum*, *aliud*, *quid* with its compounds *aliquid*, *quidquid*, *quidquam* &c., *hoc*, *id*, *illud*, *istud*, and *quod*. Yet here the following distinction should be carefully observed :

1.) Some of these are more properly used *but* substantively, i. e. either stand alone, and without a substantive, or if a substantive, adjective or pronoun be added, it *must* be in the genitive. These are *tantum*, *quantum*, *aliquantum*, *plus*, and in general *quid* with its compounds, such as *quidquid*, *aliquid*, *quidquam* &c., and *quod* from *qui*, when it is used for *quantum*.

These are partly used alone, and without a substantive ; as *quid agis* ? *tantum egi* : *plus feci* &c. : partly with a genitive following, as *tantum studii* so much eagerness, not *studium* ; the latter would mean, so great an eagerness : so *tantum cibi*, *librorum* &c. so much meat, so many books &c. : *quantum temporis* *impendisti*, how much time hast thou devoted, not *tempus* ; the latter would mean, how great or important a time :

quantum librorum habes? how many books hast thou? not *quantos libros*, which would mean, how large books. *Tantum* is commonly followed by *quantum*; as *habeo tantum librorum*, *quantum hominum* vix vidisti, I have as many books, as you have scarcely seen men: *aliquantum temporis* a considerable time, not *aliquantum tempus*: so *aliquantum cibi*, *librorum*, a considerable quantity of food, of books: *plus temporis* more time, not *tempus*: *quid negotii*? what kind of business? not *negotium*, nor *quod negotii*; but *quod negotium* is correct, for *quid* the neuter of *quis* is a substantive, but *quod* an adjective. So *quid rei*? for *quæ res*? what affair? *quid mulieris* uxorem habes? Terent. Hec. 4. 4. 21, what kind of a woman hast thou for a wife? *exponam quid hominis* sit, Cic. Verr. 2. 54, what kind of man he is: *quid tu hominis* es? Terent. Heaut. 4. 8. 7, what kind of man art thou? Yet we also find *quid* with the following word in the same case, e. g. Plaut. Pseud. 2. 2. 4, *quid est tibi nomen*? Men. 5. 9. 7, *quid erat nomen*? Liv. 34. 3, *quid honestum* dictu prætenditur? so *quid mirum* fecit, *quid novum*? Plaut. Pseud. 1. 5. 19: *quid nomen* est paternum? for *quod*, Plaut. Rud. 4. 4. 116. *Aliquid negotii* some business, not *negotium*; but *aliquod negotium* is correct: *aliquid temporis* some time, and without *ali* when *si* or *ne* precedes; as *si quid temporis* if some time, *ne quid temporis* perdaturllest any time be lost: so *aliquid formæ*, *rei* &c.; as Cic. Verr. 5. 25, qui *aliquid formæ*, *ætatis*, *artificiique* habebant, abducit omnes, all who had any beauty, youth or skill &c.: yet we often find *aliquid* with an adjective following in the same case; as *aliquid extremum*, Cic. Sen. 19: *aliquid improvisum*, Liv. 27. 43: *aliquid magnum*, Virg. Æn. 10. 547. *Quidquid præclari* fecisti whatever thou hast done, that is excellent: *quidquid rerum* gessit, id laudatur, whatever he has transacted, is praised, for *omnes res quas* gessit, *æ* laudantur, which also is correct: Terent. Eun. 5. 6. 10, *quidquid huius* (for *huius rei*) factum est; culpa non factum est mea, whatever of this business has been done &c. *huius* sc. *negotii*, for in *hac re*: so *ibid.* 1. 2. 122, *quidquid huius* feci, *causa virginis* feci: yet *quidquid* is sometimes used adjectively for *quodquod* with a substantive in the

same case, e. g. *quidquid tibi nomen est*, Plaut. Men. 5. 2. 60 : *quidquid solamen humandi est*, Virg. Æn. 10. 493 : some use *quicquid* for *quidquid*, which, however, is the same word : *quidquam* (some write *quicquam*) *novi* any thing new : *quod* from *qui* when it means how much, and is used for *quantum*, e. g. Cic. Off. 1. 6, *quibus vitiis declinatis, quod in rebus honestis et cognitione dignis operæ curæque ponetur*, id iure laudabitur, where *quod operæ curæque* is put for *quantum operæ curæque* so much labour and care as : it is thus often used, as Liv. 1. 12, *cum Romanus exercitus instructus, quod inter Palatinum, Capitolinumque collem campi est, complisset*; *quod campi* for *quantum campi* : so we find *quod eius facere potero*, as much of it as I can do : *quod eius fieri poterit* &c. Very frequently *quod* is thus used for *quantum*, so that a genitive precedes to which it refers, and which genitive is governed by *id* (for *tantum*) omitted : such passages occasion much difficulty to beginners : as, Cic. Verr. 4. 27, *mittit (Verres) homini (Antiocho regi) munera satis large : hæc ad usum domesticum : vini, olei, quod ei visum erat : etiam tritici quod satis esset*, i. e. of wine and oil, what he pleased ; of wheat also, what was sufficient : for *id* (sc. *tantum*) *vini, olei, quod* (i. e. *quantum*) *ei visum erat : etiam id* (i. e. *tantum*) *tritici quod* (i. e. *quantum*) &c. So Liv. 1. 14, *vastatur agri, quod inter urbem et Fidenas est*, for *id agri, quod* so much land was laid waste, as was &c. : Cæs. B. G. 3. 16, *tum navium quod ubique fuerat, unum in locum coëgerat*, so many ships, as were in every quarter, he had collected into one place. Hence we may reasonably question, whether instead of the well known expression *quoad eius facere potero*, *quoad eius fieri poterit*, as far as I can do in it, as far as can be done in it, we should not rather read *quod eius facere potero* &c. The celebrated J. Fr. Gronovius always seems to prefer the latter, which certainly is more correct : see Gronov. ad Liv. 26. 32 : 39. 45.

Observations.

a) *Tantum* with the genitive always means so much, so many : but when it means *so great*, it is always an adjective, i. e. does

not govern a genitive, but agrees with its substantive in gender, number and case : as *tantus labor* so great a labour, *tanta vis* so great strength, *tantum negotium* so great or weighty an affair : we may therefore use *tantus labor* and *tantum laboris*, *tantum negotium* and *tantum negotii* in different significations : viz. *tantus labor* so great a labour, *tantum laboris* so much labour : *tantum negotium* so weighty a business, *tantum negotii* so much business or trouble : it is therefore incorrect to say that *tantum laboris* is put for *tantus labor* &c. It is not improbable that in *tantum laboris* a substantive, such as *negotium*, is understood ; and so also in *tantum negotii* : the expression *tantum negotium negotii* certainly appears very strange ; but perhaps the Romans were so accustomed to the omission of *negotium* in such instances, that the singularity of the expression did not strike them. It is the same with *quantum* how much, so much as : there is a difference between *quantum negotium*, and *quantum negotii* ; the former means, how great, how important a business ; the latter, how much business or trouble ; and so in similar instances : it is therefore incorrect to say that *quantum temporis* stands for *quantum tempus* &c., though such explanations are very common. The same distinction is to be observed where *tantum* and *quantum* are used, corresponding to each other ; as, I have as many books as you have flowers, must be translated *ego habeo tantum librorum, quantum florum* tu habes : the expression *ego habeo tantos libros, quantos flores* tu habes, would mean, I have as great books as you have flowers. In *quantum negotii* also *negotium* seems to be understood ; yet this is mere conjecture.

b) As *quid* with its compounds *aliquid*, *quidquam* &c. are readily used for substantives, so *quod*, *aliquod* &c. are always used adjectively, i. e. agree with a substantive in gender, number and case : thus we say *quid temporis* and *quod tempus*, *aliquid temporis* and *aliquod tempus* &c. : also without *ali*, as *si quid temporis*, *si quod tempus*. It has been already remarked §. 1, that *quid*, *aliquid* &c. are sometimes used adjectively.

2.) The other neuters, viz. the adjectives *multum*, *plurimum*,

reliquum, dimidium, medium, nimium, aliud, and the pronouns hoc, id, istud, illud, (or istuc, illuc), quod from qui put for quantum, are not always used substantively : but it is generally indifferent, whether they be put substantively or adjectively ; e. g. we may say multum *tempus* or multum *temporis*, plurimum *negotium* or plurimum *negotii*, reliquum *tempus* or reliquum *temporis* &c. : e. g. Cic. Invent. 2. 1, *aliud commodi* i. e. aliud commodum : also with other genders, as multum *noctis*, plurimum *diei* &c. So also of the pronouns : we may say hoc *tempus* or *temporis*, id *negotium* or *negotii* : and with other genders, as id *rei* i. e. ea res, hoc *literarum* i. e. hæ literæ &c. e. g. Cic. Invent. 2. 2, *quod voluntatis* quoniam nobis quoque accidit, for quæ voluntas. Yet it is better to say multum, plurimum, nimium *temporis* (sc. *negotium*), than multum *tempus*, nimium *tempus*, plurimum *tempus* : the cause is, that they denote a quantity. Thus the ancients readily prefix id to *ætatis*, when it means *at that age*, e. g. homo *id ætatis*, Cic. Or. 1. 47 : Cic. Verr. 2. 37 : so erat *id ætatis* he was *at that age*, for ea *ætate*. On the contrary id *patris*, id *matris* &c. are not used for is pater, ea mater, &c. In general the neuters id, illud &c. are seldom used substantively unless the discourse be about a *thing*, and not a *person*, e. g. id *rei*, *negotii* &c. So dimidium *the half* is frequently used for a substantive (unless it rather be really a substantive) ; as Hor. Epist. 1. 2. 40, *dimidium facti*, qui cœpit, habet : Plaut. Pseud. 1. 5. 35, bonus animus in re mala *dimidium est mali* : *dimidium pecunia*, Cic. Q. Fr. 2. 4 : *dimidium militum*, Liv. 35. 1. But when it means *half* and cannot be taken but as an adjective, then it is used adjectively, as *dimidia pars* hereditatis, *noctis* &c., where we cannot say *dimidium partis*. Thus medium is used substantively with or without a genitive, as Hor. Epist. 1. 18. 9, *virtus est medium vitiorum* et utrinque reductum, the middle or mean between vices &c. : so *medium diei*, Liv. 27. 48 : *medium ædium*, Liv. 5. 41 : without a genitive, Cic. Fat. 17, *medium ferire* : on the contrary it is better to say, in medio mari than in medio maris, in medio negotio than negotii, in media urbe than in medio urbis &c.

Observations.

a) When the neuters included, n. 1, 2, viz. *tantum*, *quantum*, *quid*, *aliquid* &c., *multum*, *plurimum*, *hoc*, *id* &c., govern a genitive, and this genitive is an adjective of the neuter gender used substantively, e. g. *tantum boni*, *aliquid mali* &c., this genitive must be of the second declension and neut. gend. No neuter genitive of the third declension can be thus used: I may say *si quid boni*, *mali*, *adversi* &c. *accidit*, but not *si quid tristis*, *horribilis* &c.: here I must use *si quid triste*, *horribile* &c.: in the same way *aliquid*, *quidquam boni*, *mali* &c. are correct, but not *aliquid talis*, *quidquam talis*; here we must say *aliquid tale*, *quidquam tale* &c.: e. g. Liv. 26. 31, *tale quidquam facturi fueritis*: so *quid boni*, but not *quid alius* (genitive of *alius*), but *quid aliud*: e. g. Liv. 5. 3, *quid illos aliud* aut tum *timuisse creditis*: so not *multum tristis*, *plus tristis* &c., but *plus rerum tristium*, or something similar. Yet sometimes we may use a genitive of the third declension, when it is joined with a genitive of the second, for the sake of correspondence: e. g. *si quid boni et utilis*. So Liv. 5. 3, *si quidquam in vobis*, non dico *civilis*, sed *humani* esset, quite correctly; because *humani* follows, therefore *civilis* is used for *civile*.

b) All the above-mentioned neuters of nouns or pronouns adjective are used substantively only in the nominative and accusative: e. g. we may say, *tantum habeo*, *tantum est*, but not *tanto opus est*, *quanto opus est* &c.: we may say *tantum librorum mihi est*, I have so many books; or *habeo tantum librorum*, but not *utor tanto librorum*: so *quid rei tibi opus est?* but not *quo rei* &c. This should be carefully observed, nor are the expressions *eo loci*, *quo loci*, real exceptions, since *eo* and *quo* are adverbs.

c) To these adjectives which govern a genitive, *mille* also seems to belong, since it is often found with a genitive and substantively: as Nep. Milt. 5, *ea mille misit militum*: Nep. Dat. 8, *cum de ipsius exercitu non amplius (quam) mille hominum cecidisset*: Cic. Phil. 6. 5, *qui L. Antonio mille numum ferret ex-*

pensum: Cic. Mil. 20, *mille hominum* versabatur: Terent. Heaut. 3. 3. 40, huic *drachmarum* argenti hæc *mille* dederat mutuum: Cic. Phil. 14. 5, *mille Thracum*: and elsewhere. It is, however, quite evident, that we may use it adjectively, as *mille milites* &c.

d) Many neuter adjectives of the plural number are also used with a genitive following; as, *strata viarum*, Virg. 1. 422 (426) for *stratæ viæ*: unless *strata* be considered a substantive, coverings, i. e. pavements of the roads; since we find *strata equorum*. Here belong *abditæ rerum* for *abditæ res*, Hor. Art. 49: *vana rerum* for *vanæ res*, Hor. Sat. 2. 2. 25: *opposita cautium* for *oppositæ cautes*, Mela 3. 5: *per diversa gentium terrarumque* volitabat, for *diversas*, Flor. 3. 5: *per opaca locorum*, Virg. Æn. 2. 725, for *loca*: so *per opaca viarum*, ibid. 6. 636: *cuncta terrarum*, Hor. Od. 2. 1. 23: *cuncta camporum*, Tac. Hist. 5. 10: *cuncta curarum*, ibid. Ann. 3. 35, for *cunctas curas*: *pleraque rerum* humanarum regit fortuna, Sall. Jug. 102, for *plerasque*.

§ 3.

Of the Genitive after Verbs.

The genitive also follows many verbs. Yet, since properly a verb cannot well govern a genitive, the genitive seems to depend on some substantive understood. Some philologists generally understand the word *negotium* or *res*, and sometimes other words: this however is quite conjectural, though it may be admitted as a probable explanation of many passages in the ancients. The learner should therefore be early accustomed to consider *negotium*, i. e. *res*, with a genitive, as a mere periphrasis or circumlocution; e. g. *negotium peccati* for *peccatum*, *negotium diei* for *dies* &c.

I.) The genitive, in various senses, follows the verb *esse*:

1.) In the description of a person or thing as to its form, property, importance, worth, age, or quality; where probably speaking of persons a substantive, as *homo*, *femina*, must be understood; of things, *negotium* or *res*; and the verb *esse* is translated *to be*, *to have* or otherwise; as, *hic homo est boni ingenii*, is of a good understanding, has a good understanding; where *homo* must be understood, as if it were *hic homo est homo boni ingenii*: *hæc mulier est egregiæ formæ*, of remarkable beauty, for *hæc mulier est mulier egregiæ formæ*: *Nep. Alc. 11*, *Thucydides qui eiusdem ætatis fuit*, sc. *homo* or *scriptor*, who was of the same time or period: *Terent. Andr. 3. 5. 2*, *quandoquidem tam nulli* (for *nullius*) *consilii sum*, since I am so entirely without judgment; where *homo* must be understood, since I am *a man* so entirely &c.: *Nep. Eum. 1*, *quod alienæ erat civitatis*, sc. *homo*, that he was of a foreign state, and therefore not a Macedonian: *Cæs. B. G. 4. 2*, *hæc (iumenta) quotidiana exercitatione, summi ut sint laboris efficiunt*, by daily exercise they make these beasts capable of the greatest labour, *ut sint iumenta summi laboris*: *Liv. 21. 60*, *nec magni certaminis ea dimicatio fuit*, sc. *res*: the order is, *et ea dimicatio non fuit res magni certaminis*: *Suet. Claud. 33*, *erat brevissimi somni*, he was a person of very little sleep, one who required or accustomed himself to very little sleep. To these belongs the well-known expression *sum mei iuris* sc. *homo*, I am in my own power, at my own disposal, *Sen. Ep. 11*: for which we also find *sum meæ potestatis*, as *Liv. 31. 45*, *nec se potestatis suæ esse respondebant*, for *et respondebant, se non esse homines suæ potestatis*, properly people in their own power: *Nep. Alc. 8*, *se, Alcibiade recepto, nullius momenti apud exercitum futurum*, that himself would be of no weight or influence with the army, *hominem* being understood. All this is in general very easy, if one remembers what we said before, § 2. n. VI, that after many substantives there is added a genitive of another substantive to denote the quality, form &c. of the former, and that this genitive has generally an adjective with it: we have only then to consider that after *sum*, the substantive by which this genitive is governed, is generally omitted: so we find *hæc res est magni*

pretii sc. res : or often without pretii, e. g. *est magni*, he is of great worth ; *est pluris*, he is of more worth ; for *est homo pretii magni*, pretii maioris : Cic. ad Div. 13. 72, scio enim eius ordinis (sc. senatus) auctoritatem apud te *magni fuisse* : Plaut. Truc. 2. 6. 8, *pluris est testis oculatus quam auriti decem*, one eye-witness is of more value than ten ear-witnesses : see hereafter, n. II. under verbs signifying to value.

Note : a) These genitives are more difficult when esse is omitted : e. g. Suet. Claud. 33, *libidinis* in feminas profusissimæ, sc. fuit : Galb. 22, *cibi* plurimi traditur sc. fuisse : so quod eos nimium sui *iuris* (sc. esse) cognosceret, Cic. Verr. 1. 7, if the ellipsis of esse be necessary : at least it is analogous. b) As it was observed above, § 2. n. VI. that in many instances, instead of a genitive, an ablative was added to substantives, præditus being understood ; e. g. homo antiqua virtute, vir summa nobilitate, homo fide magna, femina forma pulchra &c. : so this ablative also follows the verb esse, where præditus must in like manner be understood : e. g. hic homo est antiqua virtute, fide magna sc. præditus : ~~femina~~ fuit magna pulchritudine sc. prædita &c. This belongs properly to the consideration of the ablative ; but will not be irrelevant here, in order that the learner may see these usages together.

2.) We may especially refer to these the following and similar expressions, where negotium, i. e. res or opus, or a similar substantive must be understood : e. g. *est moris*, it is usual, customary ; i. e. it is a thing of usage or custom : Cic. Verr. 1. 26, tum ille — negavit, *moris esse* Græcorum, ut in convivio virorum accumberent mulieres, then he said, that it was not the custom of the Greeks, or not customary with the Greeks : properly, it was not a thing of custom or usage, where moris is governed by rem or negotium omitted : Cæs. B. G. 4. 5, *est autem hoc Gallicæ consuetudinis*, ut &c., but this is a Gallic custom, customary with the Gauls ; properly, it is a thing in usage with the Gauls ; where negotium rather than res must be understood on account of hoc. To these belongs the expression non *est operæ*, which has a double sense, a) is not worth the trouble, where res or

negotium must be understood, or rather pretium, which is sometimes expressed : properly, it is not a thing of or for the trouble : so est operæ, Plaut. Cas. 5. 2. 5 : b) there is a want of time or leisure, where again negotium or res is understood, and it must be explained like the preceding ; viz. where a thing is not worth the trouble or time, one has no time for it : Liv. 44. 36, non operæ sit stanti nunc in acie docere, i. e. I have not time &c. : Liv. 1. 24 ; 3. 8 ; 21. 9 : also est mihi (tibi &c.) operæ, I have time or leisure, Liv. 5. 15 : Plaut. Truc. 4. 4. 39. Particularly we must to these refer the common forms est sapientis, it is wise, est stulti, est insani, est magni animi : properly, it is the property or business of a wise, foolish, insane person ; of a great mind &c. where commonly the infinitive, as a subject, either precedes or follows, e. g. sapientis est nihil dicere, quod non certo sciat ; stulti contra est omnia dicere, quæ in buccam veniant : magni animi est contemnere divitias, where negotium and not, as many believe, officium is understood, on which these genitives depend. Cicero is full of such instances ; as Phil. 12. 2, cuiusvis hominis est errare ; nullius nisi insipientis (sc. est) in errore perseverare, to err, belongs to, is the property of a man, but to persevere in error is the property of none, but a silly man : here hominis, nullius, and insipientis are governed by negotium : at least negotium is the best word to supply, since it suits most places ; others understand munus or proprium : Cic. Off. 1. 19, non enim modo id virtutis non est, sed potius inhumanitatis, omnem humanitatem repellentis, that is not the property of virtue, but rather &c. : ibid. 20, nam et ea, quæ eximia plerisque et præclara videntur, parva ducere — fortis animi magnique (sc. negotium) ducendum est (sc. esse) ; et ea, quæ videntur acerba, ita ferre, ut nihil a statu naturæ discedas, nihil a dignitate sapientis, robusti animi (negotium) est magnæque constantiæ (sc. negotium), the last words, robusti animi est, may be translated, is the business or part of a strong mind, where negotium or perhaps opus fails : others understand officium, which is less suited, since to bear, there, is not the duty, but rather the property, the habit of a strong mind : ibid. 23, fortis vero et constantis est (sc. negotium) non perturbari in rebus asperis ; and immediately

follows, *quanquam hoc animi, illud etiam ingenii magni est*, præcipere cogitatione futura, to preconceive to one's self the future : here *opus* may be understood, since Cicero afterwards says, *hæc sunt opera animi magni et excelsi et prudentia consilioque fidentis* : *ibid.* 24, *idque est viri magnanimi, rebus agitat, punire sones, multitudinem conservare*, where *viri* may be governed by *negotium* or *opus*, but not by *officium* understood : *ibid.* *quare in tranquillo tempestatem adversam optare dementis (negotium) est* : *subvenire autem tempestati quavis ratione sapientis est*, to wish for tempestuous weather in a calm is the part of a madman &c. : *ibid.* 26, *nam ut adversas res, sic secundas immoderate ferre levitatis est*, is a mark of levity : where *negotium* or *opus* is plainly better than *officium* : *Suet. Tib.* 32, *boni pastoris esse tondere pecus, non deglubere*, here *negotium* or *opus* is better than *officium*, since it is the duty of every shepherd, but the habit of only a good shepherd &c. : and so in other instances. It is the same with *meum est, tuum est, eius est* : when followed by an infinitive the meaning generally is, it is my part, business, custom &c., rather than duty ; e. g. *canere non est tuum* : *saltare non est meum* : versus *facere est tuum* sc. *negotium*. So with other adjectives : as, *Cic. Off.* 2. 18, *rem familiarem dilabi sincere flagitiosum est*, sc. *negotium* : so *dulce et decorum est pro patria mori*, sc. *negotium* : *est sapientiæ tuæ* : *est humanitatis tuæ* : *est levitatis tuæ omnia oblivisci*. Thus *Cic. ad Div.* 5. 20. 9, *quamobrem de Volusio quod scribis, non est id rationum*, what you write about Volusius, that belongs not to the accounts, where *negotium* seems necessary before *rationum* : *ibid.* 23, *non mei errati (est), sed tui*. That in these and similar places *negotium* sc. *res* may be correctly understood is self-evident, and is also confirmed by passages in Cicero, where it is actually used : e. g. *ad Div.* 3. 12. 2, where he speaks of the judicial and honourable acquittal of Appius, to whom he is writing ; and then adds, *non horum temporum, non horum hominum, atque morum negotium*, a business not of (or according to) the present times, present men, or present manners, not to be expected of &c. Even where a duty is evidently denoted, we may still use *negotium*, as *liberorum est colere parentes*. We must

further observe that after verbs signifying to believe, account &c., the infinitive is often omitted; as, *semper magni animi (esse) duximus divitias contemnere*, where *esse negotium* is omitted: this is very common; e. g. Cic. Offic. 1. 20, *fortis animi ducendum est*: Nep. Att. 15, *quod non liberalis sed levis (esse) arbitrabatur, polliceri* &c.

3.) *Esse* is followed by a genitive when a duty or obligation is denoted; as, *parentum est alere liberos: meum est, tuum est* &c.: here we may properly understand officium, though negotium will be quite as clear: and then it will be unnecessary in such instances to supply two different words: thus *liberorum est colere parentes*, where negotium may as well be understood as officium: so Cic. Offic. 1. 34, *est igitur adolescentis maiores natu vereri*, it is, therefore, the duty or part of a young man &c.: where it seems preferable to supply officium, because immediately before it is expressed by Cicero, *quoniam officia non eadem disparibus ætatibus tribuuntur, aliaque sunt iuvenum, alia seniorum, aliquid etiam de hac distinctione dicendum est*, and then follows the passage above cited: whence Cicero has intentionally omitted officium before adolescentis, because it occurred so lately, and might easily be supplied. *Note*: after verbs of believing &c., especially after *ducere*, as in the preceding case, the infinitive *esse* is often omitted; as, *patris (esse) duco alere liberos*: so *meum (esse) duxi, alere liberos*, where it would be incorrect to suppose that *meum* is governed by *dux*, since it is the accusative after *esse* understood. We also find *est officii (negotium or res) mei, tui* &c.: as, *officii duxit (esse)*, he held it as his duty, Suet. Tiber. 11.

4.) *Esse* is also followed by a genitive when it means, to be serviceable for, to be conducive to, instead of the dative, which is more usual; and this genitive is generally accompanied by the pass. part. fut. in dus: e. g. Liv. 3. 31, *qui utrisque (i. e. patribus et plebi) utilia ferrent, quæque æquandæ libertatis essent*, to propose what was advantageous to both parties, and what might serve to equalise their freedom, for libertati: Liv. 5. 3, *quam (concordiam) dissolvendæ maxime tribunicie potestatis*

rentur esse, will tend to annihilate the tribunicial power : Liv. 38. 50, nihil tam *aquandæ libertatis esse* : Liv. 40. 29, pleraque *dissolvendarum religionum esse* : Liv. 34. 55, omnia — talia et *concordiæ et libertatis æque minuendæ esse* : Sall. Cat. 6. 7, regium imperium, quod initio *conservandæ libertatis* atque *augendæ reipublicæ fuerat*, had tended to the preservation of liberty &c. : Sall. Jug. 88. 4, quæ postquam gloriosa modo, neque *belli patrandi* cognovit, where esse seems to fail. If these passages be correct, which we must suppose, since they were extracted from good manuscripts by accurate philologists, it may be asked, by what are these genitives governed? Not, apparently, by *causa*: it seems, therefore, better to understand *negotium, negotia* : e. g. *negotium conservandæ libertatis* &c. *Note*: To these we may also add a passage from Cæsar, cited above: B. G. 4. 2, hæc (iumenta) quotidiana exercitatione, *summi ut sint laboris, efficiunt*.

5.) Esse is followed by a genitive when it denotes, to belong to any one, to be the property of any one : Cic. ad Div. 2. 13.2, iam me *Pompeii totum esse* scis, that I wholly belong to Pompey : Pompeii cannot well be governed by totum; the order seems rather to be, me totum esse Pompeii, where totum is a sort of apposition : in the same way we say in English, he is wholly Pompey's. Proprium or some similar word seems to be understood. So Cic. Marc. 2, totum hoc est tuum; and soon after, speaking of fortune, tuam se esse totam et propriam fateatur : in the latter example propriam is added separately; there is, therefore, no reason to suppose that in such passages the ancients thought that proprium was omitted, any more than in the expression, The book is Ellen's, we recollect that property or some such word is omitted. In this way esse is often used, with or without totus : a) with totus; Liv. 3. 36, *hominum non causarum toti* erant, speaking of the Decemvirs, they regarded only the persons, not the causes; and, therefore, were not impartial: ibid. 48, virorum et maxime Icili· vox *tota tribuniæ potestatis ac provocacionis* ad populum ereptæ, publicarumque *indignationum* erat, all their cry was about the tribunicial

power &c. : this passage is peculiar, and it seems as if *plena* should be understood rather than *propria* : b) without *totus* : Liv. 3. 38, *suarumque rerum erant*, *amissa publica*, cared only about their own affairs : Liv. 6. 14, *plebes cum iam unius hominis esset*, since the people was entirely devoted to one man : Liv. 7. 30, *eo ventum est, ut aut amicorum aut inimicorum Campani simus*, that we Campanians must either take the side of friends or enemies. Here *proprii* might be understood ; but immediately there follows, *si defenditis (nos), vestri (erimus)* ; *sin deseritis, Samnitium erimus* : *proprii* may be understood with *Samnitium*, and *homines* with *vestri* : Sall. Jug. 8, *periculose enim a paucis emi, quod multorum esset*, what belonged to many : Liv. 8. 12, *cuius (consulis) tum fasces erant* : Liv. 37. 55, *ea civitatis Rhodiorum essent*. These passages should be noticed, though it is unnecessary to suppose that in each instance *proprium* or something similar is understood.

6.) *Esse* is also used with a genitive, to denote to what party &c. any thing belongs : e.g. *si harum Baccharum es*, Plaut. Mil. 4. 2. 25 ; where *una* may be understood : as with *fio* ; e.g. *fies nobilium fontium* sc. *unus*, Hor. Od. 3. 13. 13 : further, *cuius (consulis) tum fasces erant*, Liv. 8. 12 : *consules, quorum cognitio et iudicium fuit*, Cic. ad Att. 16. 16. ad Capit. : *cognitionem eorum esse debere*, Liv. 42. 32 : *ea civitatis Rhodiorum essent*, Liv. 37. 55. Some of which have been referred to elsewhere.

II.) Verbs of *valuing*, as *æstimo*, *facio*, *pendo*, sometimes *puto* and *habeo* ; of *being valued*, as *æstimor*, *fio*, *pendor*, *sum*, are followed by these genitives of the neuter gender ; *magni* (at) much, *maximi* very much, *pluris* more, *plurimi* very much, *parvi* little, *minoris* less, *minimi* very little, least, *tanti* so much, *tantidem* just so much, *quanti* (so much) as, how much, *quanticunque* how much soever, *quantivis* and *huius*, where probably *pretii* is understood : also by the genitives of

certain substantives; as *nauci, nihili, flocci, pili, pensi, teruncii, assis*. *Note*: We neither find *multi* nor *maioris* used in this way by the ancients, but only *magni, pluris*. The following expressions, therefore, are common: *æstimare magni* to value (at) much, *æstimare maximi*: *tu virtutem æstimas parvi*, thou valuest virtue (at) little; *quanti me æstimas?* *tu me non tanti æstimas, quanti ego te æstimo*. So also with *pendere, facere, putare*; as, *facere aliquem magni, pluris*: and the passives *fieri, æstimari magni, pluris*, to be much, more, valued: Cic. ad Div. 3. 10. 2, *quod tu si tanti facies, quanti ego semper iudicavi faciundum esse*, if thou value this as much, as I have always thought it should be valued: *pendere parvi*, Terent. Andr. 3. 2. 45: *quanti*, *ibid.* Heaut. 1. 1. 103: *facere aliquem nihili*; as Cic. Fin. 2. 27, *at eum (dolorem) nihili facit*, but he accounts it nothing: *pendere nihili*, Terent. Eun. 1. 2. 14: Ad. 3. 4. 6. So *flocci non facere, non nauci habere, non pili habere, non pensi ducere*, to despise, not think worth anything: *non teruncii facere, non assis facere*, to think not worth a farthing, a penny: *non huius facere*, Terent. Ad. 2. 1. 9, to think not worth this (making a sign with the hand): *parvi putare, pluris putare, pluris esse*; e. g. Cic. Att. 12. 28, *mea mihi conscientia pluris est quam*, is worth more: Cic. Rosc. Com. 12, *ager multo pluris est*: Plaut. Truc. 2. 6. 8, *pluris est oculatus testis, quam decem auriti*: Cic. ad Div. 13. 72, *scio enim eius ordinis auctoritatem semper apud te magni fuisse*, much availed: *pensi esse*, Sall. Cat. 52: Liv. 34. 49. In such instances *facio* and *æstimo* with their passives and *sum* are most usual: *pendo* also is common; *puto* and *habeo* more rare: we find the latter, Enn. ap. Cic. Div. 1. 58, *non nauci habere*: Sall. Cat. 12, *nihil pensi*

habere : ibid. 5, 23, *neque quidquam pensi habebat* : with pluris, Cic. Phil. 6. 4.

If it be inquired, by what are these genitives governed ? the answer is doubtful. It is probable that they are governed by *negotium* or *res* omitted, and that the adjectives *magni*, *pluris* &c., agree with *pretii* understood : e. g. *æstimare aliquem magni, parvi* &c., to value any one (at) much, little &c., appears to be put for *æstimare aliquem tanquam rem* (or *negotium*) *magni pretii* &c., to value any one *as a thing* of much worth : and so in other cases. It is the same with *pendere magni, parvi* &c. It is most evident with *facere* : e. g. *facere aliquem magni, parvi* &c., is properly for *facere aliquem rem* (or *negotium*) *magni pretii* &c., to make any one *a thing* of much worth ; where *facere* retains its proper meaning. With *puto* and *duco*, *esse* is understood ; since these words do not mean, to value, but properly to believe : e. g. *parvi te puto*, I value thee little, is for *parvi pretii te rem esse puto* : Cic. Off. 3. 4, *pluris putare quod utile videatur, quam quod honestum, turpissimum est*, for *putare (id) esse negotium pluris pretii* &c. : so *putare magni*, Cic. Planc. 4 : *tanti*, Cic. Att. 1. 11 : Ovid. Met. 10. 618 : *parvi*, Catull. 23. 25. It was observed before that *esse* is often omitted after verbs of believing, and we find *esse* used, Terent. Hec. 5. 3. 1, *næ esse meam herus operam deputat parvi pretii* ; where the sentence is fully expressed. It is the same with *ducere* ; e. g. *parvi aliquid ducere* is put for *parvi pretii aliquid esse negotium ducere* : and with their passives *res* or *negotium* must be supplied ; e. g. *autoritas senatus semper apud te fuit magni*, for *fuit res magni pretii* : so *fio parvi, magni* &c. for *fio res parvi*

pretii &c., I am become a thing of little worth. It is the same with the pronoun *huius*; as, *non facio te huius*, I do not reckon thee worth this, viz. something that I have in my hand; for *non facio te rem huius pretii*; unless rather *rei* be omitted, and *dignum* must be understood: then the complete sentence would be, *non facio te dignum huius rei*, sc. *quam manibus teneo*. The same explanation may be given of the genitives of substantives, as *nauci*, *assis* &c., except that here it is unnecessary to supply *pretium*, and only *negotium* or *res* need be understood; as, *non facit me assis*, he does not value me (at) a penny: *teruncii me non facit*, (at) a farthing: *non facit me nauci*, (at) a nutshell; i. e. *rem assis*, *rem teruncii*, *rem nauci*: so *non habet me nauci*: *non facit librum pili*, i. e. *non facit librum rem pili*, he thinks the book not worth a hair: *aliquid non flocci facere*; *non pensi facere*; *nihili facere*; for *rem flocci*, *rem pensi* &c. Yet here also we may understand *dignus*, which governs a genitive; e. g. *aliquid non flocci, pili* &c. *facere*, sc. *dignum*. In all the above examples, it does not so much matter what words are supplied, since they are all mere conjectures; it is only important that the learner should understand the sense, which is facilitated by such supplements.

Observations.

1.) We also find *vendo* and *emo* followed by these genitives, *magni*, *parvi*, *pluris*, *minoris* &c.: as, *vendere parvi*, to sell for little, cheaply; *magni* for much, dearly; *pluris*, *minoris* &c.: e. g. *Cic. Off. 3. 12, vendo meum (frumentum) non pluris quam ceteri*, *fortasse etiam minoris*, I sell my corn not for more than others, perhaps even for less: *ibid. 14, emit homo cupidus et locuples tanti, quanti Pythias voluit*, the eager and rich man bought it,

for as much as Pythias wished : where *pretii* and the ablative *negotio* are omitted : therefore *vendo minoris* is for *vendo negotio minoris pretii*, i. e. *minori pretio*, since *negotium pretii* is equivalent to *pretium* : so *emere pluris*, Cic. ad Div. 7. 2 : otherwise the ablative is used ; as, *vendere magno (parvo) pretio*, and *emere magno (parvo) pretio*, where also *pretio* is often omitted : see hereafter of the Ablative, § 3. of Verbs. obs. 12.

2.) To these also seems to belong the expression *æqui consulo*, *boni consulo*, *æqui bonique facio* or *consulo*, to take well, to be satisfied with, to take in good part : e. g. Terent. Heaut. 4. 5. 40, *equidem istuc (isthuc or isthoc for istud) Chreme, æqui bonique facio*, which perhaps is put for, *facio istuc rem* (or *negotium*) *æqui et boni pretii*, I esteem that a thing of fair and good value ; I esteem it fair and good ; I am satisfied with it : Perizonius understands *negotii* instead of *pretii* : Cic. ad Att. 7. 7, *animus meus, qui totum istud æqui boni facit*, which is pleased with the whole of that : Liv. 34. 22, *nos æqui bonique facimus* : Ovid. Pont. 3. 8, *quæ quanquam misisse pudet, quia parva videntur, tu tamen hæc, quæso, consule missa boni*, take in good part ; which perhaps may be explained *consule*, i. e. *iudica missa esse negotia boni pretii* ; since *consulere* seems properly to mean, to consider, resolve, judge, and thence, to take a thing for what you have judged it : and thus Quintilian seems to explain it when he says, that *boni consulas* is the same as *bonum iudices* ; as when we say, take it for good, i. e. be satisfied with it. We also find *æqui bonique dicere* (for *facere, consulere*) ; e. g. Terent. Phorm. 4. 3. 32.

3.) We must further remark, that we also find *æstimare magno* (sc. *pretio*) to value highly ; as Cic. Fin. 3. 3, *si enim sapiens aliquis miser esse possit, næ ego istam gloriosam memorabilemque virtutem non magno æstimandam putem* : so Liv. 41. 20 : also *æstimare nonnihil* to value a little, e. g. Cic. Fin. 4. 23, *non quia sit bonum valere* (i. e. *sanitas*) *sed quia sit nonnihil æstimandum*, not that health is a good, but because it is somewhat to be prized.

III.) The verbs *memini* remember, *recordor* remember, *reminiscor* remember, and *obliviscor* forget, are followed by a genitive or accusative of the person or thing which one remembers or forgets : e. g. *memini rei* or *rem*, I remember a thing ; so *hominis* or *hominem* : *numeros memini*, si verba tenerem, Virg. Ecl. 9. 45, I remember the tune, if I could retain the words : so *omnia meminit dogmata*, Cic. Acad. 4. 33 : *cum omnia —dicta meminisset*, Cic. Somn. Scip. 1 : *beneficia*, Cic. Planc. 33 : *constantiae*, Cic. ad Div. 13. 75 : *Epicuri*, Cic. Fin. 5. 1 : *memini patris* or *patrem* : so *recordari*, *reminisci*, as *diei*, *diem* : *huius meriti* in me *recordor*, Cic. Planc. 28 : *flagitiorum recordâr*, Cic. Pis. 6 : *recordans transmissionis*, Cic. Att. 4. 17 : *recordor omnes gradus*, Cic. Or. 3. 1. 22 : *recordor desperationes*, Cic. ad Div. 2. 16 : *memoriam recordari ultimam*, Cic. Arch. 1 : *reminisci veteris famæ*, Nep. Phoc. 4 : *incommodi*, Cæs. B. G. 1. 13 : *amicos*, Ovid. Pont. 1. 8. 30 : *dulces Argos*, Virg. Æn. 10. 782 : *ea* potius *reminiscere*, quæ &c. Cic. ad Div. 4. 5 Sulp. : *oblivisci aliquem* or *alicuius* ; *iniuriæ* or *iniuriam*. The genitive occurs Nep. Eum. 6 : Cæs. B. G. 1. 14 : 7. 34 : Cic. Planc. 42 : the accusative, Cic. Brut. 60 : Cic. Rosc. Am. 17 : Virg. Geor. 2. 19. Here also it is uncertain, by what the genitive is governed. Some understand *memoriam*, *recordationem* ; as if *memini diei* was for *memini memoriam diei*, or *recordationem diei*, which would be very singular. Others understand *negotium*, so that with the genitive it is merely a periphrasis : e. g. *memini illius diei* for *memini negotium illius diei*, i. e. *illum diem* : *recordor hominis*, for *recordor negotium hominis*, i. e. *hominem* ; which perhaps is preferable.

It is more probable that no word whatever is understood, since similar constructions are common in many languages.

Observations.

1.) Some pretend, that in the ancients we find *memini* with an accusative only of a thing, and not of a person; but this is an error. It often takes an accusative of the person: e. g. Plaut. *Curc.* 1. 3. 54, *facito, ut me memineris*; Ovid. *Met.* 3. 444, *ecquem—longo meministis in ævo?* Cic. *Verr.* 3. 82, *quos innocentissimos meminimus*; Cic. *Off.* 1. 31, *Rupilius, quem ego memini*; Cic. *Fin.* 2. 20, *Thorius, quem meminisse non potes*; Cic. *Or.* 3. 50, *Antipater, quem—meministi*; Cic. *Amic.* 2, *memineram Paulum*; Cic. *Phil.* 2. 42, *memineramus Cinnam nimis potentem*; Sall. *Cat.* 4. 45, *fac cogites—et memineris te virum*; in which last example *esse* may be understood, but perhaps is unnecessary.

2.) *Recordor* is also followed by *de*, concerning; as Cic. *Tusc.* 1. 6, *tu si meliore memoria es, scire velim, ecquid de te recordere*, what thou rememberest concerning thyself: Cic. *Invent.* 1. 55, *et petimus (sc. ab auditoribus), ut de suis liberis, aut parentibus, aut aliquo, qui illis carus debeat esse, nos cum videant, recordentur*, that when they see us, they may remember their children &c.: Cic. *Planc.* 42, *quoniam istis vestris lacrymis, de illis recordor, quas pro me sæpe et multum profudistis*. So *memini* with *de*, Cic. *Att.* 15. 27: Plaut. *Asin.* 5. 2. 84.

3.) *Memini*, in the sense of, to make mention of, seldom takes an accusative, but *de* with an ablative: as *meminisse de aliqua re* or *de homine*, to mention a thing or person: also a genitive; as Cic. *Phil.* 2. 36, *meministi de exsulibus*: Quintil. 11. 2. 16, *neque omnino huius rei meminit poeta ipse, profecto non taciturus de tanta sua gloria*, and this thing the poet does not at all mention, though he would not have been silent &c.: *iudicii*, Plin. *Ep.* 1. 5. 13.

4.) *Moneo* and *admoneo* have alike the thing and the person, about which any one reminds, in the genitive or in the ab-

lative with *de*; more rarely in the accusative: e. g. we say, *monere aliquem rei* or *de re*, more rarely *rem*; except that the accusative of a pronoun in the neut. gen. is often used, though the verbs do not govern an accusative: *admoneo*, e. g. *aliquem faderis*, Liv. 25. 13: *religionum*, Liv. 5. 51: *egestatis*, Sall. Cat. 21. Cort.: *æris alieni*, Cic. Top. 1: *de moribus*, Sall. Cat. 5: *ea de re*, Cic. ad Div. 4. 10: *de æde*, Cic. Q. Frat. 3. 1. 4: *eam rem* locus admonuit, Sall. Jug. 79. Cort.: *illud me admones*, Cic. Att. 9. 9: *moneo*, e. g. *de testamento*, Cic. Att. 9. 16: *de retinenda gratia*, Cic. Q. Frat. 2. 3: *temporis*, Tacit. Ann. 1. 67: *id ipsum, quod me mones*, Cic. Att. 14. 19: *Fabius ea me monuit*, Cic. ad Div. 3. 3: also in the passive; e. g. *ea, quæ monemur*, Cic. Amic. 24.

5.) That verbs of remembering or forgetting may also take after them an accusative with an infinitive, as *memini me dicere* &c. is self-evident, and belongs not to this place.

6.) To these also is referred the very common expression *venit mihi in mentem*, with a genitive; as, *venit mihi in mentem illius diei, rei, &c.* for *ille dies, res*; but, it seems, incorrectly. The genitive, probably, does not depend on *venit mihi in mentem*, but is used instead of a nominative, which itself sometimes occurs: as, *venit mihi in mentem res, dies, homo &c.*, where the order is *res, dies &c. venit mihi in mentem*, came into my mind. Since then the genitive is here evidently put for the nominative, it seems to be governed by some word understood, which word however is difficult to determine. Some suppose *recordatio, memoria*, which seem unsuitable; since not the remembrance, recollection of the thing, but the thing itself, comes into the mind: *negotium*, therefore, seems preferable; viz. *negotium hominis, diei &c. venit mihi in mentem*: *negotium hominis &c.* being a periphrasis for *homo &c.* The following are examples with a Genitive: *potestatis*, Cic. Quint. 2: *temporis*, Cic. ad Div. 7. 3: *hominis*, Cic. Cæcin. 5: with a Nominative, Cic. Att. 12. 36, 37: Liv. 8. 5: Q. Cic. petit. consul. 14.

IV.) After verbs of complaining, accusing, condemn-

ing, and acquitting, the crime of which one accuses another, and of which he is found guilty, or acquitted, is often put in the genitive, and probably governed by *causa* for the sake of, *crimine* on the charge of, or *nomine* in respect of, which words are omitted. Verbs of this kind are *accusare*, *insimulare*, *incusare*, *arcescere*, *postulare*, *damnare*, *condemnare*, *absolvere*. That it is preferable to understand *crimine* or *nomine* appears from this, that both these ablatives are at times expressed; e. g. Nep. Alc. 4, *absens invidiæ crimine accusaretur*: *aliquem insimulare criminibus falsis*, Ovid. Her. 6. 21: *arcessere aliquem crimine*, Cic. Rab. Perd. 9: Cic. Verr. 5. 5, *nomine sceleris, coniurationisque damnati*. The following are examples of the genitive; *accusare aliquem furti* &c.; also *incusare*, e. g. Sall. Iug. 32, *quos pecuniæ captæ arcescebant*, whom they summoned for receiving money: so *arcessere aliquem maiestatis*, Tacit. Ann. 2. 50: Cæs. B. G. 7. 20, *Vercingetorix — proditiōis insimulatus* (accused) *quod castra propius Romanos movisset*: *aliquem insimulare flagitii*, Cic. Att. 10. 9: *cupiditatis*, Cic. Verr. 4. 15: *probri*, Plaut. Amph. 1. 1. 25: *avaritiæ*, Terent. Phorm. 2. 3. 12: *peccati*, Cic. Tusc. 3. 27: *accusare aliquem proditiōis*, Nep. Milt. 7: *ambitus*, Cic. Coel. 7: *rerum* ante actarum, Nep. Thras. 3: *rei capitalis*, Cic. Verr. 2. 28: *incusare aliquem probri*, Plaut. Truc. 1. 2. 58: *superbiæ*, Tacit. Ann. 2. 78: Suet. Cæs. 4, *Dolabellam repetundarum* postulavit, he accused Dolabella of exacting money: *damnare aliquem cædis*, Cic. Verr. 1. 28: *furti*, Cic. Flacc. 18: *peculatus*, *ibid.*: *pecuniæ publicæ*, *ibid.*: *ambitus*, Cic. Brut. 48: *sceleris*, Cic. Att. 7. 12: *maiestatis*, Cic. Cluent. 36: *rei capitalis*, Cic. Senect. 12: *condem-*

nare aliquem *iniuriarum*, Cic. Verr. 2. 3 : *sceleris*, Cic. ad Div. 14. 14 : *pecuniæ publicæ*, Cic. Flacc. 18 : *ambitus*, Cic. Cluent. 36. We also find verbs of accusing, suing, with the genitive *capitis* (for *capite*); as, *accusare aliquem capitis*, Cic. Fin. 2. 9 : Nep. Paus. 2 : so, *arcessere aliquem capitis*, to summon one on a capital charge; where *nomine* is most probably understood : Cic. Deiot. 11, *non expetere vitam, non capitis arcessere*. So also *damnare* and *condemnare*, in answer to the question, to what? e. g. *pænæ aliquem damnare*, Liv. 42. 43 : *octupli*, i. e. to an eightfold compensation, Cic. Verr. 3. 12. Especially we often find *damnare capitis* to condemn to death, properly, to condemn with respect to one's life or person (*nomine capitis*); e. g. Nep. Phoc. 3, *duces capitis damnatos* : *ibid.* Eum. 5 : Cæs. B. C. 3. 83, 110 : *condemnare aliquem capitis*, Cic. Or. 1. 54 : *absolvere* to acquit; e. g. Cic. Verr. 1. 28, *in quo video, Neronis iudicio non te absolutum esse improbitatis* : Auct. ad Herenn. 2. 13, C. Cœlius iudex absolvit *iniuriarum* eum, qui Lucilium poetam in scena nominatim læserat. The expression *absolvere capitis*, to acquit of a capital charge, is singular, but usual; e. g. Nep. Milt. 7, *causa cognita, capitis absolutus*, pecunia multatus est.

Observations.

1.) Instead of the genitive we often find *de*; as Cic. ad Div. 8. 8. 2. Cœl. reum fecit *de vi*, he charged him with violence : *ibid.* 6, *de repetundis* eum postulavit : *ibid.* 10, *de repetundis* est postulatus : *de pecuniis repetundis*, Cic. Fragm. Cornel. ap. Ascon. : *accusare aliquem de veneficiis*, Cic. Rosc. Am. 32. Particularly *nomen deferre*, to inform against, is followed by *de*; e. g. Cic. Cœl. 31, *nomen amici de ambitu detulit* : here the genitive *ambitus* would scarcely be admissible. Further,

condemnari de re: e. g. Cic. Phil. 2. 23, Licinium Denticulam *de alea* condemnatum restituit: damnari *de repetundis*, Cic. Cluent. 41: damnare *de maiestate*, Cic. Verr. Act. 1. 13: *de vi*, Cic. ad Brut. 12: Cic. Phil. 1. 9: absolvere *de prævicatione*, Cic. Q. Fr. 2. 16. In all these examples *de* is translated of, concerning, on account of, which is its usual sense, and may, therefore, properly be substituted for *nomine* in the name of, in respect of. Damnare is also used with the ablative capite; e. g. Cic. Tusc. 1. 22: Auct. ad Herenn. 4. 21. On the contrary, verbs of accusing, of charging, are seldom used with an ablative of the crime, as *ambitu* &c., but frequently with the ablatives *nomine*, *crimine*; also with *repetundis*: e. g. postulare aliquem *repetundis*, Tac. Ann. 3. 38, *sc. de*. So absolvere, liberare are unusual with an ablative of the crime, but common with *crimine*: it is no wonder that in the sense of acquitting these verbs are joined to *crimine*, since in other senses they also take an ablative: a person may be freed from the charge, but not from the crime; thence absolvere *crimine repetundarum*, liberare *crimine ambitus* is proper, but not absolvere *repetundis*, liberare *ambitu*. It hence appears that we must not confound, as to their use, all the verbs which Grammarians bring forward, under the name of accusing, condemning, acquitting &c. The expression damnari *crimine* is very common, and very natural when we recollect that *crimen* means a charge, an accusation; but accusari *crimine* does not occur, and would evidently not harmonize with the meaning of the word.

Note. We should remark the following expressions; accusare aliquem *inter sicarios*, Cic. Rosc. Am. 32, i. e. of assassination: so, damnare aliquem *inter sicarios*, Cic. Cluent. 7: damnare aliquem *pro socio*, Cic. Flacc. 18, for unfaithfulness to his partners: damnare aliquem *pecunia*, Justin. 8. 1: *in metallum*, in *opus publicum*, Pand. 49. 18. 3: *ad pœnam*, Traian. in Plin. Ep. 10. 4: *pœnæ*, Liv. 42. 43: *supplicio ultimo*, Pand. 1. 5. 18: *ad opus*, Suet. Ner. 31: condemnare aliquem *ad pecuniam*, Pand. 26. 9. 5: *in certam quantitatem*, ibid. 46. 1. 45: *certa pecunia*, ibid. 10. 1. 3, to a certain sum: *denis millibus æris*, Liv. 5. 12: *ad metalla*, Suet. Cal. 27. Condemnare is also

followed by *ut*, Pand. 42. 1. 4: by *quanti*, Serv. Sulp. ap. Gell. 4. 4: by *pro socio*, Cic. Quint. 3: *damnare* by an infinitive, Pand. 30. 12: by *ut*, *ibid.* 12. 6. 26: by *ne*, *ibid.* 8. 4. 16.

2.) *Damnari voti* is a remarkable expression, and signifies *to have gained one's wish*; properly, to be condemned to the discharge of the vow, which he had made for the prosperous issue of his undertaking, which is a sign that he has gained his wish. We find it Nep. Timol. 5, *dixit, nunc demum se voti esse damnatum*: so Liv. 5. 25: 7. 28: 10. 37: *votorum*, Liv. 27. 45: such a person is said to be *reus voti*, Virg. *Æn.* 5. 237: we also find *damnare votis*, Virg. *Ecl.* 5. 80, *damnabis tu quoque votis*. In general *nomine* seems to be understood in the phrase *damnari voti*.

3.) *Accusare aliquem* or *aliquid*, to accuse any person or thing, not judicially, but in a friendly manner, i. e. to complain of, as *accusare alicuius pigritiam, negligentiam &c.*, to complain of any one's idleness, negligence, belongs not to these examples: e. g. *desperationem alicuius*, Cic. *ad Div.* 6. 1, and elsewhere: *aliquem de negligentia*, Cic. *Att.* 1. 6, and elsewhere. The construction here is quite regular, since as an active verb it takes an accusative, and *accusare* means to complain of, judicially and otherwise; so *damnare* means to condemn, both judicially and otherwise, as *damnare libros*, Quintil. 3. 6.

V.) Different verbs, which denote an affection or passion, such as anxiety, shame, desire &c., either generally, or occasionally, are followed by a genitive, which probably depends on some substantive omitted.

1.) Some verbs, which denote anxiety or uncertainty, take the genitive *animi* (in mind), or the ablative *animo* or *animis*: e. g. Terent. *Heaut.* 4. 4. 5, *Clitipho cum in spe pendebit animi, decipiam &c.*, when Clitipho shall be in suspense of mind as to hope &c.: so *pendeo animi*, Cic. *Att.* 8. 5: 16. 12: Plaut. *Merc.* 1. 2. 18: *te pendere animi*, Cic. *Att.* 11. 12: *pendet animi*, Cic. *Tusc.* 1. 14: *pendentibus animi*, Liv. 7. 30: *pendens animo*, Cic. *Fragm. Carm.* ap. Non. 3. 83: Cic. *Tusc.*

1. 40, quod si exspectando et desiderando *pendemus animis*, cruciamur, angimur &c.: Terent. Adelph. 4. 4. 1: Plaut. Aul. 1. 2. 27, discrucior *animi*, I am racked in mind: Cic. ad Div. 16. 14. 3, audio te *animo* angi, I hear that thou art harassed in mind: equidem angor *animo*, Cic. Brut. 2: qui angas te *animi*, Plaut. Epid. 3. 1. 6. The words *animi*, *animo*, *animis*, might, if necessary, have been omitted: the genitive is probably governed by *ratione*, *respectu*, or even in *negotio*, in respect of, omitted: the ablative, by *in* omitted. With these we may compare instances of adjectives before mentioned, as *aeger animi*, *dubius animi* &c. *Note*: To these seems to belong the verb *satagere* followed by *rerum suarum*, which means, to have enough to do with one's own affairs, to gain a living with difficulty: as Terent. Heaut. 2. 1. 13, nam Clinia, etsi is quoque *suarum rerum satagit*, attamen habet bene ac pudice eductam &c. though he has enough to do with, has trouble enough with &c. At other times *satis agere* is used, but without a case: e. g. Plaut. Merc. 2. 1. 4, ego hac nocte in somnis egi *satis*: agitur tamen *satis*, Cic. Att. 4. 15, i. e. yet he has enough difficulty: cf. Gell. 3. 8: 9. 10: in which latter place it is used with *de*. *Note*: We also find *stupeo* with the genitive *animi*, as *capti (tribuni plebis) et stupentes animi*, Liv. 6. 36.

2.) *Fastidio*, *miror*, *vereor* are sometimes used with a genitive; as Plaut. Aul. 2. 2. 67, *fastidit mei*, he is disgusted at me: so Titinn. ap. Non. 9. 3: *bonorum*, Lucil. *ibid.*: Virg. Æn. 11. 126, *iustitiæ* ne prius mirer, belline *laborum*, sc. causa, nomine or in negotio: Terent. Phorm. 5. 7. 78, neque huius sis veritus *feminæ* primariæ, nor hast thou felt veneration for this first-rate woman: non vereatur *viri*, Afran. ap. Non. 9. 3: si tui veretur *progenitoris*, Acc. *ibid*: vereor ignotæ mihi *feminæ*, Apul. Met. 2. p. 115, 18, Elmenh.: ne tui quidem *testimonii* veritus, Cic. Att. 8. 4. These expressions are after the Greek idiom; since in general these verbs properly take an accusative.

3.) *Misereor*, the unusual *misereo*, which is more frequent as an impersonal, and *miseresco* to pity, compassionate, are always followed by a genitive; as Nep. Phoc. 4, cum alii remi-

niscentes veteris famæ, *atatis* misererentur : Virg. Ecl. 2. 7, nil *nostri* miserere? misereri *mei*, Cic. Att. 4. 5 : miseremini *sociorum*, Cic. Verr. 1. 28 : miseritos *nominis Romani*, Liv. 27. 33 : ipse *sui* miseret, Lucret. 3. 894 : Stat. Theb. 1. 28, et *generis* miserescere tui : Virg. Æn. 8. 573 Arcadii, quæso, miserescite *regis*. On the contrary miseror, commiseror, to bewail, have an accusative : a) *miseror*, Cic. Mur. 27, ut non queam satis neque communem omnium nostrum *conditionem*, neque huius *eventum fortunamque* miserari : *casum suum*, Sall. Jug. 23 : *aliquem*, Virg. Georg. 2. 499 : Æn. 5. 452 : Plaut. Epid. 4. 1. 6 : b) *commiseror*, Nep. Ages. 5, tantum abfuit ab insolentia gloriæ, ut commiseratus sit *fortunam* Græciæ : *te* commiserabar, Acc. ap. Non. 5. 96 : murmura *dolorem* commiserantia, Gell. 5. 14 : so commisereor, e. g. *interitum*, Gell. 7. 5 : and commiseresco, e. g. *servos*, Enn. ap. Non. 7. 37. Yet miserari is also used with a genitive of the person or thing bewailed ; e. g. *mei*, Acc. ap. Non. 5. 96 : *formæ*, Justin. 43. 4 : *alicuius*, Min. Fel. in Octav. 28. Also with an accusative of the person and a genitive of the cause : e. g. *iuvēnem pœnæ* Sil. 11. 381 : and with the genitive *animi*, i. e. in animo ; e. g. *iuvēnem animi* miserata, Virg. Æn. 10. 686 : yet here *animi* may be for *animi causa*, as before *pœnæ* for *pœnæ causa*. *Note* : We also find miseret, miseretur, miserescit &c. used impersonally : see hereafter.

4.) Here especially we may reckon impersonal verbs which denote an affection of the mind, as pœnitēt, piget, pudet, tædet, miseret, which, besides an accusative of the subject or person that feels repentance, weariness, shame, compassion, are also followed by a genitive of the cause or object of these feelings : *pœnitēt* ; e. g. *pœnitēt me facti*, I repent the deed ; *pœnitēt me sortis*, or *fortunæ meæ*, I am sorry for, I am dissatisfied with my lot, my fortune : Cic. ad Div. 6. 1, ut suæ quemque *fortunæ* maxime pœniteat : so *pœnitēt me doctrinæ meæ*, I am not satisfied with my learning : *pudet* ; e. g. *pudet me tui*, I am ashamed of you ; as Terent. Adelph. 3. 3. 38, *fratris* me quidem *pudet pigetque* : also I am ashamed with regard to you ; as Terent. Adelph. 4. 5. 49, a son says to his affectionate father, id mihi vehementer dolet, et me *tui* pudet : in the same way pudor pa-

tris means either the shame which a father feels, or shame felt on account of a father: *piget*, e. g. *me laboris*, I am weary of the labour: Cic. Dom. 11, *ut me non solum pigeat stultitiæ meæ, sed et pudeat*: Terent. Ad. 3. 3. 38, *fratris me pudet pigetque: tædet*, e. g. *me laboris*: Sall. Jug. 4, *me civitatis morum piget tædetque*: Cic. Verr. Act. 1. 12, *et sunt homines, quos libidinis infamiaeque suæ neque pudeat neque tædeat*: Nep. Att. 15, *nunquam suscepti negotii eum pertæsum est: miseret*, e. g. *me tui*, I pity you, feel pity for you: *neminem mei miseret*, no one pities me &c.: Cic. Mil. 34, *eorum nos miseret*: Terent. Eun. 4. 7. 32, *miseret tui me*. All these instances are familiar, and others might be added, as *miserescit* &c.: see hereafter, observ. c.—The only question is, by what are these genitives governed. Some understand kindred words, as *pœnitentia*, *pudor*, *pigritia*, *misericordia*, *tædium*, so that *pœnitet me facti* is for (*pœnitentia*) *facti me pœnitet* &c.; which supposition, however, seems far-fetched and unnatural. Others understand *factum*, *respectus*, *negotium* &c.: of which *respectus* respect of or to, and particularly *negotium*, seem most applicable, since the latter may be understood in every instance, and affords the most tolerable sense, if we consider it with the genitive as a mere periphrasis for the nominative, so that *peccati me pœnitet* may be for (*negotium*) *peccati me pœnitet*, i. e. *peccatum me pœnitet*; *facti me pudet*, for (*negotium*) *facti me pudet*, i. e. *factum me pudet* &c.: where the subject which feels shame &c. becomes the object, and the object about which shame &c. is felt, is changed into the subject. This may be allowed to pass by way of explanation, and the expression (*negotium*) *facti me pœnitet* may be considered similar to *pater me amat*, *me* being governed by *pœnitet*, as in the latter instance by *amat*. But since in Plautus we find *pudeo* I am ashamed, I feel ashamed, it appears that *pudet*, *pœnitet*, *tædet* &c., do not mean to cause shame, repentance &c., but to feel these affections; and thence a difficulty is thrown upon the above explanation. Perhaps, however, the ancients themselves did not know the reason, why to these verbs, besides an accusative of the person, they added a genitive of the object; as in all languages usages arise, which cannot be ac-

counted for. We may also add, that there occurs, Terent. Heaut. 4. 5. 2, *ita me dii amabunt, ut nunc Menedemi vicem miseret me*, where *miseret* has a double accusative of the person and the cause; and Terence could not have understood *negotium* or any other nominative before *Menedemi*, which is governed by the accusative *vicem*.

Observations.

a) Instead of the genitive we often find an infinitive, where it can apply; as *pœnitent me vivere*, *pudet me fecisse*, *plura ad te scribere me pudet*: Cic. Or. 2. 19, *me pœnitent fecisse*: Nep. præf. *quem pudet ducere*: also an accusative with the infinitive, as Plaut. Trin. 2. 3. 35, *simul me piget, parum pudere te*. Sometimes there is neither genitive of the object, nor accusative of the subject, where they may be dispensed with; as Plaut. Trin. 2. 2. 63, *Pol pudere quam pigere præstat*.

b) We also find some of these impersonal verbs used personally, i. e. with a subject nominative either expressed or understood: this, however, is generally a pronoun of the neuter gender, as *quod, id, quidquam* &c.: e. g. Cic. Tusc. 5. 28, *sapientis est nihil facere, quod ipsum pœnitere possit*, for *cuius*: Terent. Adelph. 1. 2. 4, *quem neque pudet quidquam*, for *cuiusquam rei*: Plaut. Mil. 3. 1. 30, *te quidquam pudet*: Plaut. Cas. 5. 2. 4, *pudet, quod prius non puditum est*, for *cuius*: unless in all these instances it be preferable to suppose that *id, quod* &c. are accusatives: thence we find this pronoun in the accusative with an infinitive, as Cic. Invent. 2. 13, *deinde utrum id facinus sit, quod pœnitere fuerit necesse*, for *cuius*: unless *quod* be taken for the accusative of the object, viz. for *cuius pœnitere hominem possit*. Sometimes, however, there occurs another nominative, as Plaut. Stich. 1. 1. 50, *et me quidem hæc conditio nunc non pœnitent*. Nay, even a plural nom. occurs, Terent. Adelph. 4. 7. 36, *non te hæc pudent*? Plaut. Cas. 5. 2. 3, we find, *ita nunc pudeo*. Thus there occurs, Liv. 36. 22, *si pœnitere possint*: *pudeat tacitus*, Gell. 5. 1. *Misereo* also is used

personally; e. g. *ipse sui miseret*, Lucret. 3. 894: *miserete anus*, Enn. ap. Non. 7. 58.

c) Also *miserescit* from *miseresco*, and *miseretur* from *miseror*, of which all the persons are usual, sometimes occur impersonally, and then take besides an accusative of the person who feels pity, a genitive of the object: e. g. Terent. *Heaut. 5. 4. 3*, *eius ut memineris, atque inopis nunc te miserescat mei*: Plaut. *Epid. 4. 1. 1*, *si quid est homini miseriarum, quod miserescat, for cuius*; where also the accusative of the subject fails: Cic. *Lig. 5*, *cave te fratrum pro fratris salute obsecrantium misereatur: ut supplicium misereatur*, Cic. *Invent. 1. 30: patris me miseretur*, L. Crass. ap. Prisc. 8: *ecquando te nostrum et rei publicæ miserebitur?* Quadrigar. ap. Gell. 20. 6: *me eius miseritum est*, Plaut. *Trin. 2. 4. 29: me reipublicæ miseritum est*, Scip. Afric. ap. Macrob. *Sat. 2. 10: neque tui neque liberorum — misereri*, Cic. *Verr. 1. 30*. So also *commiserescit* and *commiseretur*, e. g. *ut Bacchidem eius commiseresceret*, Terent. *Hec. 1. 2. 53: nautas precum commiseritum esse*, Gell. 16. 19.

VI.) Verbs of dwelling, inhabiting, being &c., in answer to the question where? are followed by some substantives in the genitive singular; as,

1.) Names of cities in the first and second declension, singular number: e. g. *fui Romæ*, I was at Rome &c.: Cic. *ad Div. 4. 7, Romæ — vivere*: Nep. Hann. 6, *Adrumeti* reliquos collegit; and elsewhere. Some believe that this genitive is governed by *in urbe* omitted: but names of villages may also be used in the genitive. On the contrary, names of cities in the plural number, or of the third declension, are put in the ablative; as, *fui Athenis, Carthagine*, &c.

Observ. a) When to these genitives an appellative noun is affixed, it is put in the ablative; as, *fui Romæ, urbe celeberrima*, not *urbis*: Cic. *Arch. 3*, *natus est Antiochiæ, loco nobili*, not *loci nobilis*: b) even the names of islands are sometimes found in the genitive; as Cic. *ad Div. 4. 7. 9, Romæne et domi tuæ —*

an *Rhodi* malles vivere: *ibid.* 16. 7, septimum iam diem *Corcyra* tenebamur (we were detained at): *ibid.* Ep. 9. 2, *Corcyra* fuimus: Cæs. B. C. 3. 106, Cæsar cum audisset, Pompeium *Cypri* visum: Nep. Milt. 2, se autem domum *Chersonesi* habere.

2.) Here we may reckon *domi* at home (i. e. in one's dwelling house, or in the city where one lives), which continually occurs: e. g. sum *domi* &c.: *domi* is also often used for in urbe: as Cic. Off. 1. 22, parvi enim sunt foris arma, nisi est consilium *domi*: Nep. Milt. 4, *domi* autem creati decem prætores. With *domi* we also find the pronouns *mea*, *tua*, *sua*, *nostra*, *vestra*, but scarcely a noun adjective, except that Cicero once affixes *alienæ* in antithesis to *tua*, ad Div. 4. 7. 10, nonne mavis sine periculo *domi tua* esse, quam cum periculo *alienæ*: we cannot, therefore, hence infer, that *alienæ* may be used in every instance; yet it is also found, without being accompanied by *domi mea* &c.; e. g. qualis animus in corpore sit, tanquam *alienæ domi*, Cic. Tusc. 1. 22. Edit. Davis. et Ernest., where older editions have *domui*. Note: Instead of *domi* we find in *domo*, with a genitive of the possessor, and also the adjectives or pronouns *mea*, *tua* &c.: e. g. Nep. Lys. 3, in *domo eius* reperta est: Cic. Att. 2. 7, in *domo Cæsaris*: Hor. Od. 2. 18, non ebur neque aureum *mea* renidet in *domo* lacunar: Nep. Alcib. 3, in *domo sua*: also without *in*; e. g. *paterna domo*, Ovid. Met. 11. 438: also merely *domo* for *domi*; e. g. se tenere *domo*, Cic. Red. Sen. 11: Cic. Dom. 3. We also find *domi* followed by a genitive; e. g. *domi Cæsaris*, Cic. Att. 1. 12: *domi* for *domus*; e. g. *domique* meminervis, Terent. Eun. 4. 7. 45: commemoravit *domi*, Plaut. Trin. 4. 3. 20: per sedes *domi*, *ibid.* Cas. 3. 5. 31.

3.) In answer to the question where? *militiæ* and *belli* are often used instead of in *militia*, in *bello*: yet this only happens when they are placed in antithesis to *domi*: we may say, vir clarus *domi* et *belli*, but not vir clarus *belli*; vir clarus *domi* et *militiæ*, but not vir clarus *militiæ*: Cic. Tusc. 5. 19, quorum virtus fuerat *domi militiæque* cognita: Liv. 5. 4, quærere, unde *domi militiæque* se ac suos tueri posset: Terent. Ad. 3. 4. 49,

una semper *militiæ* et *domi* fuimus : Cic. Off. 2. 24, quibus-
cunque rebus vel *belli* vel *domi* poterunt, rempublicam augeant :
Hor. Epist. 2. 1. 230, *belli* spectata *domique* virtus : we also
find bello for in bello, or tempore belli, Cic. Nat. Deor. 2. 2 :
Cic. Div. 1. 44 : thence *domi* belloque (for bellique), Liv.
9. 26.

4.) Also *humi* is generally used for *in humo* ; as, *humi* jacere :
and for *in humum* ; e. g. after verbs of placing, falling, throwing ;
e. g. ponere, collocare *humi*, in which instances they answer the
question where ? as iacere *humi*, i. e. in humo, Cic. Cat. 1. 10 :
stratus *humi*, Cic. Or. 3. 6 : prosternere aliquem *humi*, Ovid.
Met. 5. 197 : condere *humi*, Virg. Æn. 10. 558 : depressus
humi, Sall. Cat. 55 : abiicere *humi*, Curt. 10. 5 : fundere *humi* ;
as Virg. Æn. 1. 193 (197), corpora fundat *humi*, cf. 11. 665.
Sometimes *terræ* is put for *humi* ; e. g. Virg. Æn. 11. 87, ster-
nitur et toto proiectus corpore *terræ* : *terræ* defigitur arbor, ibid.
Georg. 2. 290 : procumbere *terræ*, Ovid. Met. 2. 347 : defossa
terræ recondunt, Flor. 1. 13 : sacra *terræ* celavimus, Liv. 5. 51.
Note : We also find *in humo*, or merely *humo* : e. g. *in humo*
arenosa, Ovid. Remed. 596 : sedere *humo* nuda, ibid. Met.
4. 261.

5.) *Vicinia* is also used for *in vicinia*, in the neighbourhood :
e. g. Plaut. Bacch. 2. 2. 27, proximæ *viciniæ* habitat, i. e. in
proxima vicinia : Plaut. Mil. 2. 3. 2, me vidisse hic proximæ
viciniæ : Terent. Phorm. 1. 2. 45, vidi virginem hic *viciniæ* :
also with *huc* ; e. g. commigravit *huc viciniæ*, ibid. 42, i. e. into
this neighbourhood.

VII.) Of the impersonal verbs *interest*, *refert*, it in-
terests, it concerns, our remarks are threefold :

1.) The person or subject, whom any thing concerns, is always
in the genitive ; except that instead of the pronouns ego, tu, sui, nos,
vos, in the genitive, the adjective pronouns *mea*, *tua*, *sua*, *nostra*,
vestra, are used, which are in the accusative plural ; and some-
times *cuius* is put for the genitive *cuius*, whom it concerns : e. g.
interest patris, me discere, it is my father's interest for me to

learn : Cic. Fin. 2. 22, quod interest *omnium* recte facere, that it concerns every one to act rightly : quid *illius* interest, ubi sis ? Cic. Att. 10. 4 : Cic. Phil. 1. 9, quis est enim hodie, *cuius* intersit istam legem manere, whose interest it is &c. : multum interesse *rei* familiaris tuæ, te quam primum venire, Cic. ad Div. 4. 10 : and thus through all tenses ; intererat patris, interfuit patris, intererit filii &c. : Cic. Q. Fr. 2. 4, quod vehementer *interfuit reipublicæ*. So also with *mea*, *tua*, *sua*, *nostra*, *vestra* : as, magni *mea* interest, doctum esse, it is much my interest to be learned : intererat *tua* parvi : intererit *vestra* pluris quam *nostra* : pater sciebat, *sua* interesse magni : fratres dicebant, *sua* multum interesse : e. g. illud *mea* magni interest, te ut videam, Cic. Att. 11. 22 : *mea* et *tua*, Cic. ad Div. 16. 4 : *vestra*, Cic. Sull. 28 : *nostra*, Brut. ad Att. Cic. ad Brut. 17 : *sua*, Cic. ad Div. 13. 10 : also *cuius* ; as ei, *cuius* nihil interfuit, Cic. Fragm. ap. Prisc. 12. Refert is less common with a genitive of the person, but frequent with the accusatives *mea*, *tua*, *sua* &c. : e. g. Terent. Eun. 2. 3. 23, *mea* nihil refert, dum potiar modo : Terent. Ad. 5. 4. 27, id *mea* minime refert, that concerns me very little : Cic. ad Div. 5. 20, quod *tua* nihil referebat : Terent. Hec. 5. 3. 12, *tua* quod nil refert, percontari desinas, what is no concern of yours : Sall. Jug. 111, faciundum aliquid, quod *illorum* magis, quam *sua* retulisse videretur : where *illorum* is used in correspondence to *sua*. The genitive is also used in other instances : e. g. plurimum refert *compositionis*, Quint. 9. 4. 44, as to the composition : tu nihil referre *iniquitatis* existimas, Plin. Paneg. 40. *Note* : with this genitive of the subject, and the accusatives *mea*, *tua*, *nostra* &c., *negotia* seems to be omitted, and this *negotia* to be governed by *inter* in interest, and by *ad* omitted after refert : therefore a) interest *omnium* recte facere is for inter *negotia* *omnium* est recte facere, it is amongst the concerns of all, i. e. it concerns all &c. : patris interest me discere, for inter *negotia* patris est me discere, where me discere is the subject : interest *mea* hoc scire, for inter *mea* *negotia* est hoc scire : b) refert *illorum* recte facere, for recte facere refert se ad *negotia* *illorum*, to act rightly refers itself to, i. e. concerns their affairs, where se must be understood after refert : so, *mea* nihil refert,

for *refert se nihil ad mea negotia*, it refers not itself, i. e. it has no reference to &c., it is not my concern or interest. *Note*: *Refert* is also used with an accusative, e. g. of a person; as, *quid te igitur retulit*, Plaut. Epid. 1. 1. 23, i. e. what did it concern thee? also with a dative; e. g. *cui rei retulit te id adsimulare*, ibid. Truc. 4. 4. 44, what advantage has it been, for thee &c.

2.) How much or how little one is concerned in any thing, is partly expressed by adverbs of all kinds, and other words; as, *multum* interest patris, it much concerns a father; *valde* interest mea, non *multum* mea interest &c.: so *permultum*, plus, plurimum, parum, paulum, magis, maxime, minus, minime, vehementer, magnopere, tantopere, tantum so much, quantum as: e. g. *tantum tua refert, quantum mea interest*: also, *nihil, quidam, aliquid, quid*; e. g. *quid tua id refert?* to which the other answers *magni*, Terent. Phorm. 4. 5. 11: *quid retulit*, ibid. Andr. 3. 2. 16: *quid refert, utrum* &c., Cic. Phil. 2. 11: *mea maxime* interest te valere, Cic. ad Div. 16. 4: *quantum interesset Clodii, se perire*, Cic. Mil. 21: partly by genitives expressing the value; *magni, permagni, tanti, quanti, pluris, parvi* sc. *pretii*; as, *magni* mea interest discere, it is of much value to me to learn: *parvi* tua refert: *omnium magni* interest: *tanti* mea interest, *quanti* vix refert tua: *parentum pluris* interest *quam* tua, it is more thy parents' interest than thine: Cic. Att. 11. 22, *illud mea magni* interest: *magni* interest, me venire, Cic. ad Div. 5, 12: *magni* refert, Cæs. in Cic. ad Att. 14. 1: *quid tua id refert?* *magni*, Terent. Phorm. 4. 5. 11: *parvi* refert, ius dici, Cic. Q. Fr. 1. 1. 7: *quanti* refert, Plaut. Pseud. 4. 6. 23. All these genitives agree with *pretii* understood, which is governed by *negotia* omitted; *negotia magni pretii, parvi pretii* &c., things of great value, of little value. Thus when we say, interest mea magni, patrem esse sanum, it is for patrem esse sanum (my father's health) est inter mea *negotia magni pretii*, is amongst my things or concerns of great value: interest omnium parvi, an illud fiat, for an illud fiat est inter omnium *negotia parvi pretii*, whether that happen, is amongst the concerns of little value with

all : refert mea magni, for refert *se ad negotia mea magni pretii* : tanti mea interest, quanti tua non refert, for est inter mea *negotia* tanti pretii, *ad* quanti pretii tua *negotia* non *se* refert.

Note : Though it is of no importance whether we use the adverbs multum, valde, parum &c., or the genitives magni, parvi &c., yet in writing Latin we must take care to avoid any obscurity : e. g. mea magni, parvi interest ; omnium magni, parvi interest ; magni sororis interest,—are all quite clear ; and for them we may also say, mea multum, parum interest ; omnium valde, parum &c. But we ought not to say interest regis magni, it much concerns the king, though in itself it is correct ; since the reader might take magni for a masculine adjective agreeing with regis, and construe it, it concerns the great king : for clearness it would be better to say, regis valde, multum, or magnopere interest &c.

3.) The object, about which one is interested, cannot be correctly expressed by the case of a substantive ; e. g. I am much concerned about my parents' health, would be falsely translated magni mea interest *parentum sanitatem*, for *parentes esse sanos* : but it must be expressed a) by an infinitive, when it is itself the subject ; as, interest mea magni *discere* : fratris multum interest *habere multos libros* : omnium interest *recte facere* : b) by an accusative and infinitive, when another subject is introduced ; as, interest mea magni, *te valere* : liberorum magnopere interest, *parentes esse sanos, vivere* : Cic. ad Att. 11. 23, si quid erit, quod intersit *me scire*, scribas : Cic. ad Div. 16. 4, mea maxime interest *te valere* : ibid. 5. 12, magni interest, *me venire* : ibid. 12. 9, multum interest *te venire* : Cic. Mil. 21, quantum interesset Clodii, *se perire* : Cic. Q. Fr. 1. 1. 7, parvi refert *abs te ius dici* : c) also by *ut* : e. g. Cic. Att. 11. 22, illud mea magni interest, *te ut videam* : reipublicæ interesse, *uti* salvus esset, Suet. Cæs. 86 : tantum retulerit, *ut* &c., Colum. 3. 9. 7 : illud permagni referre arbitror, *ut* sentiat, Terent. Heaut. 3. 1. 58 : also by *ne* ; e. g. vestra interest, *ne* — faciant, Tac. Hist. 1. 30 : d) or, according to the circumstances of the case, by interrogatives of all kinds, quis, quid, qualis, quantus, ubi, an, utrum an,

quando, quomodo, unde. &c. e. g. mea magni interest, *quid* homines de me iudicent: parvi tua interest, *quis* homo ille sit: interest mea magni, *an* pater venturus sit: non interest mea magni, *utrum* hoc *an* illud fiat, it makes no great difference to me whether this or that take place: nihil interest mea, *quando* scripturus sis, *unde* literas acceperis &c.: e. g. interest, *qualis* &c. Cic. ad Div. 13. 30: interest *quo* animo scribamus, *ibid.* 6. 7. Cæcin.: ea vos (*utrum*) rata habeatis nec *ne* reipublicæ interest, Liv. 26. 31: quid refert, *utrum* — *an* &c., Cic. Phil. 2. 11: (*utrum*) aves pascantur, nec *ne*, quid refert? Cic. Div. 2. 34.

Observations.

a) With interest and refert, we also find the nominative of the thing, about which one is concerned; this is most common with pronouns of the neuter gender: e. g. Cic. ad Att. 11. 22, *illud* mea magni interest te ut videam, it much concerns me &c.: Plaut. Bacch. 3. 4. 21, tum, cum mea *illud* nihilo pluris referet: *id* mea minime refert, Terent. Ad. 5. 2. 27: quid tua *id* refert? Terent. Phorm. 4. 5. 11: *illud* (accusative with infinitive) permagni referre arbitror, ut sentiat, *ibid.* Heaut. 3. 1. 58; tua *quod* nihil refert, percontari desinas, *ibid.* Hec. 5. 3. 12, i. e. what concerns thee not: quanti *id* refert, Cic. ad Div. 5. 9: vestra *hoc* maxime interest, Cic. Sull. 28: *hoc* vehementer interest reipublicæ, Cic. Q. Fr. 2. 4. Also the nominative of a substantive; e. g. non quo mea intersit loci *natura*, Cic. Att. 3. 19. The pronouns before mentioned are even used in the question, how much does it concern one? instead of the genitives with pretii, e. g. Cic. ad Att. 10. 4, *quid* autem illius interest, quoniam in senatum non venis, ubi sis? what does it concern him, where thou art &c. for *quanti* autem refert &c.: so, *quid* refert? Cic. Phil. 2. 11: Terent. Andr. 3. 2. 16: Phorm. 4. 5. 11: Ovid. Met. 13. 268; as in English, what does it concern &c.: Cic. ad Div. 5. 12. 6, sed ad properationem meam *quiddam* interest, non te exspectare, it makes some difference as to my haste &c.

b) We also find with interest the preposition *ad* as to, with

respect to : e. g. Cic. ad Div. 5. 12. 6, *equidem ad* nostram laudem non multum video interesse, sed *ad* properationem meam quiddam interest, te non exspectare : *ibid.* 16. 1. 1, et quamquam magui *ad* honorem nostrum interest, quam primum *ad* urbem me venire : Cic. Nat. Deor. 1. 4, magni existimans interesse *ad* decus et *ad* laudem civitatis, res tam graves tamque præclaras latinis etiam literis contineri, since I believe that it is of much importance as to the ornament and honour &c. : *ad* disciplinam militiæ plurimum *intererat*, militem insuescere, Liv. 5. 6 : utrum sit, necne, *ad* id de quo agimus, nihil interest, Cic. Fin. 5. 16 : *ad* rem nihil interest, Cic. ad Div. 3. 11 : in this there is nothing peculiar, since it is well known, that *ad* is often translated, *as to*, with respect to. It has been noticed as something remarkable, that *ad* follows *refert* also ; e. g. Plaut. Pers. 4. 3. 44, quid id *ad* mea, aut *ad* meam rem refert, Persæ quid rerum gerant? what reference has it to my &c. : quam *ad* rem istuc (for istud) refert? Plaut. Epid. 2. 5. 9, i. e. to what does it serve? what use is it? But here *ad* is correctly expressed; since, as was remarked above, *refert mea*, *refert patris* &c. are for *refert se ad mea negotia*, *ad negotia patris*.

VIII.) Many verbs, which usually govern an ablative or some other case, are often or occasionally followed by a genitive, in imitation of the Greek idiom ; as :

1.) Some verbs which denote a quantity or fulness and are generally followed by an ablative ; e. g. *implere rei*, to fill with any thing, instead of *re* : Cic. ad Div. 10. 18. 5, vendere non potes, neque ollam *denariorum* implere, for *denariis* : Liv. 1. 46, celeriter adolescentem suæ *temeritatis* implet, for *temeritate* : Liv. 4. 41, noctemque omnia *erroris* mutui implesse : Liv. 5. 28, multitudinem quoque — *religionis* iustæ implet : Virg. *Æn.* 1. 215 (219) implentur veteris *Bacchi* : Plaut. Aul. 3. 6. 16, qui mihi omnes angulos *furum* implevisti : aliquem *spei*, Liv. 26. 19 : homines *spei* *animorumque*, Liv. 7. 7 : animos *superstitionum*, Liv. 29. 14 ; *fugæ* *formidinisque* Samnites implevit, Liv. 10. 14 : *complere*, e. g. Plaut. Amph. 1. 2. 9, *erroris*

ambo ego illos et *dementiæ* complebo, for *errore* &c.: Cic. Verr. 5. 57, cum completus iam *mercatorum* carcer esset: urbes complere *ararum*, for *aris*, Lucret. 5. 116: aliquem *flagitii* et *dementiæ*, Plaut. Merc. 5. 5. 3; corpus suum *flagitii*, ibid. Amph. 4. 1. 8: *explere*; e. g. Virg. Æn. 2. 586, animumque explesso iuvabit *ultriciis flammæ*: *refertus* also is usual with a genitive; e. g. Cic. Planc. 41, *refertam esse Græciam scelertissimorum hominum* ac *nefariorum*; and elsewhere: yet in this sense *refertus* is rather an adjective, see above of Adjectives. Also others; as, *satiata cædis dextera*, Ovid. Met. 7. 808: *satiatam sanguinis hastam*, Sil. 4. 437: *satiatus et ævi et decoris*, ibid. 16. 604: *hæ res vitæ me saturant*, Plaut. Stich. 1. 1. 17, *sicken me of life*: *næ tu propediem* — *istius obsaturabere*, Terent. Heaut. 4. 8. 29, *thou wilt soon be sick of him*.

2.) Verbs which denote want or deficiency, and regularly govern an ablative, have often or occasionally a genitive, particularly *egeo* I want, am deficient of: e. g. Cic. ad Att. 7. 22, *egeo consilii*: Sall. Cat. 51. 37, *maiores nostri neque consilii neque audaciæ unquam eguere*: ibid. Jug. 89. 5, *egentia aquæ*: Hor. Epist. 1. 6. 39, *eget æris*, Cappadocum rex: *medicinæ*, Cic. ad Div. 9. 3: *longæ orationis*, Auct. ad Herenn. 4. 54: so Ovid. Met. 1. 17: 11. 120: Virg. Æn. 11. 27: *indigeo*, e. g. Cic. Or. 1. 34, *non tam artis indigent*: *consilii*, Cic. Att. 12. 35: *ingenii et virtutis*, Cic. ad Div. 6. 4: *patris*, Terent. Andr. 5. 3. 19: so Cic. Amic. 14: Nep. Reg. 3: &c. *Careo* I have not, want, miss &c., is in general used with an ablative only, and rarely with a genitive; e. g. Terent. Heaut. 2. 4. 20, *præterquam tui* *carendum quod erat*, for *te*: *carendum tui est*, Næv. ap. Gell. 19. 7. Perhaps it is not found with a genitive elsewhere.

3.) *Desino*, *desisto*, *abstineo* have sometimes a genitive in the poets; as Hor. Od. 2. 9. 17, *desine mollium tandem querelarum*: Sil. 10. 84, *consul non desinit iræ*: Virg. Æn. 10. 441, *tempus desistere pugnæ*: Hor. Od. 3. 27. 69, *abstineto, dixit, irarum*, *calidæque rixæ*: in other places *desino* and *desisto* take an infinitive, and *abstineo* an ablative of the thing: *desisto* also has elsewhere an ablative.

4.) Regno to reign, to be king (not generally to govern): e. g. Hor. Od. 3. 30. 12, et qua pauper aquæ Daunus agrestium regnavit *populorum*: some manuscripts have regnator for regnavit. Elsewhere regnare is followed by per, Virg. Æn. 3. 295: also by a dative in the opinion of some; as Cic. Verr. 2. 54, omnibus *oppidis* regnasse; unless *oppidis* be rather an ablative depending on *in* omitted: so *Tusco profundo*, Ovid. Met. 14. 223: also with *in*; e. g. *in Colchis*, Plin. H. N. 33. 3: also in aliquem; as *in nos*, Tac. Ann. 11. 24.

5.) Purgare to cleanse: Hor. Sat. 2. 3. 27, et *morbi* miror purgatum te illius, for *a morbo* illo; which last is the more usual form: also when purgare means to cleanse or clear from an accusation; e. g. purgantes civitatem omnis *facti dictique* hostilis, Liv. 27. 28.

6.) Potiri to be master of, which elsewhere governs an ablative, is often used with a genitive: e. g. Sall. Cat. 47. 2, se tertium (esse) cui fatum foret *urbis* potiri: *regni*, Cic. ad Div. 1. 7: *vexilli*, Liv. 25. 14: *rerum*, Cic. Att. 10. 8: Nep. Att. 9: *Atheniensium*, Auct. ad Herenn. 4. 25; and elsewhere. In Plautus we even find the active, Amph. 1. 1. 23, qui fuerim liber, eum nunc potivit pater *seruitutis*, has put in slavery, has made partaker of slavery: thence potior is used passively; e. g. potitus est hostium, ibid. Capt. 1. 2. 41; cf. Epid. 4. 1. 5, i. e. he is mastered by the enemy, is in the enemy's power.

More examples of similar verbs may indubitably be found in the ancients. Yet great attention must be paid to the editions and manuscripts from which they are cited. Thus we find, Hor. Od. 2. 13. 38, quin et Prometheus, et Pelopis parens dulci *laborum* decipitur sono, where laborum decipi is harshly used for decipi in laboribus, to be cheated or deceived in his labours or sufferings. Yet Bentley reads laborem (sc. ad or quoad, in respect to), which accusative is very common with the poets. Moreover from these examples is clearly seen the use of the Greek language, without a knowledge of which it is impossible to become a good Latin scholar.

§ 4.

Of the Genitive with certain Adverbs.

A genitive is found also with certain adverbs, though perhaps it is not properly governed by them.

1.) A genitive in the first place is often found with the following adverbs which denote a number, multitude, or fewness; *satis* enough, *abunde* abundantly, *parum* little, *adfatum* (or more correctly *ad fatim*) enough, *partim* partly (properly the accusative of *pars*, instead of *partem*): e. g. Terent. Phorm. 2. 2. 89, *satis iam verborum* est, enough is already said: Cic. Verr. 2. 1, ut — ad dicendum *temporis satis* habere possim: Nep. Cim. 2, habebat enim *satis eloquentiæ*: Sall. Cat. 5. 4, *satis loquentiæ, parum sapientiæ*; and elsewhere: Virg. Æn. 7. 552, *terroris et fraudis abunde* est, there is abundance of terror and deceit: se *potentiæ abunde* adeptum, Suet. Cæs. 86: Liv. 34. 26, nec iam auxilia, *quorum adfatim* erat, of whom there was enough: ibid. 34, et sibi ad obsidionem sustinendam *copiarum adfatim* esse: Plaut. Mil. 4. 1. 33, tibi *divitiarum adfatim* est: Cic. Off. 2. 21, *eorum autem ipsorum* (beneficiorum) *partim* eiusmodi sunt, ut ad universos cives pertineant, *partim* singulos attingant; which is a very singular expression: it should have been, ea autem ipsa (beneficia) *partim* &c., or *eorum autem ipsorum pars eiusmodi* est &c.: so cum *partim illorum* mihi familiarissimi essent, Cic. Provinc. 10: *eorum partim* ea sunt, Liv. 42. 41: Nep. Att. 7, ut ceteri, *quorum partim* invitissimi castra sunt secuti, *partim summa* cum eius (Pompeii) offensione domi remanserunt: Terent. Hec. Prol. 2. 15, in his,

quas primum — didici, *partim* sum *earum* exactus, *partim* vix steti.

Observations.

1.) With *partim*, i.e. *partem*, *ad* is understood, i.e. *quod adtinet ad*, or the common *quoad*, which has the same sense : hence it is easy to account for the genitive which is governed by the substantive *partim* or *partem*. It is well known that in other instances *partim* is used for *partem*; e.g. *partim* copiarum mittit, Liv. 46. 46. *Adfatim*, or *ad fatim*, is exactly the same as *ad satietatem*, from *ad* and *fatis* sufficiency, which occurs only in the accusative; it is therefore two words : e.g. Cic. Tusc. 2. 10, *ad fatim* (*adfatim*) *satietus* : Plaut. Pœn. 3. 1. 31, *edas usque ad fatim* (*adfatim*); and elsewhere. With the others the genitive is mostly governed by *negotium* omitted; e.g. *satis iam verborum est*, is for *negotium verborum iam satis est*, i.e. *verba iam satis sunt* : or also *ratione*, in *negotio*; so that *est* may be impersonal; *est satis in negotio* (*ratione*) *verborum*, it is enough with respect to words; and so with the rest : *terroris abunde*, for *negotium terroris est abunde*, or *est abunde ratione* (in *negotio*) *terroris*.

2.) It must not be imagined that the above-mentioned adverbs are always followed by a genitive. They are used without a genitive, and more usually, particularly when they do not directly refer to a substantive : e.g. *satis multa de hac re diximus*; *satis habeo*; *satis locutus sum* : *liber est sat (satis) bonus*, the book is good enough : Nep. Epam. 4, *abstinentiæ erit satis hoc testimonium*; where the order is, *hoc testimonium abstinentiæ erit satis* : Cic. ad Att. 12. 50, *ipse Romam venirem, ut una essemus, si satis consilium* *quadam de re haberem*, for *consilii*, which deserves notice : *vix satis otium suppeditare*, Auct. ad Her. 1. 1 : *satis tempus habere*, Pand. 36. 1. 19, for *temporis*; and elsewhere : so *sat*; e.g. Virg. Æn. 11. 366, *sat funera fusi vidimus*. So *partim* is more frequently used without a genitive : as, *urbs partim direpta, partim incensa est* : *libros partim laudavit, partim vituperavit*.

II.) Many adverbs of place, as *ubi*, *ubiam*, *ubicunque*, *ubiubi*, *ubivis*, *quo*, *quovis*, *quoquo*, *aliquo*, *usquam*, *nusquam*, are followed by the genitives *gentium*, *terrarum*, *loci*, *locorum*, which are not in general superfluous, but express an emphasis, as in English we say, where in the world is he? for, where is he? &c.; of which the former is more emphatical and implies more astonishment: Cic. Rab. Post. 13, *ubi terrarum* sumus? where in the world are we? Cic. ad Att. 5. 10, quia, quid ageres, *ubi terrarum* esses, ne suspicabar quidem: Sall. Jug. 54, transfugas et alios opportunos, Iugurtha *ubi gentium* esset, et quid agitare, exploratum misit: Plin. H. N. 7. 24, *ubi sit loci*? Plaut. Merc. 5. 4. 26, *ubi loci* res summa nostra est publica? *ibid.* 2. 3. 97, *ubiam* est is homo *gentium*? Cic. Cat. 1. 4, O dii immortales! *ubiam gentium* sumus? Cic. Verr. 5. 55, sed, *ubicunque terrarum* et *gentium* violatum ius civium Romanorum sit, statuitis id pertinere ad communem causam libertatis &c.: Cic. Phil. 2. 44, qui *ubicunque terrarum* sunt, ibi est omne reipublicæ præsidium, wherever in the world they may be: Cic. Nat. Deor. 1. 44, nihil est virtute amabilius, quam qui adeptus fuerit, *ubicunque* erit *gentium* (wherever in the world he may be), a nobis diligetur: Plaut. Asin. 2. 2. 21, *ubiubi* est *gentium*: Terent. Hec. 3. 1. 4, cui quanto fuerat præstabilius *ubivis gentium* ætatem agere, quam huc redire? Liv. 39. 54, sese tacitos abire, *quo terrarum* possent, in animo habuisse, wherever (in the world) they could: so (figuratively), *quo amentię* progressi sitis, Liv. 28. 27, to whatever extent or degree of madness: Cic. ad Att. 8. 10, nescire *quo loci* esset. *Note*: It here stands in answer to the question where? for *quo loco*: so Cic. Div. 2. 66, dicere *quo illa loci* nasceretur: Terent. Heaut.

5. 1. 55, *abeat quovis gentium* : Terent. Phorm. 3. 3. 18, *quoquo hinc asportabitur terrarum*, certum est persequi aut perire : Plaut. Merc. 5. 2. 17, certa res est, me usque quærere illam, *quoquo hinc abducta est gentium* : Brut. Cic. ad Div. 11. 1. 5, *migrandum Rhodum*, aut *aliquo terrarum* arbitror : Plaut. Poen. 4. 2. 3, neque peior alter *usquam* est *gentium* : so *usquam gentium* est, Terent. Hec. 3. 1. 13 : also to the question whither ? e. g. Plaut. Mil. 3. 1. 90, si deducta est *usquam gentium* : Iustin. 3. 3, nec *usquam terrarum* locum habet : Terent. Adelph. 4. 2. 1, fratrem *nusquam* invenio *gentium*, no where in the world, where it is said with much emotion : also *uspiam* with the genitive *scripturarum* ; e. g. nec *uspiam scripturarum* adpellatos, Augustin. Ep. 64 (99). sect. 7, i. e. nec ullo in loco *scripturarum*. *Note* : Some critics believe that these genitives are governed by a substantive, viz. in negotio, with respect to : it may be so ; but perhaps quo, aliquo &c., which are regular cases of the neuters quid, aliquid &c., may take a genitive, since the latter also govern a genitive ; and this appears the most natural explanation.

III.) Some other adverbs have occasionally the genitives loci or locorum after them, but without expressing emphasis ; as ibi, ibidem, adhuc, interea, postea : e. g. Plin. H. N. 6. 11, *ibi loci*, i. e. in eo loco : Plaut. Cist. 2. 1. 53, si redierit illa ad hunc, *ibidem loci* res erit, i. e. eodem loco, where before loci perhaps in negotio may be understood : Plaut. Capt. 2. 3. 25, ut *adhuc locorum* feci, as I have done thus far ; where locorum might have been dispensed with, and is either governed by in negotio, or adhuc is taken for ad hoc (as istuc for istoc), sc. ad hoc negotium or tempus, of which the

latter seems preferable, since *usque adhuc* occurs Terent. Ad. 4. 4. 22 : Gell. 2. 4 : Terent. Eun. 1. 2. 46, *te interea loci cognovi*, thee in the mean time I have recognised ; where *loci* is superfluous : Plaut. Men. 3. 1. 1, *interea loci* : Sall. Jug. 102, *postea loci consul* &c. ; where *loci* is superfluous. With *interea* and *postea* it seems that *negotia* is understood, since they are properly two words, *inter ea*, *post ea*, and therefore *interea loci*, *postea loci*, for *inter ea negotia loci*, *post ea negotia loci*.

IV.) *Longe* and *minime* also have at times the genitive gentium after them, but with a certain emphasis, particularly *minime* : e. g. Cic. ad Div. 12. 22. 3, *nostrique ὑπερμακρόνως longe gentium*, are far away from us : Cic. ad Att. 6. 3, *tu autem abes longe gentium* : so *minime gentium* in a strong negation ; as Terent. Eun. 4. 1. 11, *illa exclamat, minime gentium*, by no means, no, for heaven's sake : so *ibid.* Ad. 3. 2. 44 : Phorm. 5. 8. 44 : Plaut. Pœn. 3. 3. 77. Here Perizonius ad Sanct. understands in *negotio* ; so that *minime gentium* stands for *minime in negotio gentium* : but perhaps with *minime* the genitive depends on the superlative, and it was a proverbial expression amongst the common people, who introduced something that could not easily be explained, as is the case with the vulgar language in all countries.

V.) *Tunc* is sometimes by Justin united to the genitive temporis ; as 1. 4, *gens tunc temporis obscura* : so 3. 6 : 8. 3 : 12. 2 : 42. 5 : Apuleii Met. 10. p. 244, 24 Elmenh. : so *tum temporis*, Justin. 31. 2, in all which instances *temporis* is superfluous. This usage scarcely occurs in other writers.

VI.) *Hic, huc, eo, eodem*, are united with various genitives :

1.) When they are used of an actual place, they are sometimes followed by *loci* or *viciniæ* ; as Terent. Phorm. 1. 2. 45, *modo quendam vidi virginem hic viciniæ*, in this neighbourhood : Plaut. Mil. 2. 3. 2, *scio me vidisse hic proximæ viciniæ* ; perhaps in negotio is understood, or *viciniæ* is used like *domi, Roma* &c. : it is also found without *hic* ; see before, n. VI. obs. 5. So *huc viciniæ* : Ter. Andr. 1. 1. 43, *ex Andro commigravit huc viciniæ*, hither into the neighbourhood, sc. in locum : unless *huc*, which is for *hoc*, takes a genitive, as an adverb ; as, *adhuc loci* ; see before, n. III. : Tac. Ann. 15. 74, *templum Saluti extrueretur eo loci*, i. e. eo loco, to the question where ? so *eodem loci* : Suet. Call. 53, *Caligula neque eodem loci præ ardore consistebat* : so Plin. Paneg. 1. Also *eo loci, eodem loci* tropically (Cic.) ; see n. 2. which follows.

2.) Particularly *huc, eo, eodem*, when used figuratively, and for the most part signifying to such a degree in a thing, to which quo, signifying to what degree, corresponds, sometimes take *loci*, sometimes other genitives, according to circumstances : e. g. Curt. 7. 1. 35, *huc enim malorum ventum est*, to such a degree of misfortune, for *ad hoc*, i. e. tantum malorum : Tac. Ann. 6. 24, *huc confidentiæ venisse*, for *ad hoc*, i. e. tantum confidentiæ : *hucine rerum* venimus, Pers. 3. 15. Especially *eo* is often used figuratively, and signifies to such a degree ; as also *eodem*, quo : e. g. Liv. 25. 8, *ubi iam eo consuetudinis adducta res est, ut* &c., when the thing has already been brought to such a degree of habit, has become so habitual : Sall. Jug. 1, *et eo magnitudinis procederent*, and would proceed to such a magnitude : *ibid.* 14. 3, *quoniam eo miseriarum venturus eram*, i. e. *ad id miseriarum*, to that degree : *eo magnitudinis crescere*, Flor. 3. 12 : *eo insolentiæ furorisque processerit, ut* &c., Plin. Paneg. 16. So we find *eo dementiæ, stultitiæ, audaciæ* &c., *progredi, procedere, venire, pervenire*, (though scarcely any other verbs) to proceed to such a degree of, so far in, madness, folly &c. : so, *quo audaciæ*

&c. *pervenisti, progressus es?* to what degree of audacity hast thou gone? Liv. 28. 27, *scire videmini quo amentia progressi sitis*, i. e. *ad quam amentiam* &c.: so Cicero *eo loci*, to the question where? for *eo loco*; as Sext. 31, *res erat et causa nostra eo iam loci*, ut erigere iam oculos et vivere videretur, in such circumstances &c.: so elsewhere he says, viz. Attic. 1. 13, *res est eodem loci, quo reliquisti*, for *eodem loco*. Note: The words *huc, eo, eodem, quo*, seem partly ablatives, partly also old datives from *hoc, id, idem, quid*; viz. *huc*, for *huic*: *eo*, from the old *eus, ea, eum*; D. *eo, eæ, eo* &c. Now it is known 1.) that the dative sometimes answers the question *whither?* as will be observed under the Dative: 2.) that the neuters *hoc, id, idem, quid*, govern a genitive, as has been already observed; therefore since *hoc, eo, eodem, quo*, are their datives, they may very properly take genitives after them.

VII.) *Quoad*, properly *as far as*, is united to the genitive *eius*, and then translated variously; e. g. Cic. ad Div. 3. 2. 4, *si eam (provinciam), quoad eius facere potueris, quam expeditissimam tradideris*, as much as you possibly can: *ibid.* 5. 8, *ut, quoad eius fieri possit, præsentiæ tuæ desiderium meo labore minuatur*, as much as can be: Cic. Invent. 2. 6, *quoad eius fieri possit*, as much as possible: Cic. Att. 11. 12, *quoad eius facere poteris*: Auct. ad Her. 1. 2, *quoad eius fieri poterit*. Perizonius supposes that *eius* is governed by *aliquid*: but since *quod* is so frequently put for *quantum*, and in that sense governs a genitive (see above), the question arises whether for *quoad*, when it thus governs a genitive, we should not rather read *quod*. This seems the opinion of Gronovius, who, Liv. 39. 45, for *quoad eius sine bello posset*, substitutes *quod eius*, which reading also Drakenborch adopts. In this case the whole observation about *quoad* with *eius* would be unnecessary.

VIII.) *Pridie* the day before, and *postridie* the day after, are also used by the ancients with a genitive, e. g. *eius diei*: as Cic. ad Div. 1. 4, *quod iam illam sententiam — pridie eius diei* fregeramus: and where *eius diei* might be omitted, we still find *pridie eius diei*, as Cæs. B. G. 1. 47: also *pridie insidiarum*, Tac. Ann. 15. 54: *pridie Calendarum*, Pand. 28. 1. 5: Sulpic. Cic. ad Div. 4. 12. 4, *postridie eius diei cum &c.*: Cæs. B. G. 1. 25, *postridie eius diei*; where *postridie* would have sufficed: so often; as Cæs. B. G. 4. 13: 5. 10: Cato R. R. 2: so, *postridie eius absolutionis*, Cœl. Cic. ad Div. 8. 2. Edit. Cort., where other editions, e. g. Ernesti, have *absolutionem*. At other times they take an accusative after them, particularly the words *Kalendas* (*Calendas*), *Nonas*, *Idus*; e. g. *pridie Nonas Iunias, Apriles; Kalendas (Cal.) Septembres; Idus Martias, Maias &c.*; e. g. *pridie eum diem*, Cic. Att. 11. 23, where *eum diem* is superfluous: *pridie Idus*, *ibid.* 13. 25: *pridie Compitalia*, *ibid.* 2. 3: *constitutam diem*, Iustin. 1. 10: *Circenses*, Suet. Cal. 55: *Parilia*, Liv. 40. 2: *vindemias*, Pand. 23. 3. 7: *Quinquatrus*, Liv. 26. 27. So Cic. ad Att. 16. 4, *postridie ludos Apollinares*: Liv. 6. 1, *postridie Idus Quintiles*; and soon after, *postridie Kalendas quoque ac Nonas*: so Gell. 5. 17: *nuptias*, Fest. in Repotia: *nundinas*, Suet. Aug. 92: *postridie eius absolutionem*, Cœl. Cic. ad Div. 8. 2. Ed. Ernest., where Ed. Cort. has *absolutionis*. It is uncertain how the accusative is governed: some conjecture that *ante* is understood after *pridie*, and *post* after *postridie*.

Observation.

After *pridie* and *postridie* in the ancients, there often follows *quam*; e. g. Cic. ad Div. 1. 2, de his rebus *pridie, quam* hæc scripsi, senatus auctoritas — intercessit: Cic. Amic. 3, *pridie, quam* excessit e vita &c.: so Cic. Att. 3. 8: 5. 11: Cic. ad Div. 14. 7, *postridie* intellexi, *quam* a vobis discessi: ibid. 16. 14, Andricus *postridie* ad me venit, *quam* expectaram: and elsewhere; e. g. Cic. Q. Fr. 2. 9: Cic. Att. 9. 5: in the same way *quam* is postfixed to other similar expressions; e. g. Cic. Or. 2. 3, *postero igitur die, quam* illa erant acta: so also *post diem tertium, quartum &c., quam*; as Cic. Mil. 16, *post diem tertium gesta res est, quam* dixerat. *Note*: It is self-evident that *pridie*, and *postridie*, may also be used without either a case or *quam*: *Note* 1.) *pridie* Cal. for the nominative; e. g. *pridie* Cal. Ianuarias — habuit, Cic. Att. 5. 1, i. e. dies ante Cal. Ian. 2.) *usque ad pridie* Cal. Sept., Cic. Att. 3. 17.

§ 5.

Of the Genitive after Prepositions and Interjections.

We also find the genitive after prepositions and interjections, by which, however, it cannot possibly be governed.

I.) After prepositions; e. g. ad Castoris, sc. ædem: ad Dianæ, sc. ædem: this was noticed above, of Substantives, § 1. n. IX. 8. So *tenus*, as far as, is joined to a genitive; as, *crurum tenus*, as far as the shin bones, Virg. Georg. 3. 53: and elsewhere; e. g. Virg. Æn. 10. 210: Liv. 26. 24: Cic. in Arat. 83: where, as some think, an ablative must be understood, perhaps *fine*, which is often in such instances expressed. Yet

this is mere conjecture, and *tenus* may take a genitive without an ellipsis.

II.) After interjections ; e. g. Catull. 10. 5, o mihi nuntii beati ! where perhaps *res* or *negotium* is understood : o ! cannot govern the genitive in this usage, because it stands sometimes without o ! e. g. o dii immortales, *mercimonii lepidi* ! Plaut. Most. 3. 9.

ADDITIONS AND NOTES.

Page 1. **GRAMMAR** is the art of reading, writing, and speaking a language with correctness.

The grammar of any language includes what is common to all languages, and what is peculiar to it individually ; the general rules of the language, and the established exceptions ; the actual usage, and the probable causes.

Grammar, therefore, is nothing else than the judgement of good sense and experience upon the language which a person reads, writes or speaks : yet in explaining its causes, *inter virtutes grammatici habebitur aliqua nescire*, Quintil. Instit. 1. 8.

It deserves to be particularly noticed, that every accurate grammar of a language should be formed with the design of enabling the learner not only to translate from, but also to speak and write the original language. It is only by aiming to speak and write a language, that a person can become acquainted with its minute peculiarities and difficulties ; and it is chiefly from neglecting this end that so many grammars are very defective.

It will thus be necessary to descend to minutiae, and

to notice many almost imperceptible shades and niceties ; and because grammar seems to dwell so much on what is minute and subtle, many are disposed to think it trifling. But if it be recollected that the elements of all knowledge are what Livy calls *miracula literarum*, the letters of the alphabet ; and that all real and effective knowledge is attained by descending into minute differences, it will hardly be necessary to vindicate grammar from this reproach. Ne quis igitur tamquam parva fastidiat grammatices elementa : non quia magnæ sit operæ, consonantes a vocalibus discernere, ipasque eas in semivocalium numerum, mutarumque partiri : sed quia interiora velut sacri huius adeuntibus apparebit multa rerum subtilitas, quæ non modo acuere ingenia puerilia, sed exercere altissimam quoque eruditionem ac scientiam possit, Quintil. 1. 4. Levia quidem hæc, et parvi forte, si per se spectentur, momenti. Sed ex elementis constant, ex principiis oriuntur, omnia : et ex iudicii consuetudine in rebus *minutis* adhibita, pendet sæpissime etiam in *maximis* vera atque accurata scientia. Clark Præf. ad Iliad. Hom. Si quis igitur vestrum ad accuratam Græcarum literarum scientiam aspirat, is probabilem sibi accentuum (i. e. elementorum levissimorum) notitiam quam maturime comparet, in propositoque perstet, scurrarum dicitate et stultorum irrisione immotus, Porson. ad Eurip. Med. 1.

P. 2. No grammar can be at all complete or useful unless it notice not only the general rules of the language, which are equally common to all languages, but also the principal exceptions and peculiar idioms, which constitute the individual character of any one

language, and form the chief difficulty in speaking or writing it.

P. 3. As the Latin and Greek languages were collateral branches from the same original root, and as, when the Latin language was first cultivated for literary purposes, the writers of it took the Greek writers as their models, and gradually formed the inflexion and idiom of their language as nearly as they could to the Greek, it is clear that a comparison with the Greek will always be necessary to get a clear view of the nature and analogy of the Latin.

For proof that the Latin and Greek are independent derivatives from the same origin, besides the intrinsic resemblance, the reader is referred to Lanzi, *Saggio di Lingua Etrusca*. In iis autem Italiæ antiquæ linguis principia ac primordia vetustissimæ linguæ Græcæ, inquinata scilicet et corrupta, latuisse, nemo qui acutissimi Lanzii de hac re doctissimum opus inspexerit, dubitare poterit, Knight. Prol. Hom. §. 84.

P. 3. The following seems a better arrangement of grammar into four parts: 1. the pronunciation of words: 2. the kind, variation, and sense of words: 3. the construction of words and sentences: 4. the rhythm and metre of words in prose and verse.

P. 5. I, when in the same syllable it precedes another vowel, becomes a consonant, and is then more conveniently written J.

P. 11. There seems no good ground for supposing that the sound of H was ever suppressed by accurate speakers.

P. 16. U, when followed by another vowel in the same syllable, becomes a consonant, and should be written v : as aqva, sangvis &c. : when q precedes, they adhere in one syllable, as a-qva, not aq-va.

P. 20. In the preceding remarks, the author seems to have sometimes confounded two things, the vulgar or corrupt, and the accurate practice. Quintilian enumerates many corruptions of sound, which had been or were common.

On the ancient Pronunciation of Greek and Latin.

A knowledge of the ancient pronunciation is necessary, that we may clearly understand the principles of quantity, and the analogy of the language. It may be ascertained, if not with absolute certainty, yet with reasonable probability. Since so many words were adopted into Latin from the Greek with the original spelling and pronunciation, it will be necessary to consider the two languages conjointly.

We shall consider 1. the sound of the letters : 2. the division of syllables : 3. the quantity of syllables : 4. the accent.

The following principles may be premised :

1.) That the corresponding letters in Latin and Greek were pronounced alike.

2.) That every letter retained an invariable sound.

3.) That the sound of the long vowels was that of the short vowels doubled.

4.) That the sound of the diphthongs was that of

their component vowels, in which one of the two predominated.

These principles are confirmed by considering the manner in which the power of the Latin letters is expressed in Greek and reciprocally: that none of the ancient writers who expressly treat of the powers of the letters, ever mention any variety: and that the unchangeable sound of the letters is distinctly asserted by some of them. Thus Dionysius of Halicarnassus, and Quintilian, expressly mention the sound of the different letters, without noticing that any of them had two sounds. Quintilian also observes of the letter C, cum sit *c* litera, quæ ad omnes vocales vim suam perferat: and St. Augustine remarks, cum dico *lege*, in his duabus syllabis, aliud Græcus, aliud Latinus intelligit: proving that the Latin *g* and Greek *γ* had the same sound. Quintilian further observes, hic enim usus est literarum, ut custodiant voces, et velut depositum reddant legentibus: itaque id exprimere debent, quod dicturi sumus: now this could be true only on the supposition that no letter had more than one sound.

Vowels and Diphthongs.

The vowels are naturally and generally short. The long vowels have generally arisen from the contraction of two vowels or syllables into one, or the omission of one or more consonants. Long vowels, when it is necessary, may be distinguished by the mark - set over them: the mark *˘* is quite superfluous.

Greek	Latin	Sound	Greek	Latin	Sound
α	a	man	υ	y	tun
ᾱ	ā	mār	ῥ	ȳ	turn
ε	e	men	αι αἱ	ae ai	aye
η	ē	mane	αυ ᾠυ	au	our
ι	i	fin	ει ηἱ	ei	they
ῑ	ī	mien	ευ ηυ	eu	feud
ο	o	whole	οι οι	oe oi	joy
ω	ō	hole	ου ου		moon
	u	bull		ui	we
	ū	rule	υι υῖ	yi	ve

Y which represents the Greek υ, ai, eu, oi, yi, occur scarcely in any Latin words, except Greek words in Latin characters. The second vowel of the diphthongs was short: it is probable that the first vowel of the Latin diphthongs had the same variety of long and short as the Greek, and that this difference in both languages was expressed by a variety of sound. I and υ when they preceded a vowel often became consonants, and then had the sound of the English y and v: in the same way i and u became consonants, and were written j and v, and had the sound of y and w.

Consonants.

Greek	Latin	English	Greek	Latin	English
β	b	b	Ϝ		w
γ	g	gun	Η	h	h
δ	d	d	Ϛ	s	s
π	p	p	φ	ph	ph
κ	c k q	k	χ	ch	kh
τ	t	t	θ	th	thin
μ	m	m	ψ	ps bs	ps bs
λ	l	l	ξ	x	x
ρ	r	r	ζ	z	ds
ν	n	n			

β , γ , δ ; b , g , d ; are called middle mutes: π , κ , τ ; p , c , t ; soft mutes: ϕ , χ , θ , aspirated mutes: μ , λ , ρ , ν ; m , l , r , n ; liquids: F , H , σ ; h , s ; aspirates: ψ , ξ , ζ ; x , z ; double consonants: β , π , ϕ , ψ , μ , F ; b , p , m ; are labials: δ , τ , θ , ζ , ν , σ ; d , t , z , n , s ; dentals: γ , κ , χ , ξ , λ , ρ , H ; g , c , x , l , r , h ; palatals or gutturals: ϕ , χ , θ , are compounded of π , κ , τ , with H or $'$: ψ of β , π , ϕ , with σ : ξ of γ , κ , χ , with σ : ζ of δ with σ : x of g , c , with s : z of d with s . F was only known in the Homeric language; but its power remained in the Latin, and is often represented by v , b , r , or s .* Ph , ch , th , rh , z , occur in scarcely any words of the Latin language, except Greek words in Latin characters.

Of the Division of Syllables.

A syllable always terminated in a vowel: except

(1.) The final syllable, or, in compound words, the final syllable of each part, which terminates with the word.

(2.) A syllable long by position, in which the vowel takes the following consonant.

* Much has been written upon the digamma, the substance of which may be expressed in a few words. In the ancient Greek language before certain words and syllables beginning with a vowel, there existed a sound like the English π , though it might not then have a written character: afterwards, however, it was expressed by a letter called the digamma. This sound is necessary to explain the theory of the Greek and its sister language the Latin; and to account for the quantity of Homer and other early poets, who use certain words beginning with a vowel as if they began with a consonant. But as the sound was probably growing into disuse in Homer's time and country, hence he was able to use some words either with or without it.

Of the Quantity of Syllables.

The quantity of a vowel and of the syllable which contains it is not always the same. A syllable is short by nature when it contains only one short vowel ; but long by nature when it contains a long vowel or diphthong ; though in verse it is sometimes made short by position. Whether short or long by nature, a syllable is always long by position when the vowel is succeeded by any two consonants, except *qv*, or a mute and liquid : otherwise it is short, except sometimes in verse, as will be noticed in prosody. Though there is much variety in the length of syllables, yet in verse all short syllables are considered equal, and all long syllables double the short ones.

Of Accent.

The author has spoken of the quantity of syllables under the name of accent, but has entirely neglected the subject of accent, properly so called. We subjoin a short account collected from Priscian.

Accent is quite different from quantity : quantity respects the length of syllables, but accent is the elevation of the tone of one syllable in a word above the others. There is only one accent, the acute : those syllables which have no accent are technically, but incorrectly, said to have the grave accent. Sometimes when a syllable is long by nature, the former part has the acute, the latter no accent, and the syllable is said to have the circumflex accent. Only one syllable is accented in the same word, nor can the accent be farther from the end of the word than the antepenultima.

The following are the general rules of Latin accent :

In Polysyllables, if the penultima be short, the antepenultima is acuted ; if long, the penultima is acuted : but if the penultima be long by nature, and the ultima short, the penultima is circumflexed.

In Dissyllables the penultima is acuted, except when the penultima is long by nature, and the ultima short, and then the penultima is circumflexed.

Monosyllables short by nature, are acuted : if long, are circumflexed.

There are some exceptions from these rules : and Greek words expressed in Latin characters follow the Greek accent.

The quantity of every vowel and the accent are an essential part of each word : and the changes of quantity and accent in each declension and conjugation are an essential part of them. The quantity and accent together constitute the rhythm of each word.

Of the English Pronunciation of Greek and Latin.

The principle of the English pronunciation of Greek and Latin is to divide and pronounce every syllable as a similar combination would be pronounced in English : but the Latin accent is retained both in Latin and Greek : and when the penultima is accented, the vowel is pronounced long as in English. Besides this, the Latin letters, and the Greek with some restrictions, are made to undergo all the varieties of the equivalent English letters.

The English pronunciation of Latin and Greek, therefore, does not resemble the foreign nor the ancient pronunciation. It subverts the quantity and rhythm both in prose and verse ; alters the Greek accent to the Latin ; destroys the consistency of the Greek and Latin languages, and their mutual analogy ; and, above all, has the signal disadvantage, that there is no connection between the quantity and pronunciation, and that learners have to acquire the quantity of every syllable by the aid of memory, and without any assistance from the sound.

It would be easy to give a long list of Latin words derived from the Greek, which are disguised by the change of pronunciation. Perhaps every one has been struck with the inferiority of the former language in sound ; but this will be found principally to arise from the corruption of the consonants c, g, s, t, before some of the vowels.

There are moreover a great number of words in these languages which are distinguished only by the quantity, which distinction is lost in the English pronunciation.

To obviate these inconveniences two plans may be suggested. One would be to follow the ancient pronunciation &c. entirely : but there would be a great difficulty in bringing learners to a correct use of the vowel sounds, which are least familiar in English.

Another and perhaps preferable method would be, to systematize the present mode of pronunciation, and make it correspond to the real quantity, which might

be effected by the following simple and intelligible rules :

1. Pronounce the short vowels as in *man*, *men*, *fin*, *con*, *tun*.

2. Pronounce the long vowels as in *mane*, *scene*, *fine*, *cone*, *tune*.

Note : Y, which corresponds to the Greek *υ*, should be pronounced like u.

3. Pronounce the diphthongs as in English.

4. Pronounce the consonants as in English, so that each may have but one sound : c the sound of k, g its sound in *gun* : and so that the variations of c, g, s, t, before some vowels, be avoided.

The advantage of this method is, that it makes use of no sounds but those which are most familiar to an English ear ; and which are already adopted in the penultima of Greek and Latin words : that it approaches very near the true pronunciation, and accurately preserves the quantity of each syllable, the rhythm of each word and verse, and the analogy of the two languages : that it admits of the true division of syllables, accent &c. : that it precisely distinguishes the quantity of every vowel, so that the learner acquires the quantity of the two languages as naturally as the pronunciation of English.

It is not apparent that any objection can be made to such a change, except that at first it appears strange to the ear : but this would wear away with a little use, and then, probably, this new method would sound even preferable

P. 21. The orthography of a language is determined by custom : but where custom varies, we must be guided by analogy and derivation. The difficulties of this subject are well described in Heyne's Preface to Virgil. Particular instances belong rather to a dictionary than a grammar.

P. 22. The custom of changing the final letter of prepositions in compound words seems agreeable both to the Latin and Greek languages : hence *affero*, *attuli*, *allatum* &c., are preferable to *adfero*, *adtuli*, *adlatum* &c.

P. 30. Though the translation in this respect follows the original, yet it seems preferable when *i* and *u* become consonants, to write *j* and *v*.

P. 31. The proper division of syllables has a close connection with the quantity of the Greek and Latin languages. It has been already considered in the notes ; and from a comparison of what is there said, the reader will probably judge that the text is erroneous.

P. 32. It does not appear that these abbreviations are any proper part of grammar : they are very numerous in manuscripts and old inscriptions ; and in Putsch's collection of the early Latin Grammarians, there are several express treatises on this subject.

In Latin and Greek the period or complete sentence was divided into larger members called colons, and then again subdivided into smaller members called commas. *Et, est primum incisum, hoc Græci κόμμα nominant: ex commatibus, hoc est, incisio membrum fit, quod illi καὶλον appellant: ex commatibus et colis π-*

εἰσόδος constat, quam nostri comprehensionem dicunt; Diomed. Lib. 2. P. 460. Putsch. Componitur igitur et struitur omnis pedestris oratio, verbis, commatibus, colis, periodis. Comma incisum, colon membrum nominamus. Periodo plurima nomina dat Cicero, ambitum, circuitum, comprehensionem, continuationem, circumscriptionem, *ibid.* p. 461.

The period was marked by a point at the top of the line: the colon by a point in the middle: the comma by a point at the bottom. Lectioni posituras accedere vel distinctiones oportet, quas Græci *θέσεις* vocant, quæ inter legendum dant copiam spiritus reficiendi, ne continuatione deficiat: hæ tres sunt: distinctio; subdistinctio; media distinctio, sive mora, vel, ut quibusdam videtur, submedia: quarum diversitas tribus punctis diverso loco positis indicatur. Distinctio quidem est appposito puncto nota finiti sensus, vel pendentis mora, quod locis ponitur tribus. Summo cum sensum terminat et vocatur finalis a nobis, a Græcis *τελεία* (*συνιγμή*). Medio cum respirandi spatium legenti dat, et dicitur media, græce *μέση*. Imo, cum lectionis interruptum tenorem aliud adhuc illatura suspendit, et vocatur a Græcis *ὑποσυνιγμή*, a nostris subdistinctio, *ibid.* p. 432.

The ancients generally wrote without stops: the semicolon was unknown to them.

P. 34. The parts of speech in all languages may be distributed into three heads: 1. the noun, i. e. the noun substantive with the pronoun, and the noun adjective with the article: 2. the verb: 3. the adverb, including the preposition, conjunction and interjection.

The participle is not a separate part of speech, but, like the infinitive, is an impersonal mode of the verb.

P. 36. The second part of grammar, with reference to the variation of words, may be divided into two parts : 1. the noun : 2. the verb. The noun is declined, the verb is conjugated. In the declension of the noun we consider gender, number, case : in the conjugation of the verb, voice, mode, tense, number, person.

P. 38. The Roman names of men generally consisted of three parts, as in Marcus Tullius Cicero : (1.) Marcus, the *prænomen*, which answered to the English Christian name : (2.) Tullius, the *nomen*, which distinguished the *gens*, including many families : (3.) Cicero, the *cognomen*, which denoted the *familia*. Sometimes the family was subdivided, and distinguished by a fourth name called the *agnomen* : thus Publius Cornelius Scipio *Africanus*, Lucius Cornelius Scipio *Asiaticus*. If Cicero had had only one daughter, she would have been called Tullia : if two, Tullia major and minor : if more, Tullia prima, secunda &c. If a person was adopted by another, he took his name with an *agnomen*, formed from his original *nomen* ; thus *Octavius*, when adopted by Caius Julius Cæsar, took the name Caius Julius Cæsar *Octavianus*. Freedmen took the *prænomen* and *nomen* of their masters, with a new *cognomen*. Sometimes the order of the names was changed : and under the Emperors the *prænomen* was put last : thus L. Annæus *Seneca* and L. Annæus *Mela* were two brothers.

P. 39. Diminutives also end in *io*, as *senex senecio* ; in *eus*, as *equus equuleus* ; in *aster*, as *parasitaster*.

P. 40. Nouns are of the masculine, feminine, or of neither gender (*generis neutrius*): or with respect to gender, they are common, epicene, doubtful.

P. 43. When names of trees end in *us*, and are feminine, the names of their fruits end in *um*, and are neuter; as *malus*, *malum*: *pyrus*, *pyrum* &c.

P. 56. List of Nouns in *IS*.

Amnis was formerly of the feminine gender, according to Priscian and Nonius.

Neque mihi ulla obstat amnis. Plant. And Varro, *ubi confluit altera amnis*. Now it is always masculine, as are all those which terminate in *nis*, according to the observation of Caper and Quint.

Amnis is an adjective. It is considered as masculine because it supposes liber.

Bipennis is also an adjective. And if we consider it as feminine, contrary to the nature of nouns in *nis*, this is because we suppose *securis*.

— *alta bipennis*, Virg.

Callis is feminine in Livy, *per devias calles*, as Nonius reads it. Who adds that it frequently occurred in this gender.

Canalis was formerly to be met with in the masculine, according to the observation of Nonius. But, as the same Nonius says, and after him Isidorus, it is better in the feminine. For which reason we find that Varro often makes use of it in this gender. And in the description of *Ætna* we read:

Quod si diversas emittat terra canales.

Hence the diminutive is *canalicula* in Lucilius, according to Nonius, and in Gellius.

Cassis, to signify a hunter's net, is not perhaps to be found in the singular, but only in the plural, *Cassae*.

Cinis was formerly feminine; *Cinere multa*, Lucr. *Acerba cinis*, Catullus. And Nonius mentions that Cæsar and Calvus used it in the same gender.

Crinis was very doubtful among the ancients. Sospater and Priscian show that some made it masculine, and others

feminine. Festus as well as Flaccus always put it in the masculine. Servius pretends the same thing, because of the termination *nis*, and condemns Horace for saying, *pulchræ clunes*, maintaining that Juvenal did better by putting it in the masculine. On the contrary, Vossius says that it is presumption in him to censure Horace, since Acro, his ancient commentator, approves of the two genders, as does also Nonius.

Corbis is also masculine according to Priscian, but it is more generally feminine. Messoria corbe contextit, Cic. Wherefore Caper, speaking of the doubtful nouns, insists upon our saying *corbes* has, in the feminine, and not *corbes* hi.

Crinis is also masculine. *Crines flavæ*, Virg. Formerly it was fem. *Censeo capiundæ crines tibi*. Plant. apud Non.

Finis is doubtful, as may be seen in Priscian and in Non. And Virg., as we have above observed, used it indifferently. Even Cicero puts it in the fem. *Quæ finis fenestæ familiæ*. It seems also in Nonius, that Varro, Cassius, Cælius, Accius, Lucrocius and Ciccus, all chose to have it in the feminine. But some on the contrary have thought this gender so very extraordinary, that Cornelian has presumed to charge Virgil with a solecism for saying,

Hæc finis Priami fatorum;

and Probus thinks that he receded from the rules of grammar (according to which all the nouns in *nis* should be masculine), only for the greater ornament of verse. And Verepeus also insists that this noun is more common in the masculine. But Pierius takes notice that in the ancient manuscripts of Virgil and Livy which he saw, it hap-

pens also to be feminine in other passages besides those where we find it of this gender.

Funis seems to have been feminine in *Lucr.*

Aurea de cælo demisit funis in arva, as Nonius and Gellius give it. Others say that we should read, Aureus funis &c. And Quintilian affirms that we cannot doubt of this noun's being masculine, since its diminutive is funiculus.

Lapis was used in the feminine by Enn. Sublatæ lapides, as may be seen in Non. This he did perhaps in imitation of the Greeks, who say ὁ λίθος.

Natalis is always masculine in Virgil and others, though it refers to dies, which is doubtful.

Pollis seldom occurs but in the old glosses; wherefore its gender is very uncertain. Probus and Cæsar said, hoc pollen, pollinis, as may be seen in Prisc. On the contrary, according to the same author, Sculpater and Charisius said hæc pollen, pollinis; though the article is not to be found in Charisius. For this reason one would imagine that we ought rather to follow Vossius, who makes it masculine as well as Despauter and Verepeus. For as from sanguen, sanguinis, they have by syncope formed sanguis masculine, it is probable that of pollen, inis, they have formed pollis masculine. And this is the remark made by Phocas. But this nominative is scarce to be met with except among the grammarians. Nevertheless we find pollinem in Cato and in Pliny, which shows that it is not always neuter.

Pulvis is generally masculine as in Cic. when he says eruditum pulverem, speaking of the mathematics. And yet it is feminine in Enn. vasta pulvis, and in Propert. pulvis Etrusca.

Retis was formerly said in the masculine as well as rete in the neuter, which is proved by Charisius, because as from retis comes reticulus, so from rete comes reticulum. Thus we read retem in the accusative in Plaut. and in Varro.

Scrobis, which is also to be met with in the nominative in Capella and in Columella, was doubtful like scroba. Phocas mentions hæc scrobis feminine, and Probus hic scrobis masculine. Plautus has sexagenos scrobes in the masculine, which is authorized by Cicero, as Servius observes 2 Georg. adding that the

authority of Lucan and Gracchus, who used it in the feminine, ought not to be of so great a weight. But besides these Ovid has in the feminine

— Egesta scrobibus tellure duabus.

Pliny likewise uses it in this gender, and Colum. in both.

But *scobe*, according to Priscian, or *scobis*, is only feminine in his opinion, as also in that of Phocas; and it is a mistake in Calepin and in the great Thesaurus, to say that it is masculine according to the latter, since according to the general rules, from which he does not except it, it is feminine whether we say scobes or scobis. And we see it in Pliny and in Colum. in the same gender. Elimatum scobem coquere, Plin. Eburnæ scobis, Colum. Abiegna scobe, Ib.

Semis ought to be observed here among the rest. For semissis half an As is included in the rule of As. But semis, which we meet with in Varro, Festus, and Hor., properly speaking, comes from ἡμις, changing the Greek aspiration into S, and then it signifies the moiety of any thing. This noun is either indeclinable, and consequently neuter, unum semis, Erasmus. duos et semis cubitos habet, Exod. xx., or it takes its cases from semissis, and of course is masculine. Cubitum ac semissem habet, Ibid. &c.

Sentis, which we likewise find in the singular in Colum., nos sentem canis appellamus, is always masculine according to Phocas. Thus Virg. has densi sentes, and Colum. also uses it in the masculine. So that it is without foundation put by Mantuanus in the feminine, and by Caucius made to pass for doubtful; though the great Latin Thesaurus quotes from Virgil Aspre sentes, where he would have had more reason to put aspri, for the verse being

Improvisum aspris veluti qui sentibus anguem

Pressit humi nitens, — Æn. ii.

no inference can be drawn from thence in regard to the gender: and every where else both in Virg. and in others it is masculine.

Sotularis is placed among the masculines by Despauter, but without foundation. His mistake was owing to a corrupt passage of St. Jerom, where he read, hic sotularis quem, &c. lib. i. ad

vera. Jovin. whereas the right reading is, Et hic soccus, quem cernitis, &c.

Torquis is marked as masculine in Priscian, but Nonius as well as Probus show that it is doubtful. Cicero makes it masculine. T. Manlius qui Galli torque detracto nomen invenerat. In the same manner Ovid, Statius, and Pliny: but we find *torquis unca* in Propertius, eleg. xi. and Varro has in more places than one *torques aureas*.

Vepres is obsolete in the singular: for which reason there are some who think that *vepres* was formerly used, and others *veper*, as Caper in his treatise of orthography: but if it came from *veprea*, there is some appearance that it ought to increase in the genitive according to the principal analogy of the masculines and commons of this termination, as we shall see in the declensions. And the same may be said if it came from *veper*, according to the general rule of the nouns in ER. For which reason I chose to

put it among the nouns in IS; which Vossius also thinks more reasonable.

This noun occurs in the accusative singular in Colum., who makes it masculine. Hunc *veprem manifestum est interimi non posse*. It is often in the same gender, though in the plural, in Virg.

— et *spani rorabant sanguine vepres*.

And it is better to use it thus, notwithstanding Lucretius's saying *vepres auctas*, in the feminine, which Caper does not approve of. Thus Charisius and Diomedes place this noun among the masculines most used in the plural. It is true that Priscian ranks them among the feminines, which form their diminutive of the same gender as themselves, such as *veprecula*: but this has not been followed.

Vomis, eris, is masculine, because it is the same as *Vomer*.

List of Latin Nouns in US.

Acus, aci, is masculine, and signifies a kind of fish, which the Greeks call *Βελόν*. *Acus, us*, is feminine, and signifies a needle or a bodkin: *acus, aceria*, is neuter, and is taken for chaff, in which signification it occurs also in the feminine. *Acus resectæ et separatæ*, Colum.

Alvus is masculine in old authors, as in Accius and several others according to Priscian; which Erasmus made no scruple to imitate. However, the most approved authors make it of the feminine.

Carbasus is never masculine according to Caper in his treatise *de verbis dubiis*. And yet neither Phocas, Probus, nor Priscian have ever excepted it from the rule of masculines, which has been the reason that a great many take it for doubtful. But it is generally feminine, as Alvares and Vossius observe. *Carbasus intenta theatris*, Lucr. *Carbasus alba*, Propert. &c. In the plural we say *carbassa*.

Colus is generally feminine. *Quando ad me venis cum tua et colu et lana*, Cic. in Nonius. And yet we find it masculine in Catullus, *Colum amictum lana retinebat*, and in Propertius

— *Lydo pensa diurna colo*.

Crocus is feminine in Apul. *Crocus vino diluta*. We find *crocum rubentem*, in Virg. *Crocus tennes*, in Ovid. *spirantes*, in Juvenal; where we cannot tell whether it is feminine or masculine. But we say likewise *crocum*, neuter. Diom. Serv. Sallust.

Faselus or *Phaselus*, a little ship, a galliot or pinnace, is masculine according to Nonius, Catullus, Cicero, Columella, and others. But Ovid has made it feminine,

— *Vos æstis fractæ tellus non dura faselo*.

Martial and Statius have used it in the same gender, for which reason we have left it doubtful. But *faselus* or *phaselus*, signifying a kind of pulse, will hardly, I think, be found of any other than of the masculine gender in good authors.

Ficus is very doubtful among grammarians, both as to gender and declension. Varro in the 8th de L. L. n. 48. speaking of some of the names of trees, says it is false that *ficus* is of the fourth declension, and he thinks it right to say *hi et hæ fici* in the plural, and not *ficus* like *manus*: whereby he gives it two genders in this sense, and but one declension. Sanctius mentions it only

as of the feminine, whether in the second or fourth declension, whether it be taken for a fig or a fig-tree, or for a kind of ulcer. Others distinguish it according to the signification: as Scioppius, who insists upon its being always masculine when it signifies the fig-tree, and feminine when it signifies a fig or an ulcer, which derived this name only from the resemblance it has to a fig. But he gives no authority.

Others add the declension: some, as Desauter, pretending that as *ficus* is only masculine, and of the second declension, when it signifies an ulcer; that it is masculine and feminine when it signifies a fig or a fig-tree: so that it is always of the second declension if it be masculine even in this last sense; and of the fourth, if it be feminine.

Others, as Vossius 1 Anal. cap. xiv. that as it is masculine when it signifies an ulcer, and feminine when it signifies a fig; it is indifferently of the second and fourth, in both significations. Which opinion Priscian favours in his sixth book, where he says that *Etiam hic ficus, vitium corporis, quartæ est*. But in this he is censured by L. Valla and by Ramus, because he produces no authority for it.

Others, that being in like manner masculine when it signifies an ulcer, and feminine when it signifies a fig or a fig-tree, it is only of the second declension in the first sense, and of the second and fourth in the other. This is the opinion of Ramus, Alvarez, Behourt, and of Vossius also in his smaller grammar, which I have embraced as much the safest, being supported by the following authorities. *Fici quarum radices longissimas*, Plin. *Uxorem suam suspensæ fici, Cic. 2 Orat.* *Fici semen naturale intus est in ea fici quam edimus*, Varro.

Dicemus ficum quas edimus in arbore mæci,

Dicemus ficos Cæciliane ræce. Mart.

It is true that Probus quoting this distich puts *ficos* in the first verse, and *ficus* in the second: which might serve to confirm the opinion of Priscian above given; or induce us to believe that the ancients took it to be of two declensions

in both senses. But the passages produced from Pliny, from Macrobius and Lucilius, to prove that this noun is also masculine even when it signifies the fruit, appear to be corrupted, and have no great weight, as may be seen in Vossius and in Ramus, Schol. Gram. 12. And the opinion of L. Valla, who imagines that being of the fourth, and signifying a fig, it is also masculine, is universally rejected.

Fimus is generally masculine, but in Appul. we find it feminine. *Liquida fimo strictim egesta.*

Grossus is masculine in Celsus, *grossi aqua decocti*; and feminine in Pliny, *crudæ grossi*.

Intubus, which the grammarians make doubtful, is always masculine in classic authors, *Intubus erraticus*, Pliny.

Pampinus, according to Servius, Probus, and Caper, is doubtful; and Varro frequently makes it feminine, yet in the purest writers of the Latin tongue it is always masculine. *Omnis fecundus pampinus*, Colum. *Pampini tritici et impositi*, Plin.

Socrus was formerly used for *socer*, as we see in Nonius: so that this noun was of the common gender, as well as *nepos*.

Secus was formerly neuter according to Priscian: *Virile sexus nunquam ulum habui*, Plaut. in Rud. where others read *secus*. For, according to Varro, they formerly used to put *secus* for *sexus*. And this word is still to be met with in Sallust according to Non., in Ausonius according to Scaliger, and in others. *Liberorum capitum virile secus ad decem millia capta*, in the Dutch edition of Livy, l. xxvi. c. 37.

Specus and *Pænus* are to be found of all genders. We have mentioned them here only as masculine and feminine, because when they are made neuter they should be referred to the third declension, and to the following rule, though they are seldom used then but in the three like cases, viz. in the Nominative, the Accusative, and the Vocative, as *specus horrendum*, Virg. *Portare pænum*, Hor. And in the plural also, *pænos*, in Festus. But in the fourth declension they are oftener feminine than masculine.

Of the Greek Nouns in US.

Of the Names of Plants and Shrubs.

Biblos or *Byblus* is always feminine, whether it be taken for the little tree which was also called papyrus, or for the small bark of this very tree, of which they made paper.

Cytisus in Latin as well as in Greek is masculine. Ἰσὺς τοῦ νέκτερος δένδρου. Capra Cytisum sequitur, Theocr. Cytisus utilissimus, Colum.

Costus is masculine in Greek, and always feminine in Latin,

— Eoque costus, Lucan.

Hyacinthus is doubtful in Greek, but oftener feminine. Nevertheless Virgil has Ferrugineos hyacinthos: and in

most Latin authors it is generally masculine.

Hyssopus is feminine. But we say hoc *Hyssopum*, as in Greek they likewise say ὁ ὕσσωπος and τὸ ὕσσωπον.

In the same manner we say hic *Nardus* and hoc *Nardum*, and a great many others, of which we shall take particular notice in a list at the end of the Heteroclites.

We say also hec *Papyrus*, and hoc *Papyrus*: but the former is doubtful in Greek, though it is always feminine in Latin.

Of the Names of precious Stones.

Beryllus is masculine. Berylli raro albi reperti, Plin.

Chrysolithus, feminine. Chrysolithon duodecim pondo a se visam, Plin. And yet Prudentius has made it masculine,

Ingens Chrysolithus nativo interlitus auro.

Chrysoprasus, feminine. Chrysoprasus porri succum et ipsa referens, Plin.

Crystalus always feminine in Latin:

Crystallusque tuas ornet aquosa manus, Propert.

though in Greek to signify ice, it is masculine. τὸ κρυστάλλον τοῦ Κελτικῶν, Lucian. Glacem Celticam.

Opalus, masc. veri Opali fulgor, Plin. *Sapphyrus*, feminine. Cerulea Sapphyri, Id.

Smaragdus, masculine. Smaragdi Scythici, Id.

Topasius generally feminine. Color fumidæ Topasii, Plin.

In like manner the rest, which may be learnt by practice. But the reason of this difference of gender is, that λίθος in Greek, to which these nouns refer, being of the common gender; so in Latin they refer sometimes to lapis or lapillus masculine, and sometimes to gemma, feminine.

Of other Greek Nouns in US.

Antidotus is feminine. Hujus regis antidotus celebratissima quam Mithridates vocatur, Gall. But we say likewise *Antidotum*, neuter.

Atomus is generally feminine in Cic. But Seneca and Lactantius make it masculine.

Balanus, a kind of mast or acorn from oak, beech, &c. a date, a suppository, is always feminine in Greek; and Horace has used it in this gender: Pressa tuis Balanus capillis. And yet in Pliny we read Sardianos balanos. So that this

noun seems to be common in Latin, unless there be some mistake in the passage of Pliny.

Barbitus, a stringed instrument of music, is doubtful. Horace makes it masculine, Barbite primum modulate civi. Ovid puts it in the feminine,

Non facit ad lacrymas barbitus ulla meas.

Colossus is always masculine, Quæ super imposito moles geminata colosso. Statius.

as Scaliger and Vossius read it, instead of *gemmata* which is in some editions.

Corymbus, always masculine. *Purpureo surgit glomerata corymbo*, Colum. For which reason in Cornelius Severus we must read,

Ut crebro introrsus, spatioque vacante
corymbus,

according to the observation of Scaliger, whereas others read, *spatio vacuata corymbus*.

Isthmus is masculine,

—pervius isthmus/erat, Ovid.

Apuleius is the only writer perhaps that has made it feminine. *Isthmus Ephyrea*, that is, *Corinthiaca*, because *Corinth* was formerly called *Ephyra*, according to the testimony of Pliny, Pausanias, and others. But here Apuleius may be justified, for as much as he did not understand barely the streight of Peloponnesus, but the whole circumjacent country. Just as he says also in the feminine, *Hymetion Atticam*, et *Tenaron Laconicam*. Which cannot be defended but by saying that then *Hymetion* is taken not only for the famous mountain in the neighbourhood of Athens, but for the whole country; and in like manner that *Tenaros* is put not only for the cape of the southern point of the Peloponnesus, but for the whole circumjacent country, or at least for the town of the same name that was built there. For it is certain that both those

nouns taken for the mountains are always of the masculine gender.

Pharus is masculine among the Greeks, and always feminine among the Latins. *Pharus æmulalunæ*, apud Papin. wherefore in Suetonius in Claud. we must read, *Supposit altissimam turrim in exemplum Alexandrinæ Phari*, according to the best editions, and according to the observation of Beroaldus followed by Vossius, and not *Alexandrini*, as some would have it.

This shows how little dependence is to be made on the correction of Pamelius in the following passage of Tertullian at the end of the book de Pœnit. *De istis duobus humanæ salutis quasi pharis*; since in this very sense we ought rather to read *duabus* than *duobus*, because *pharus* refers to *turris*. But the genuine reading of this passage is, *duabus quasi planis*, as Mons. Rigault observes.

There are a great many other Greek nouns, which are always used in the feminine. But the bare rule of the common and general noun, to which they refer, is sufficient to determine them.

Thus we say *hæc Abyssus*, for properly it is the same as saying, *fundo carens*, understanding the substantive in question, as *aqua*, *vorago*, &c. But this noun does not occur in Latin, except in ecclesiastical writers.

We say, *hæc Atomus*, sup. *divin*.

Hæc Eremus, sup. *γῆ* or *χώρα*, *terra*, or *regio*, and in like manner the rest.

P. 60.—Of those Nouns which by Grammarians are said to want the Plural in Sense.

Of Metals.

Grammarians observe indeed that metals have no plural, but they do not give us the reason, which is, as I apprehend, that every metal is generally considered not as a species containing several individuals under it, but as a whole, that has only different parts. Thus, when in French we say *des fers*, it is to denote the chains, and not the metal called iron: in like manner in Latin, if we say *æra*, it is to signify the money or the instruments, and not the metal. Thus we find

—Quid distent æra lupinis? Hor.

Armati in numerum pulsarent æribus æra, Lucræt.

The genitive *ærum equestrium*; the dative *de æribus equestribus*; and the ablative *fundum æribus suis emptum*, are in Cato, as Priscian observes.

Electrum, amber, which according to Isidorus is only a kind of gum oozing from pines, that afterwards grows hard. This word is also taken for a mixture of gold and silver, whereof the fifth part was silver, according to Pliny. It has its plural in both these significations.

Inde fluunt lacrymæ, stillatæque sole
rigescunt

De ramis electra notia, Ovid.

Vera minus flavo radiant electra metallo, Mart.

— In celas surgunt electra columnas, Claud.

Orichalca is in Vitruvius in the plural, as well as

Stanna.

Of the Fruits of the Earth.

The rule of grammarians is more erroneous in respect to this than to the other article; for as to the names of herbs, we may use them without any difficulty in the plural, and say *carduos*, *turicas*, *malvas*, and a great many more.

I own we do not find perhaps in this number *ador*, *anethum*, *cannabis*, *hysopus*, *piper*, *ruta*, *siligo*, and the like.

But we find *Fabæ*, Virg. *Fana*, Apul. *Fraga*, Virg. *Frumenta*, Virg. *Hordeæ*, Virg. Though he was found fault with for the latter even in his lifetime, according to the testimony of Cleodnius.

Lupini, Virg.

We likewise meet with *Avenæ* not only in Virg.

— Et steriles dominantur avenæ, l. Georg.

but also in prose in Tertullian; *fruticaverunt avenæ Praxeas*. Though in the several passages it is not taken for oats, but for a poor kind of seed, as spelt or cockleweed, which Virgil calls

steriles, because it produces nothing to signify.

Of Liquids.

A great many liquids are without any sort of objection used in the plural.

Cera — *Pingues unguine ceras*, Virg. 3 Georg.

Mella occurs often in Virg.

Mulæ — *ut mulæ loquuntur*, Ovid. It is also in S. Jerome. Ep. ad Gaud.

Musta is also common in Ovid, Martial, and others. And it is properly a noun adjective; for as from *ἔχμος* comes *ortus* or *hortus*, so from *μύσχος* (which signifies whatever is young and fresh) they have made *mostum* or *mustum*; to signify novum. Hence we not only meet with *mustum vinum* in Cato, but also *mustam ætatem*, *mustam virginem* in Næv. according to Nonius. And *musta agna* in Prisc.

Pices. *Idææque pices*, Virg.

Vina. *Tanquam levia quædam vina nihil valent in aqua*, &c. Cic. We meet also with *vina*, *vinorum*, and *vinis* in Pliny, who makes use even of the diminutive *villa*, for small wines; as Terence:

Edormiscam hoc villi.

In a word, *Misus* plainly declares in *Charis. lib. 1.* that we may elegantly and consistently with usage say *mella et vina* when we desire to express them in their specie, as *Attica mella*, *Italica vina*, &c.

And therefore this rule of depriving liquids of the plural cannot be always true.

Of those Nouns which, as Grammarians say, are not used in the Plural, though we sometimes meet with Examples to the contrary.

Masculines.

Adæps. *Adipes tenuare*, Quint. *Detrahere*, Plin. *Adipes medicamentis apti*, Id. *Corporatura pecudis non adipibus obesa*, Colum.

Ær. *Æribus bonis*, Lucr. *Alternis*, Id. *Novisse oportet æres locorum*, Vitruv. which is borrowed of the Greeks, who say in the plural *αἶρεσι*, Hippocr.

Æther in approved authors occurs

only in the singular. But those who wrote in the times of the Lower Empire have used this word, as well as *Ær*, very differently, making them neuters in the plural. This was owing without any manner of doubt to their seeing in the accusative singular *æra* and *ætæra*, which is the Greek termination, and this made them believe it was a neuter plural.

Clausa diu reserant credentibus aethera
saculis, Bede.

Aëra librantur, fluctuat Oceanus :
Orientius illiber. Episc.

And in the hymn to the Virgin attributed to Fortunatus, or to S. Gregory the Great,

Quem terra, pontus, aethera,
Colunt, &c.

Alvus, aspor ad eliciendos alvos, Plin.
Autumnus or *Autumnus*.

—per inaequales autumnos, Ovid.

Cancer, which Servius insists upon being always in the singular to signify a prison, and in the plural to signify a barrier or starting-place at horse-races, occurs also in the singular in this second signification (which Servius himself acknowledges in Virgil),

—cruntque effusi carcere currus,
Georg. 3.

And in the plural in the former signification, plures carceres, Sen. Carcerum squaloribus premitur. Jul. Firm.

Cestus, with a simple *c*, signifies a marriage girdle, and must always be in the singular; but *Cæstus* with *cæ* is taken for a thong of leather, having plummets of lead fastened to it, used in boxing or wrestling, and is often in the plural.

Cruor.—Atros siccatat veste cruores. Virg.

Fimus is always singular, as Sospater, Diomedes, and Phocas have observed. But

Fumus is in the plural in Martial, fumos, lib. 2, fumis, lib. 3.

Genius. We find genios and geniis in Plautus, Censorinus, Festus, and others.

Jubar, without a plural, according to Sospater and Charisius.

Limus, according to the same Charisius, according to Diomedes and Phocas.

Merities, hence Ovid to express it in the plural has made use of a periphrasis.

Proveniant mediū sic mihi sæpe dies,
Amor. 1. el. 5.

Metus, solve metus, Virg. and this plural occurs also in Ovid, Seneca, Silius and others. I own indeed that perhaps we shall not meet with *metumina* or *metibera*.

Mundus. Innumerabiles esse mundos, Cic. Innumcrabilitatemque man-

dorum, Id. and such like. But signifying a woman's ornaments, it is never used but in the singular.

Mucus, mucus, always singular according to Charis. Diom. and Prisc.

Nemo, nobody. But the word shows it sufficiently of its own nature, excluding not only plurality but unity.

Pallor, always singular according to Charisius, though Lucretius has,

Quos contage sua palloribus omnia pingunt.

And Tacitus uses it in the same manner.

Pulvis. Novendiales dissipare pulveres, Hor. Though Charis. Diomed. Phocas, and Priscian mention it as a singular only.

Ros. Rores frequently occurs in Virg. Hor. Silius and others. Roribus is in Colum. and in Pliny. But rorum or rorium is not perhaps to be found.

Sal is current in the plural, even to signify salt, carnem salibus aspersam, Colum. Emere sales, in the writings of civilians.

Sanguis, which the grammarians deprive of a plural, because, says Priscian, it would not signify more in this number than in the singular. And yet we meet with it among the Hebrews; viri sanguinum; libera me de sanguinibus, &c.

Silvæ. Validi silices; Lucr. Rigidi, Ovid.

Situs is found in the plural to signify either situation, as terrarum situs; or filthiness, mouldiness.

—Demptos—Æsonis esse situs, Ovid.

Sol and *Luna*.

—Visasque polo concurrere Lunas,
Et geminos Soles mirari desinat orbis.
Claud.

Soles is used by poets to signify either great heats, or the days. Juvenal has it even in the dative.

—Ruptaque tandem
Solibus effundit torpentis ad ostia ponti.

Sopor, always singular according to Sospater.

Timor.—Quos ille timorum
Maximus haud urget lethi metus. Luc.
—Hac dubios lethi precor ire timores.

Stat.

Vigor, according to Charis.

Viscus, masculine, bird-lime, glue, has no plural; but *Viscus*, neuter, has viscera, bowels.

Unus ought to have no plural according to Phocas; but we find in Ter. *Ex unis geminas mihi conficies nuptias*. In Andr. *In unis aedibus*, in Eun. and in Cic. *Unis litteris unæ tabulæ: ab unis hostium copiis*, &c.

Feminines.

Arena, even in the opinion of Cæsar, in his books of analogy, as quoted by Gellius, was not used in the plural: and Frenet says the same. Yet Virgil has

—quam multas Zephyro turbentur
arenæ.

And Horace:

Tentabo et arentes arenas.

Propertius and Ovid speak in the same manner, the former using also *arenis*, as Seneca in his *Medea*. And this noun we also find in other authors. Though Ramus prefers Cæsar's opinion, and says we ought to leave the other number to the poets, as this word sufficiently expresses a multitude in the singular.

Adorea, always singular, fine corn, like *ador*; hence it is taken for honour and glory, because it was a sign of wealth and grandeur to eat bread made of fine wheat.

Qui præda atque agro, adoreaque afficit populares suos, Plaut.

Avaritia and all other names of virtues and vices are deprived of their plural by the grammarians. And yet we read in Cic. *Nec enim omnes avaritias, si æque avaritias esse dixerimus, sequitur etiam, ut æquas esse dicamus*, 4 de Fin.

Barba. See the list of plurals lower down, p. 464.

Billa, though Pliny has *biles* detrachere.

Caritas. *Imperatorum caritates* admodum rare, says Claud. Mamertinus in his thanksgiving to the emperor Julian.

Cervix, for the hinder part of the neck, is said to be always singular; and for pride or obstinacy it is plural. But this distinction, which has been remarked even by Servius, is without foundation, because, as Varro and Quintilian relate, Hortensius was the first that said *cervicem* in the singular (which must be

understood of prose), and before his time they always said *cervices* in both significations, as indeed we find it constantly in this number, not only in Cato, but likewise in Cicero and others.

Contagio. *Græciam evertit contagionibus malorum, quæ a Lacedæmoniiis profecta manserunt latius*, Cic.

Culpa. *In hoc uno omnes inesse culpas*, Cic.

Palmas non culpas esse putabo meas, Anson.

Cutibus is in Cælius Aurelianus and in Arnobius.

Elegantia has no plural, according to Charis. and Diomedes. So that, if we were to believe them, it would not be right to say *sermonis venares et elegantias*.

Eloquentia, according to the same authors, has no plural. Which appears more reasonable than what they say of the preceding word.

Fama is now very seldom used but in the singular. And yet Sallust made no difficulty to say, *Æqui boni fames petiit*; and after his example Aruncius and Arnobius made use of it, but this example is not to be followed; hence it is that Seneca blames Aruncius for his affecting thus to make use of the most uncouth expressions that were to be found in Sallust.

Fames without a plural, according to Charisius and Phocas.

Fides, signifying faith and loyalty. But for the strings of an instrument we say *fides, fidibus*.

Fuga. Though Tacitus says, *fugas et auxilia*. And Virgil,

Impediant texuntque fugas, Æn. 5.

Galla, a fruit called gall, or oak-apple.

Gaza, in Cicero, Livy, and in other writers of their time, is always singular. But those who wrote after them, as Lucan, Seneca, Justin, have also used it in the plural. In later ages they made it even a neuter plural; *gaza, gazorum*, in which they are no more to be imitated than when they say *feria, orum*, which we find in Corippus Gramm.

Gloria. Though Cicero has *glorias* disparet; and Tacitus, *veteres Gallorum glorias*. And Gellius, has *ille inanes cum flaret glorias*.

Halec, neuter, or *Haler*, feminine, if

it be taken for a kind of fish, may have a plural, according to Voassius: if it be taken for a kind of brine or pickle, it has no plural, any more than a great many other names of liquids, as lac, oleum, butyrum, &c.

Hara. But we find *haras* in Varro; and *haræ* in Colum. a hog-stye, a goose-pen.

Impuritas, in Plaut. tuas loqui impuritas nemo potest.

Inertia, according to Charisius.

Infamia, si ad paupertatem admigrant infamiae, Plaut.

Inimicitia, nec me poenitet mortales inimicitias, sempiternasque amicitias habere, Cic.

Insania, according to Charisius, though Plautus has,

Larvæ hunc, atque intemperiae, insanis-que agitant senem.

Irae, *Irarum*, *Iras*, current in Virgil, Ter. Livy.

Iustitia and *Iustitias* in the sacred writings and ecclesiastic authors only.

Labes, *laebes*, without a plural, according to Charisius, Diom. and Phocas, though in Cicero we read, Hunc tu quas conscientias labes in animo censes habuisse, quas vulnera. Which Arnobius has likewise imitated, Quas labes flagitiorum, lib. 4. Gellius and Symmachus have used it in the same manner.

Luculentias verborum, is also in Arnobius, lib. 3.

Luces. Et confer alternas lues, Prud. which you will not find perhaps in any classic author.

Lux, always singular when it signifies light, *εὐ φῶς*, says Charisius. But when it signifies time or a certain number of days, it is likewise used in the plural, as in Ovid, Post septem luces; in Horace, Profectis lucibus et sacris; and the like.

Mæstitia, according to Charisius.

Obliviones lividas; Hor. But it is much more usual to say *oblivia*, orum.

Olivitas, always singular in Varro; but in Colum. we read *Largissimis olivitatibus*, very plentiful harvests or crops of olives or oil.

Paupertates, is in Varro. Horum temporum divitias et illorum paupertates, lib. 1. de vita pop. Rom.

Pax, always singular according to

Charis. Diom. and Phocas, though in Plautus we read — *pacibus perfectis*, in Pers. and in other passages he makes use of *paces*, which we find also in Lucret. Sallust and Horace, ep. 3. lib. 1.

Bella quis et paces longum diffundit in ævum.

For which reason Pliny, even according to Charisius himself, did not entertain the least doubt whether *pax* had a plural, but whether it made *pacum* or *pacium* in the genitive plural. *Pacium* as *pacum*, *lucium* as *lucum*, dubitari etiam nunc ait Plinius, says he. Where you may observe that the words *nunc* and *ait*, seem to indicate that Charisius wrote in Pliny's time, or a little after.

Perfidia: though we find in Plaut. *perfidias*.

Pernicies is in the plural in Arnobius, but this is not to be imitated.

Pestes and *Pestilentias* are not only in Tertullian, but moreover in Statius, Claudian, Gellius, Seneca and others, and even in Cic. Tusc. 2.

Perge, aude, nate, *illacryma patris pestibus*.

In regard to what Giffanius and some others have observed, that *pestis* was never taken for the distemper called the plague; the contrary appears from Columella, a most pure writer, who says somewhere in *morbis et pestibus*; and from this verse of Silius,

Et posuere avidæ mortis contagia pestes.

And from this passage of Seneca,

Non minores fuere pestes mortalium, quam inundatio, lib. 3. Nat. quæst.

Pigritia, without a plural, Sosipat.

Pituita. But Pliny uses it in the plural.

Plebs, though in the Code we read *plebes urbanae*.

Prolis; but Capella gives it *prolum* in the genitive plural; which Desauter has followed, though without authority.

Prosapia; yet Cato has *veteres prosapiae* in the plural. But Quintilian takes notice that it is obsolete even in the singular. Ut obsoletæ vetustatis, universam ejus prosapiam dicere insulsum. And Cicero has made an apology

for using it: *fratres agnatosque appellare solemus, et eorum, ut utamur veteri verbo, prosapiam.*

Quietes ferarum is in Lucret. to signify their dens; and quietibus in Cic. for the relaxations of the mind.

Rabies, according to Charisius and Diomedes.

Salubritates is in Censorinus, according to the MSS. Quod in eo (anno Chal-daico) dicunt tempestates frugumque proventus, ac sterilitates, item morbos salubritatesque provenire. It is true that this word is not in some printed editions, but this is doubtless by reason of its having been omitted by those who thought it too modern; whereas they ought to have been no more surprised at it, says Vossius, than at valetudines, which is in the same author. Accordingly Scaliger made no difficulty to use it in his book *de emend. tempor.*

Salutes is found no where but in the sacred writings. Magnificans salutes regis, Psal. Though Marsilius Ficinus uses it without any scruple, as well as salutibus; but we should prefer the authority of Charisius, who says it wants the plural.

Sanctitas, always singular, though we read sanctitates in Arnobius, as likewise a great many other nouns plural, which we ought not to imitate.

Sanies, corruption. *Sapientia. Segnitia. Stis*, always singular.

Soboles, which is commonly joined to these, we find in Cicero. Censores populi, avitates, soboles, familias, pecuniasque censeo, 3. de leg. Sobolibus is in Colum.

Socordia has no plural according to Sospater and Diomedes.

Sors, not only when it signifies the sacred oracles, but also when it stands for lot or destiny, occurs in the plural. Dicendum igitur de sortibus: quid enim sors est? &c. Cic.

Spee, which is placed here by the grammarians, we find every where in the plural, in Plautus, Terence, Cicero, Horace, Ovid, Quintilian, Pliny and others.

Sterilitates is in Censorinus. See *Salubritates*, a little higher.

Stultitia has no plural according to Charisius. But since Plautus has said insartias, who can doubt that with the same propriety he might have said *Stultitias*?

Tabes, hujus tabis, sing.

Taliones, and talionum, in Gellius.

Tellures may be said of different continents, as Corn. Gallus.

Uno tellures dividit amne duas.

Terra, to signify the whole earth, is always singular. But for different countries it has a plural; as when we say orbis terrarum; loca terrarum ultima, &c.

Tusses is used by Pliny several times.

Valetudines, in Censorinus, Tacitus, and Tertullian.

Vecordia, always singular according to Charisius.

Velocitas, according to the same.

Vis, according to the same. But without mentioning vires, we meet also with vis in the plural in Lucretius, Sallust, and also in Varro, according to Probus, though this is not to be imitated.

Vita, which they rank in this class, is current in the plural in Virgil, Terence, Gellius, Appuleius, and others. And Gregory of Tours in his Preface to the Lives of the Fathers refutes this error by the authority of Pliny, lib. 3. Artis grammaticæ.

Neuters.

Ævum, always singular according to Phocas; yet we meet with ævis several times in Ovid and in Pliny.

Altum, though we read in Virgil,

Allia serpyllumque herbis contundit olentes.

Altum—tranquilla per alta, Virg. which is not at all surprising, because altum being an adjective, as it supposeth mare in the singular, so it refers to maria in the plural.

Barathrum, a gulf, a deep place; but is often taken for Hell.

Callum, ἰ σείλος, hardness of the skin by much labour.

Cælum.

Cænium, according to Diomedes and Phocas.

Crocum, without a plural; according to Diomedes crocus has croci, hence we read in Ovid, Ipsa crocos tenues, 4. Fast.

Fas and *Nefas*, though Lucilius said Ob facta nefantia. For nefas is said for nefans, which should make nefantia.

Fascinum.

Fel.

Gaudium.

Latone taciturno pertentant gaudia pectus, Virg.

Gelu, according to Charisius.

Gluten.

Hilum.

Ingenium is placed here by Diom. But the plural is current in Cic. Ter. Quintil. and others.

Jubar.

Justitium, the vacation, or time out of term.

Lethum, death.

Lutum. Though Nonius quotes *luta* and *linum* from Cic. And Caper *luta* from Caesar.

Macellum, though the same Caper quotes from Memmius, *ista macella*.

Maria.

Murmur, without a plural, according to Charisius. But we find *Murmura* in Virgil, Lucretius, Propertius, Ovid, and others.

Nitulum.

Nitrum.

Pascha is ranked in this number by Aldus and by Verep. Yet Vossius thinks we may say *tria pascha*, or *tres paschas* Christus celebravit.

Peda duo, may be said in the plural according to Priscian and Vossius, though Phocas affirms the contrary.

Pelagus, neuter, has no plural according to Caper and Charisius; neverthe-

less as the Greeks say *τὰ πελάγη*, so Lucretius says *Pelagique sonora*; and somewhere else, *At pelage multa*.

Penum. For *penora* comes from *penus*, oris.

Pus, according to Diom.

Sal, neuter, has no plural: but the masculine has; thus *sales* in the civil law; *salibus* in Colum.

Scrupulum, without a plural according to Charis.

Sentium, in the same manner.

Siler, *Sinapi*, *Siler*.

Solum, which is generally put here, has its plural, *sola terrarum ultima*, Cic. We meet with it also in Virgil, Martial, Statius, Ennius, Catullus, Lucretius, &c. And we find it in this number not only to denote the ground, but also the sole of the foot, or the sole of one's shoe.

Solia, regum, may be likewise said according to Vossius, since in Pliny we read *solis argenteis*, &c.

Ver, always singular.

Virus, *Viscum*.

Vitrum.

Vulgus, according to Charisius and Phocas, though Despauter pretends the contrary, alleging this passage from the third *de nat. Deor.* *Saturnum maxime colunt vulgi*. But the best copies have *colunt vulgo*, as Vossius observes.

Of those Nouns which Grammarians mention as wanting the Singular, though we sometimes meet with Instances to the contrary in Authors.

Masculines.

Annales. This noun being an adjective of its nature, refers to *libri*, and of course may without any difficulty be used in the singular, referring it to *liber*, as Cic. Pliny, Gellius, and others have done.

Antes, the fore ranks of vines, masculine, and always plural according to Charisius, Diomedes, and Phocas; and so Virgil has put it,

Jam canit extremos effretus vinitor antes.

Wherefore though this noun comes from *ante*, as *poetes* comes from *post*; yet we are not to infer that as *postis* is said, so

we may say *antis* also: because we find indeed *postem* and *poste* in Cicero and other writers; but for *antis* we have no authority.

Artus in the singular is only for poets.

—*tunc artus palpitat omnis*, Lucan.

Calites, always plural according to Charisius; though we read *calitem* in Tertull. de Pallio; and *calite* in Ovid.

Capcelli, always plural.

Cardi. But this is a noun adjective, and supposeth *capilli*.

Carceva, for a barrier or starting-place at races, though we read,

—Cum carcere promus uterque conest, Ovid.

Quasi si quis ad Olympicum cursum venerit, et steterit, et emitatur, impudentesque illos dicat esse qui currere coperint, ipse intra carcerem stet. See *Carcer*, p. 457.

Casse, cum casse victus, Sen. in Agamemnon.

Cœli.

Fasces. When it is taken for a badge of authority, it is always plural, because they carry twelve of them. But when it is taken for a faggot, or bundle of wood, we find *fascem* in Cic. according to Charisius, *fascē* in Virg. &c.

Fines, for boundaries or limits.

Foci, always plural in the sense in which Cic. has taken it, saying, *pro aris et focus pugnare*.

Fori, though Ennius said, *multa foro pœna*, &c. as Despauter gives it us after Isidorus.

Freni, always plural according to Charis. and Diomed. For we say no longer *frenus*. But we find *frenum* in Virg. from whence comes also the plural *frena*.

Furfures, always plural, when it is taken for scurf, dandriff; though Despauter thought it to be also in the singular in this sense in the following passage of Serenus Sammonicus. c. 15.

Additur excussus alveæ similagine furfur.

where it is obvious that it signifieth bran.

Garamas is in Seneca, Claudian, and others.

Gemini, plural, as the nature of the word shows it, where we are to understand fratres. And yet Plautus has *Geminus est frater tuus*.

Grumi, *ἡ τῶν ἰσθμῶν λίαν*, always plural according to Charisius. But Nonius quotes from Accius:

Quemcumque institeram grumum, aut præcisum jugum.

Grumus salis is in Pliny.

Horti, taken for a park or walks planted with trees, is always plural: for a garden it has its singular. See Laur. Valla in his Eleg. as also Erasmus in his paraphrase on this author.

Indigetes. Jovem indigetem appellat. Livy speaking of Æneas.

Lares; yet Charisius confesses we

may say *lar*; and Plautus, Horace, Apuleius, and others have used it.

Lemures, though we find *lemurem* in Appul. where he is speaking of the god of Socrates.

Lendes, for the nits of the head, *nitides*.

—*lendes deducis iniquas*, Særen.

Liberi, children. And yet we find *liberi et parentis affectus* in Quintil. in Decl. and the singular is used also in the civil law.

Loci, in the plural, when we say *loci argumentationum*, or *loci muliebres*, ubi nascendi initia consistunt, says Varro.

Loculi, generally plural, though we find in *localum conficere*, in Varr.

Ludi, for public games, *Apollinæres ludos*, says Cicero.

Lumbi is more usual in the plural, though Martial has,

Cereæ quæ patulo lucet scedula lumbis.

Majores, ancestors; because in Latin, as well as in French, this word implies a multitude. And yet we find in Appul. *Major meus Socrates*.

Manes. But Appul. has *Deum manem vocant*. And the reason is because it is a noun adjective. For *Manis* signified good, from whence comes also *immanis*. So that as with *superi* or *inferi* we understand *Dii*, so we are to understand it also with *manes*: and in ancient inscriptions it is generally expressed *Dīs Manibus*.

Natales, for extraction or birth, whether noble or mean. But to signify a birth-day, we say

Natalis, in the singular.

Nomades, and other like names of nations, are very unusual in the singular. However, as we have observed *Garamas* in Sen., so we find *Nomades* in Martial.

Plerique. But we read *plerus* in Cato, whence comes also *plera pars* in Pacuvius, and *plerum* in Sæmpr. Asellio.

Primores; but it supposeth *homines*, because it is an adjective; hence Silius has *primori Marte*. Tacitus, *primori in æle*; and Sæc. *partem domus primorem*. Cic. *primoribus libris*, &c.

Proceres; but in Juvenal, *Agnoce procerem*.

Pugillares. Yet we read in Ausonius, *hipatens pugillar expedit*. Which shows that the expression in the singular made use of by the ancient interpreter, postu-

lans pugillarem, is not unwarranted; for indeed this is a noun-adjective, and supposeth liber or libri. Catullus has also in the plural pugillaria, where we are to understand schedia, or some such word.

Quinquatrus, the feast of Minerva. We find also *Quinquatria* Minervæ in Suetonius. And these two nouns have *quinquatrum* and *quinquatribus* in the genitive and dative. But *quinquatriz*; which we find in Diomedes, and *quinquates* in Charisius and Priscian, are not in use.

Quiritis. It is true we find *quiritis* and *quiritem* in Horace, but this should not be easily imitated in prose.

Sales. See *Sol* in the preceding list, p. 461.

Senes, nos sentem canis appellamus, Colum. but this is very rare.

Singuli, which Charisius, Priscian, Lambinus and others affirm to be always plural, is in Plautus in the singular,

Atat, singulum vestigium video, according to Nonius, who in corroboration of his opinion produces from two different passages of Varro; semel unum singulum esse.

Spiritus, to signify courage and pride, is generally plural, as res gestæ, credo, meæ, me nimis extulerunt, et mihi nescio quos spiritus attulerunt, Cic. and yet in Cicero we read also, Quem hominem? qua ira? quo spiritu?

Vepres. Though Ovid has *vepre* latens. And Colum. hunc *vepre* interimi non posse. Whereby we may defend the old interpreter of Isaiah, who makes use of *vepre* and *spinam*.

Feminines.

Ædes, in the singular, says Servius, signifies a temple, in the plural a house. And this is the opinion of Charisius and Diomedes. Yet Plautus has,

—Ædis nobis area est, anceps sum ego. The same we find in Quintius Curtius and others.

Alpes. But *Alpen* is in Ovid, Lucan, and Juvenal. *Alpis* is in Livy; and *Alpe* in Claudian.

Ambage is in Ovid, Tacitus, Seneca, Claudian, and Prudentius.

Angustia, *Angustia* loci, Plin.

Angustia conclusæ orationis, Cic.

Antæ, the posts or cheeks of the door:

it is plural, because there are always two; yet Vitruvius uses it in the singular, *antæ fixæ*, and Vossius believes we may very well say *dextram vel sinistram antam*.

Antæ, the forelocks, women's towers or frowzes. But it is an adjective, and supposeth comæ.

Argutia. But in Appul. we find *Argutia* Nilotici calami. Gellius has made use of it in the singular, and even formed thereof the diminutive *argutiola*.

Balneæ, public baths.

Barbæ, which Servius and Caper pretend is used in the plural for the beard of brute animals, and in the singular for that of man, occurs in both senses in both numbers.

Striaque imperis induruit horrida barbæ, Virg. 8 Georg.

Utque lupi barbam variæ cum dente colubræ, Hor.

Bigæ, *Trigæ*, *Quadrigæ*, &c. But *quadriga* is in Valerius Maximus and is Pliny. *Triga*, in the civil law. *Unius bigæ* in Suetonius. Seneca and others have expressed themselves in the same manner. It is true that in Cicero's time this was not current in prose, which made Varro deny that we are allowed to say *biga* or *quadriga*. And Cæsar in Gellius says that *quadrigæ* has no singular. Yet we are informed by this very author that Varro had made use of *quadrigam* in verse, which must be excused as a poetic licence.

Blanditia: though *blanditia* is not only in Plautus, Propertius, and in the rhetor Rutilius, but also in Cicero, *blanditia* popularis, pro Planc. In cive excelso atque homine populari, *blanditiam*, ostentationem, 4. de Rep.

Caule, always plural.

Ceremonia. But Cicero has *Ceremoniam* polluere, pro Sext. Rosc. and elsewhere. This word occurs also in the singular in Cæsar, Tacitus, Suetonius, and Gellius, who expressly observe that the ancients spoke in this manner.

Chitellæ, a pannel, or pack saddle.

Compedes. Nevertheless we find *compedes* in the ablative in Hor. Juven. Mart. and Colum.

Copiæ, to signify troops or forces; though *copia* in this sense is in Plautus, Virgil, and Cæsar.

Crates, a hurdle, sub *cratim* supponi, Plaut.

Cuna, always plural, a cradle. Whence also comes *Cuneula*, orum.

Dapes. But *dape*, *dapis*, *dapem*, and *dape* are in Cato. Livy has, ad ministerium *dapemque* adhibita. And Ovid,

Nunc dape, nunc posito mensæ nituere Lyseo.

Decima, where we must always understand *partes*. Though *decimam* *vovere* is in Cicero, and *decimam partem* in Plautus.

Delicia. But the singular *delicia* and its genitive *deliciæ* are found in ancient writers. *Mea voluptas*, *mea delicia*, Plaut. Appul. uses also *delicias*; but it was a very common thing for the nouns in *a* to terminate also in *es*: *luxuria*, *luxuries*; *materia*, *materies*, &c.

Diræ, subaud. imprecationes or execrationes, and therefore it is an adjective.

Divitiæ, always plural.

Epulæ. But in the singular we say *epulum*.

Esquitiæ, or *Erquitiæ*, a Roman mount so called from the word *excubis*; because it was the place where King Tullus ordered a guard to be kept.

Eumenides. But *Eumenis* is in Statius.

Excubis. *Esequia*.

Exuvia, spoils taken from the enemy. It comes from *exuo*, for which reason it is taken for the cast skin of a snake.

Facetiæ. But in Gellius we read *facetiæ sermonis*. And in Appul. *facetiæ habere*.

Fala, a high tower made of timber, to shoot or throw darts out of. They call them *falas*, because there was always a number of them. But Vossius thinks it is very likely they would have said *falam*, if there had been but one, though there is no authority for it.

Falera, or *Phalera*.

Fasces, for the bundle of rods carried before the Roman magistrates, always plural according to Charisius, who mentions nevertheless that Cicero has, *fascem unum si nactus esset*.

Fauces. Yet in Ovid's *Ibis* we read

—perstricta fauce Poeta.

And in Phædrus, *fauce improba*.

Feria, always plural, according to Charis. Diomed. and Phocas, and also according to Gellius; though in the ecclesiastic acception it is frequently

used in the singular; which ought not, however, to be imitated in any other kind of writing.

Fidibus canere is very usual. But in verse we meet also with the singular.

Cedit clara fides Cyllenia, Cic. in *Arat*.

Persius, Horace, Ovid, have used it in the same manner.

Foræ. But in the singular is not only used by comic writers and other poets, but also by Cicero. *Aperuit forem scellarum*, pro Cornelio Balbo. Which is quoted even by the ancient interpreter of Horace, on the second sat. of the first book.

Fortuna, to denote one's fortune or estate, is always plural according to Charisius and Diomedes: but *fortuna*, in the singular, signifies chance or fortune.

Fruges, the fruits of the earth.

Gena, and yet we meet with the singular in several passages in Pliny.

Gerræ, trifles or toys.

Gingiva, gums. Though Catullus has,
—defricare gingivam.

Grates, χάρις, the Graces, plural because there are many.

Grossi, generally plural; yet the singular is in Pliny and in Macr.

Habena, is in the same author, as also in Virgil.

—Ille actus habena.

Idus, always plural, the *ides* of the month.

Illecebræ. *Illecebra* is not only in Plautus, but likewise in Cic. *Juventutis illecebræ*, in l. Catil. *Maxima est illecebra peccandi*, pro Mil.

Inducia, though the ancients, according to Gellius, have sometimes used it in the singular.

Ineptiæ, more frequently plural, but sometimes used in the singular.

Ego illius ferre possum ineptiam. Ter. in *Eun*.

—*Video ego tuam ineptiam*, Ter. in *Adelph*.

Ineptia stultitiæque adeo et temeritas. Plaut. in *Merc*.

Prudentius has used it in the same manner.

Inferiæ, offerings or sacrifices to the infernal gods for the dead. This is manifestly a noun adjective, and supposeth *res*, which they called *Inferiæ*, quia in-

ferebantur. Here they had also inferium vinum, as when they said, macte hocce vino inferio esto; when they offered nothing but wine, which they called also *Calpar*, a word which, according to Festus and Varro, properly signified the vessel, and was afterwards taken for the wine taken out of the vessel for sacrifice.

Inimicitia. But we read in Cicero, parvum inimicitias culpam, pro Rege Dejotaro. Inimicitiam hominum. 2. Catilin. Odium, inimicitia, discordia. 4. Tusc. &c. Ennius and Pacuvius have used it in the same manner.

Insidia, an ambuscade.

Kalenda, the calends, that is, the first day of the month.

Lactes is ranked among the plural and feminine nouns by Diomedes. Priscian also allows it to be of this gender, but says that the singular is hæc lactis; which he proves by the authority of Tintinnius, who said lactis anguina, as he quotes from Pomponius in the plural, per lactes tuas. And Voessius is for having this to be always a noun feminine, contrary to the opinion of Scioppius in his annotations. For with regard to the passage which they quote out of Probus's Universals, we may affirm it to be of dubious authority, because in one place he says hi lactes, and lower down hæc lactes; nor is it to be found in every edition, witness that of Ascensius; besides, he produces no authority for it, and Priscian has two in his favour, to which we might join this passage of Pliny, ab hoc ventriculo lactes per quas labitur cibus.

Latebra. Though Cicero has, nequatur latebra perjurio.

Lendes, always masculine and plural, according to Diomed. and Charis.

Litera, for an epistle or letter sent to a friend. Though we meet with it also in the singular in this sense, and particularly among the poets.

Quam legis a rapta Briseïde litera venit, Ovid.

Manubia, spoils taken from the enemy: it comes from manus the hand.

Mina, for menaces, or for battlements, is plural: but for a kind of coin called Mina or Mna, it is singular; as also for a breast or teat without milk, so called according to Festus, quia minor facta; or for a sheep that has no wool on its

belly, according to Varro de R. R. Heretofore it was used in this number also for menaces, if the following passage be properly restored by Joseph Scaliger: Minas singulariter dici pro eo quod pluraliter dicitur, Curiatius auctor est. Item M. Cato in suasionem Mina cogi nulla potuit.

Minutia, more usual in the plural. Though we meet also with minutia in Seneca, and with minutiam in Appul.

Nenie. But Varro, Plautus, Festus, Quintilian and others, have used it in the singular.

Nares, according to Diomedes. But the genitive singular is in Horace, Eunctæ naris. The ablative in Claudian.

— tenera venantem nare molossi.

We meet also with the nominative.

— Et lati rictus et panda loquenti Naris erat, Ovid.

But Nar is the name of a river, and masculine in later writers.

— Et Nar vitiatum odore Sulfure, Ovid.

Whereas Cic. made it a neuter.

Nonæ, Nuga.

Nundina. But in the singular we say Nundinum, as Nonius shows.

Nuptia.

Opera, taken for persons. But we read it also in the singular in this signification.

— Accedes opera agro nona Sabino. Hor. sat. 2. 7. ult.

As on the contrary we meet with it in the plural, though taken for work, Qui operas in scriptura pro magistro dat. Cic. one that has the business of a public place, particularly in the matter of the Customs.

Opes, for riches: but for power, it is used in the singular. Non opis est nostræ. Virg. it is not in our power.

Dives opis Natura sua. Horat.

Where opis suæ is not for opum suum, as some have pretended to understand it, but rather to signify power; all that Horace meant in this verse being, that Nature is rich within herself, and able to do every thing.

Puleæ and *Palenæ*. It is pretended that the former is said of chaff or straw, and the latter of the wattles or gills under a

cock's neck. But in Colum. we find it also in this sense, *paleæ ex rutilo rubicantes*; and Horace has it in the singular in the other, *hornam paleam*, to signify this year's straw, book 1. sat. 6. Virgil has made use of the genitive:

Necquicquam pingues paleæ teret area culmos, Georg. 1.

Which Servius has presumed to censure, as being said contrary to the rules of the art; but he never considered that Cicero has indiscriminately said, *auri navem evertat* an *paleæ*, in *Parad.* and *palearum navem evertit*, 4. *de fin.*

Partes, to signify parties or factions.

Plagæ, for wide nets, or the arming cords of a net.

Præstigia, -arum; though in Quintilian we read *hujus præstigiæ*.

Preces, according to Charisius and Diomedes, but the ablative singular is in Plaut. Hor. Ovid, Pers. Seneca. And even in Cicero, *si prece utamur*. The dative is in Tertull. *Nihil est preciloci relictum*. The accusative in Plautus, *nunc te oro per precem*. The nominative was *precis*, or by syncope *prex*: *πρεξις*, obsecratio, *prex*, Gloss. Cyrill.

Primitivus: but it is an adjective, and supposeth *partes*.

Quadrigeæ, see *Bigeæ*, p. 464.

Quisquilæ, the sweepings of a house, the chaff and whittings of wood, all things that are of no value. *Quisquilas* seditionis Clodianæ, Cicero; Nævius, in Festus, has used it in the singular.

Reliquivus: but it is of its own nature an adjective.

Retes.

Salebres: but it has its singular, *Hæret in salebra*, Cic.

Sallines: but it is an adjective, and supposeth *Tubernas*, just as we understand *vas*, when we say *Sallinum*, a salt cellar.

Sarcina. Yet Plautus has, *sarcinam imponam seni*. And Propertius, *sarcina fida*, in the same manner as Ovid, *sarcina magna*.

Scala, more usual in the plural, though in the civil law we read it also in the singular.

Scopæ (a broom) is plural, because it is composed of different small pieces. Charisius, however, acknowledges that *Scopæ* is also used, though Vossius does not think it is to be found in any pure

author, but pretends that the following passage of Suetonius in the life of Nero, *alterius collo et scopæ deligata*, is corrupted, and that we ought to read *scopæra*, as Politiæ had observed. Indeed the diminutive *scopula* is in Colum. and thence also comes the name of the herb called *scopæ regia*, in Pliny and others.

Suppetiæ.

Tenebræ. Though Lampridius has, *repentina caligo ac tenebra* in Circo Cal. Jan. oborta. In Commodus.

Trices, any let or impediment, trifles, fooleries. The same as *Apinæ*, small nuts, trifles, gewgaws.

Sunt apinæ, tricesque et si quid vilissimis, Mart.

But *Apina* and *Trica* in the singular, are the names of towns in Apulia.

Valvæ, folding doors.

Vires, always plural according to Charisius, though there is a greater probability of its coming from the singular *vis*, which formerly made *viris* in the genitive, the same as *sus*, *suris*, whence comes *surire*; or at least that they said also, *hæc viris*, whence they formed *vis*.

To these we may add the names of towns, as *Athenæ*, *Mycenæ*, though, as Priscian observes, we find some of those in the singular. For the Latins said *Cyrenas* and *Cyrenen*; *Thebas* and *Theben*, &c.

Neuters.

Æstiva, *Hyberna*, *Stativa*: but they are properly adjectives.

Arma, arms.

Avia, *hæda*. But it is an adjective the same as *invia*, *pervia*, *devia*. Hence Plautus hath also, *avius locus*. Lucretius,

Avius a vera longe ratione vagaris.

And others the same.

Batualia. See *Palaria* lower down.

Bona, for property and wealth.

Brevia, for *fords*, shelves, or shallow places.

Castra, -orum, signifying a camp or a fort, is always plural according to Charisius and Phocas. And the reason hereof is, because it is called, *quasi conjunctio castrum*, so that it properly signifies multitude; though Servius quotes out of Plautus, *castrum Pænorum*, and

though the diminutive *castellum* is in use. But in the *Æneid*, book 6th,

Pometios Castrumque Inui,

Castrum is the name of a town, as *Servius* takes notice, where the god *Pan* was worshipped; called *Inuus*, says he, *ab ineundo*. And this town is not *Corneto*, as *Erithreus* imagined, this last place being on the sea coast of *St. Peter's* patrimony. Whereas this town was in the ancient *Latium*, on the coast of the *Rutuli*, as *Cluverius* observes.

Cete, *whence*. We say also *cetus*, whence comes the genitive *ceti*.

Comitia, to denote the meetings of the people. But to signify the place where they meet, we say *Comitium*. *Cic. Plaut. Ascon.*

Compta. Though the ancients said likewise *comptum*, and also *comptus*, a cross-way, or street.

Crepundia, children's playthings.

Cunabula, a child's cradle, the clothes with which the child was tucked in the cradle; and metaphorically, childhood.

Diaria, according to *Charisius*, because they used to give the slaves several days' provision, or allowance, all at once. But if they wanted to express the allowance of one day, *Vossius* thinks they might have said for instance, *hodie servo diarium non dedit*.

Donaria, for gifts and presents offered to the gods: but for the places where these gifts were received, we find also *donarium*, as *Servius* observes; and this word is taken improperly for the whole temple, according to *Papias*.

Entra, the entrails.

Flabra, to signify the winds in *Virg.* 2. *Georg.* Where *Servius* remarks, that it is always plural; but we meet also with *flabrum* in *Papias*.

Fraga, strawberries. It is always plural not only in *Virgil* and the rest of the poets, but also in *Pliny*. Yet as in all these passages the sense requires this number, as they are speaking then in the plural, one would think, says *Vossius*, that we might say in the singular, *hoc fragum majus est isto*; though there is no authority for it. But in familiar subjects, as this author observes, the want of authority is no proof that such a word cannot be said nor even be introduced into a language, because all that is allowed to be good language in familiar conversation is not always committed to

writing, and those who may perhaps have wrote concerning it, are not all come down to us.

Gessu or *Gasa*, a kind of heavy dart or javelin, *Virg. Liv.* Yet we read *gesum* in *Festus* and in *Papias*.

Juga. But *jugum* we find in *Cæsar*, *Virgil*, *Propertius*, *Ovid*, *Statius*, and others.

Jugera. But in *Tibullus* we read, *jugere pascat ovem*, which should come from the nominative *juger*, or *jugus*, -*eris*, according to *Priscian*, though very rare in the singular: as on the contrary *jugurum* is more rare in the plural, though we read *juguris* in the ablative plural in *Varr.*

Ilia. But we say also *Ile*, the flank where the small guts are, *Pliny, Servius*.

Iusta: but it is an adjective, and supposeth funerals.

Lamenta; though *lamentum* is used by *Papias*.

Lautia, *Liv.* the presents which the Romans sent to foreign ambassadors.

Licta. But *licium* is made use of, were it only in the formula of finding stolen goods, *per lanceam liciumque conceptis*: when the person who had any thing stolen from him, went to look for it at another's house with a basin and a girdle of hemp or flax; for the theft thus discovered was called *conceptum furtum lance ac licio*. Whence also comes *actio concepti*, because an action lay good against the person in whose house they found the goods they had lost.

Lumina. But it is taken in the singular both for the eye; — *Cui lumen ademtum, Virg.* and for the day; *si te secundo lumine offendero. Enn.* the day following.

Lustra, in the plural, signifies a bawdy house or stews, or a den whither wild beasts retire to. But *lustrum* denotes the space of five years, when the citizens were taken account of, and the city purified, whence comes *lustrare*.

Maçalla and *Maçalia*, small cottages, though the latter is in the singular in *Valerius Flaccus*.

— *Coit e sparso concita mapali Agrestum manus.*

Mania.

Nutritia, -orum, the recompence given to a nurse. But it is evidently an adjective.

Oblivis, for oblivion; ———— *Et longa oblivis* potent, Virg. Though Tacitus uses it also in the singular even in this sense; silentio, deinde oblivio transiit.

Olympia, *Pythia*, and the like, are real nouns adjective, where we are to understand certamina.

Orgia, subaud. festa, the mystic rites of the Bacchanal revels.

Palaria, the place where the soldiers were exercised, according to Scaliger; or rather the exercise itself, according to Charisius. And therefore it is an adjective, which supposeth either loca, or exercitamenta. In the same manner as *Batalia*: but with this difference, that *Batalia* (quæ vulgo batalia, says Adamantius in Casiodorus) was a combat between two; and *Palaria* was the exercise of a single soldier round a pole fixed in the ground, which they called palum.

Parentalia: but it is an adjective, and supposeth opera, or the like. Hence S. Cyprian has used it in the singular, parentalis labor, in his treatise *de Lepete*. We find also parentales umbræ in Ovid.

Parapherna, Ulpian. All things the woman bringeth her husband, beside her dowry, *κατὰ μέρος*, præter dotam.

Pascua, -orum. But we read viride pascuum, in Varro: *Ager sine pascuo*, in Columella. Instead of which they used also to say pascua, -æ, in the singular, as we find it in old authors, and those of later ages, Tertullian, Minucius Felix, and others.

Præbia, or *Prohibia*, Varro, a preservative against witchcraft.

Præcordia, always plural, though in the old glossaries we read, hoc præcordium.

Rapacia, or *Rapicis*, the tender leaves of rapes.

Rapotia, a banquet which they used to make the day after marriage.

Rœstra, the place of common pleas at Rome, always plural, because there was a pulpit set in it, trimmed with stems or forefronts of the ships taken from the

Antistes, and therefore this word always expresses a plurality.

Serta, -orum, a chaplet. But this is a noun adjective; and we say not only sertum and sarta, as Servius observes, but also sertos flores, sertas coronas.

Spectacula, *Scapius*: but spectaculum is in Pliny.

Spolia. And yet we read spoliium in Virgil.

Subsellia, always plural, speaking of the benches or seats in the theatre, because there were several. Yet Plautus has, imi subseilii virum.

Tempora, the temples. But the singular is in Virg.

—it hasta Tago per tempus utrumque.

It is also in Catullus and in Lucretius.

Vada, a ford or shallow place in a river. But vadum is in Sallust; vado transire, in Caesar and in Livy; Terence uses also in a metaphorical sense, res est in vado, the business is safe, or out of danger.

Verbera: but in the singular we meet with the genitive verberis, and with the ablative verbere.

Vinacea, taken substantively for the kernels or husks of grapes, or for grape-stones, is always plural; taking it adjectively we say, acinum vinaceum, &c.

Viscera.

Utenilia, though Varro has utensile.

Zizania, -orum; but it hardly occurs any where except in the Fathers and in the sacred writings.

To these we may join the names of cities, Susa; of islands, Cythera; of countries, Bactra; of mountains, Acroceraunia, that have no singular, when they are thus used in the plural.

We may add also the names of festivals, as Bacchanalia, Cerealia, where we are to understand festa, which shows that they are adjectives, and therefore may be used in the singular, as Macrobius acknowledges, by expressing the substantive, Bacchanale festum, &c. And these nouns were heretofore of two declensions.

P. 63. *Of Nouns that have not all their Cases.*

Ambage has only the ablative singular, as we have above observed. In the plural we say *ambages*, *ambagibus*. See the list of the plural feminines, p. 463.

Astus, craft, cunning, is in the nominative singular in *Silius*: *Non ars aut astus belli*, &c. The ablative is in *Terence*: *Quod si astu rem tractaverit*. That is, astute, according to *Donatus*: and this word comes from the Greek *ἄστυ*, *urbs*, because, says *Festus*, those who live in towns become more cunning and knavish than other people.

Chæos hath its ablative in *Virg.* 4. *Georg.*

Aque chæo densos divum numerabat amores.

That is, a *chæo* narrabat crebros amores deorum, says *Servius*.

When it is taken for the name of a divinity, it hath *Chæon*, in the accusative, as in *Ovid*.

Et noctem noctisque deæ, Erebumque Chæonque Convocat.

Crate, is an ablative. Nor do I think that the nominative singular is to be found in Latin authors, though it be marked in dictionaries. We must also take notice that *Robert Stephen's* dictionary quotes from *Pliny*, *dentata crates*, whereas in *Pliny* it is in the plural. *Cratesque dentatas supertrahunt*, lib. 18. c. 18. just as he quotes also from *Juvenal*, *rara crates*, whereas in this poet it is in the ablative.

Sicci terga suis rara pendencia crate,
Sat. 11.

And it is proper to observe that there are a great many such mistakes in this dictionary, a work in other respects of great merit, that may easily lead us astray, unless we are upon our guard. Which is owing, without doubt, either to this, that *R. Stephen* could not fully examine what cases were unusual in this language; or to this, that in regard to the examples he quotes, perhaps he believed that the *Great Thesaurus*, where the passages are at full length, would sufficiently show in what manner and in what case they were applied.

The accusative cratim we find often in *Plautus*: and *Charisius* gives it also *cratem*. But the plural *crates* is more common, a hurdle, a harrow. Thence also comes *craticula*, a gridiron.

Cujusmodi, *Ejusmodi*, *Hujusmodi*, are hardly ever met with but in the genitive in the compound word. Separately we say, *quis modus*, is *modus*, *hic modus*; and the same in the other cases.

Cuimodi is more extraordinary, and more remote from its simple than the rest. For it is a genitive; hence in *Cicero* there was *cuicuiusmodi* for *cujuscuiusmodi*, or (*cujuscunquemodi*) as *Priscian* observes, which *Vict.* acknowledges he saw in all the ancient manuscripts, though through the carelessness or ignorance of transcribers we find *cuimodi* restored in a great many passages. They used also to say *alimodi* for *aliumodi*, as may be seen in *Festus*.

Damnatus is a word syncopated for *damnatus*, and therefore hath its cases *dammati*, *dammato*, &c. so that it does not properly belong to this place, any more than *satias*, which we shall see presently.

Daps is in *Cato*, as also *despis*, *dapem*, *dape*. But the nominative is no longer current, any more than *ops* or *frux*, which we shall see in their proper place.

Dica is in *Cic.* *Scribitur Heraclio dica*. But the accusative is more usual a great deal; *dicam scribere*, *Ter.* *subscribere*, *Plaut.* *impingere*, *Ter.* to bring or enter an action against one, to arrest him or serve him with a process, *dicas sortiri*, *Cic.* &c.

Dicis has only the genitive, *dixit aut egit hæc dicis causa*, for form or fashion's sake, in his defence, to excuse himself. It is in *Cic. Verrin.* 6. and pro *Milene*, in the life of *Atticus*, by *Cornelius Nepos*, in *Pliny*, *Ulpian*, *Victorius*, and others.

Ditio is unusual in the nominative, as *Diomedes*, *Donatus*, *Priscian*, *Servius*, and the moderns have observed. But we say, *Ditionis terminus*, *ditioni permittere*, in ditionem concedere, in ditione esse, the examples of which are common in authors.

Femen is obsolete; but we use the ge-

nitive feminis; dative femini; ablative femine. Which Charisius and Victorius give to *Femur*. The genitive is in Cæsar, *Stipes feminis magnitudine*, of the thickness of one's thigh: in the ablative in Cic. *Signum Apollinis, cujus in femine nomen Myronis inscriptum est*. And in Virgil, *Eripit a femine*, according to Caper, Charisius, and Servius, whom I have followed, though Priscian reads, a femore. But Vossius prefers the former reading to the latter. We find the plural in Plautus, in Pseud. *femina summa*. And in Pliny, *Femina atteri adurique equitatu notum est*.

Fors and *Fortis* are both used, as *fors fortuna*, Ter. unexpected good fortune: *forte fortuna*, by good fortune. The accusative is more scarce, though we find it in Varro, *fortem fortunam*, 4. de L. L. And the dative is also in ancient inscriptions, *Forti Fortuna*.

Frux. We say *frugis, frugi, frugem, fruge*. *Frugis bonæ, Gell. Frugi bonæ, Plaut.* Ad *frugem bonam se recipere, Cic.* Even *frux* is in Enn. *Si jam data sit frux*; where we see it is a feminine, though it be no longer in use.

Now *Frugi* may be a dative, or even an ancient genitive for *frugis*, in the same manner as we have seen *cuiusmodi* for *curusmodi*, and as they used to say *fami* for *famis*, &c. And it is in this sense we ought to take *frugi*, which we frequently find by itself for *homo frugi*, and signifies the same as *homo bonæ frugis*, a good husband, a thrifty sober man.

Glos, the husband's sister, or brother's wife, according to Priscian, makes *gloris* in the genitive, but without authority; so that it has hardly any more than the nominative and the vocative.

Impete is an ablative which the gloss of Philox. explain by *impetibus*: but we find also the genitive *impetis* in Lucret. and Silius. Priscian is even of opinion that as *of indigeo* is formed *indiges, -etis*; of *tereo, teres, -etis*, &c. so of *impeto* is formed *impes, impetis*, though there is no instance of this nominative. *Impetibus crebris* is in Lucretius, whether we take it from hence, or from *impetus, hujus impetus*.

Incitas or *Incita*, are accusatives which suppose *lineas* or *loca*, an extremity or the farthest bound: *redigi ad incitas*, to be at his wit's end; a metaphor taken from the game of draughts,

when one can move the man no farther. But we say also *incitus, -a, -um*, moved, hasty, quick, violent; which is evidently quite another meaning. For these nouns being compounded of *cicio, moveo*, the particle *in* is negative in the former, while it marks only a quicker motion in the latter. *Vis incita venti, Lucr. Inciti delphini, Cic. &c.*

Inficias occurs also in the accusative only. Philoxenus's glosses render it by *denegem*, negationem. So that we say, *ire inficias*, to deny; just as we say *ire exequias*, to go to a funeral; *ire suppetias*, to assist; where we always understand the preposition *ad*, by which these accusatives are governed.

Ingratius has only the ablative.

Vobis invitis atque amborum ingratiis, Plaut.

Tuus pater vult tempore tuam amicam tuis ingratiis, Id.

Where the adjective *tuis* plainly shows that *ingratis* is not an adverb, but a noun substantive, and proves at the same time that Giffanius had no foundation for saying that *tuis ingratis* was not Latin, though we meet with it more than once in this author. For it is a mistake to pretend that *ingratis* is put there to serve the measure of the verse instead of *ingratia*, as Giffan. pretends; because, quite the contrary, it is *ingratis* that is used for *ingratiis*, as may be seen not only in Plautus, but also in Lucret. and Terence.

Instar is a noun like *exemplar*: *Probus* himself gives it *instaris*, though Charisius condemns this genitive. Hence S. Austin in his grammar allows it to have only three cases. *Instar*, he says, *quod est similitudo, tres habet casus tantum; nominativum, accusativum, vocativum; et est numeri tantum singularis*. The nominative is in Cic. *Plato mihi unus, instar est omnium*: in Ulpian, *Si proponatur instar quoddam operis*. And in Virgil, *Quantum instar in ipso est, Æn. 6.* where we see it is of the neuter gender. The accusative is in Cic. *Terra ad universi coeli complexum, quasi puncti instar obtinet*. And in Justin, *Vallis ad instar castrorum clauditur*. Also in Appuleius, *ad instar inclyti montis*: and in Solinus, *ad instar amnis Ægyptii*. Which shows the little foundation that Servius had for saying that *instar* was not put with a preposition.

But *instar* properly denotes the representation of a thing present; whence comes *instare*, as also *instaurare*, according to Festus.

Jovis was heretofore used in the nominative; we have still its other cases, but in the nominative and vocative we make use of *Jupiter*, which is a syncope word for *Jovis-pater*, according to Gellius, just as we still say *Marspiter* for *Marspater*. But *Jupiter* was also called *Diespiter*, for *Diei-pater*. See Gellius, book 5, c. 12.

Mancipii is no more than a genitive for *mancipii*, though Priscian makes it the dative of *manceps*. *Res mancipii*; Cic. wherein a man hath the property and full possession. Just as he says *lex mancipii*, with two *ii*, the conditions in the making over any thing. For *Mancipium* was properly a certain right, according to which none but Roman citizens had a power of contracting with one another in regard to particular lands or goods belonging to the district of Rome and the territory of Italy.

Mane, though it commonly becomes an adverb, as when Cicero says, *bene mane*, early in the morning, is nevertheless of its own nature a noun, as when Persius says *clarum mane*: and Mart. *Sed mane totum dormies*. The ablative is in Colum. *sub obscuro mane*; and this ablative heretofore ended in *i*, a *mani usque ad vesperam*, Plaut.

Naucci is a genitive. *Naucci non facere*, Plaut. not to value a straw. Hence it is that *Nævius* in Festus has also *nauco ducere*; and Festus has made use of it in the accusative; *Naucum ait Ateius philologus poni pro nugis*.

Necessæ and *Necessum* are nouns neuter. The one comes from *necessis*, and the other from *necessus*.

Necis is ranked in this class without the least foundation. For we not only find *necis*, *neci*, *necem*, *nece*; but even the nominative *nex* is in Cicero and elsewhere, *Insidiatori et latroni quæ potest adferri nex injusta?* pro Milon.

Nihili is not properly indeclinable: for being the same as *Nihilum*, whence it has been formed by syncope, we may say that it makes *nihili* and *nihilo*, like the other.

Obez is not usual according to Phocas, but only the ablative obice; as if Plautus had not said, *iste obez*, in Mer-

cat. Plin. *nullæ obices*, in Pansygr. and others in the same manner.

Ops is in *Charia*. and in *Priscian*, and is taken for plenty, or for assistance. See *Opes* in the list of plural feminines, p. 466.

Ops was heretofore an adjective; whence comes also *inops*, that is *omni ope destitutus*, says Festus.

Pecudis has at least four cases: the genitive, *impurissimæ pecudis sordes*, Cic. The dative, *pecudi dare viva marito*; Enn. where *pecudi marito* is only an apposition, so that it is in vain some have pretended to infer from hence that heretofore they said *hic pecus*: the accusative, *pecudem auream eum appellaret*, Tacit. The ablative, *quæ pecude nihil genuit natura fecundius*, Cic. speaking of swine. But *Charisius* ranks it among the nouns that have neither nominative nor vocative. This shows the impropriety of the following expressions, though they are so commonly used, *egregia pecus*, *morbida pecus*, &c.

With regard to the distinction given by some, that *pecus*, *pecudis*, signifies no more than a beast; and *pecus*, *pecoris*, a flock; it is certain notwithstanding that both are indifferently used for a sheep, a wether, an elephant, and for all sorts of cattle. See L. Valla, lib. 4. c. 42. *Pecudes* refers even to fishes in Virg.

*Cum tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus late liquidos tenent, &c.*
Æn. 4.

For one would think that having put *quæ* in the feminine in the second verse, there is no other word to which it can be more naturally referred than to this, which is in the first verse. But *pecus*, *-oris*, neuter, frequently denotes a multitude in the singular.

Ignavum fucos pecus a præsepibus arcent, Virg.

Cujum pecus, Id. which cannot perhaps be said of *pecudis*, *fæminina*.

Both of them may be applied to a stupid heavy fellow, though *pecudis* is more usual in this sense.

Plus has only four cases, the nominative, *plus duo milia caua*, Liv. the genitive, *pluris est eloquentia*, Cic. the accusative, *plus quingentos colaphos infregit mihi*, Ter. the ablative, *plure*

tanto altero, Plaut. and the glossaries render plus by *πλεον*: so that it wants only the vocative and the dative.

Pondo, about which grammarians have made such a mighty pother, is only a real ablative, like *Mundo*: this shows that heretofore they said *pondus*, *pondi*; and *pondus*, *ponderis*; so that *pondo* performs the same office as *pondere*: *corona aurea libræ pondo*, a gold crown of a pound weight.

Precis is an old nominative, whence by syncope they have made *prex*. S. Cyril's gloss. *παράκλησις*, obsecratio, *prex*. We find it in the dative; *nihil est preci loci relictum*, Ter. In the accusative; *nunc te oro per precem*, Plaut. In the ablative, *prece et obsecratione uti*, Cic. *Quintus non modo, non cum magna prece ad me, sed acerbissime scripsit, ad Attic*.

The plural *Proces* is very common.

Proceris, according to Charisius, hath also four cases. Which seems more probable, says Vossius, than the opinion of those who will have it that there is no more than *Procerem*.

And the same ought to be said of *bilicem*, *triplicem*, *septemplicis*, and *triplicis*, though grammarians rank them also in the number of nouns that have but one case. For we find *bilex* for *bilicem*, woven with a double thread; and *trilex* for *triplicem*, woven with three threads, as we see in the old glossary, published by H. Stephen, where one would think that we ought rather to read *bilix* and *trilix*, since they have a long increase.

Loricam consertam hamis, auroque trilicem, Virg.

Pus, neuter, besides the nominative, accusative, and vocative, which are usual, hath also the genitive *puris*; the dative *puri*; and the ablative *pure*, which we read in Celsus and other writers. And therefore it is without foundation they have been ranked among the defectives.

Repetundæ is an adjective which supposeth pecunie, and therefore it may have every case. And thus we might say for instance, *mittere legatos ad res repetundas*, and the like. But the reason of our meeting with hardly any more than the genitive *repetundarum*, and the ablative *repetundiæ*, is because verbs of accusing govern only these two cases.

Satiæ is a syncope for *satietas*; and

therefore its genitive must be *satiætatiæ*. This is so much the more agreeable to truth, as we meet with this syncope likewise in the other cases, *satiæte* for *satiætate*, Lucr. *satiætatem* for *satiætatem*, &c.

Siremps is an old word which, according to Festus, signifies *similis re ipsa*, all alike, of the same nature. It is used in the nominative and the vocative: and the ablative is *sirempse* according to Charisius. Cato has made use of the nominative. *Et præterea rogas, ut in quemque adversus eam, si populus condemnarit, siremps lex fiet, quasi adversus legem fecisset*. In *dissuas. leg. frum*. We meet with it also in the old laws: *Qui ager ex publico in privatum commutatus sit, de eo agro siremps lex esto, quasi is ager P. Mucio, et L. Calpurnio consilibus per totam rempublicam. Fragm. legis Agrar*. That whatever lands shall be transferred from the public into private hands, shall enjoy the same privileges and immunities as those which the lands of the republic enjoyed all over Italy, under the consulate of Mucius and Calpurnius. And Cujas hath observed that thus we should read the following passage of Sen. ep. 92. *Omnium quæ terram premunt siremps lex esto*: whereas the old reading was downright nonsense, *fere miles esto*. But in Plautus's Prologue to his *Amphit*. where we read

Sirempse legem jussit esse Jupiter.

the old editions have *similem rem ipse in legem jussit esse Jupiter*. Which gives room to conjecture that the right reading is *sirempse*, in *lege*, &c. a conjecture favoured by Vossius.

Sotus, see *Unus*, p. 458.

Sordis is in the nominative in S. Ambrose, but this is not to be imitated. The other cases, *hujus sordis*, *hanc sordem*, and *hac sorde*, are usual.

Sponte, which Servius calls an adverb, is rather an ablative, as appears by the Greek; *sponte*, *σπονδῆς*, Gloss. Philox. *ἐκ τῆς σπονδῆς*, Gloss. Cyril. This appears also by the adjective joined to it, *sponte mea*, *sua sponte*, &c. We read likewise *sua spontis* in Colum. and in other writers. But the nominative is obsolete, though we read in Ansonius, *Sponte ablative casus, quis rectus erit?* *spons*.

Suppetia is in Plautus. The accusative *suppetias* is very common.

Tabi and *Tabo* are both used : *Stil-lantis tabi saniem*, Lucan. *Et terram tabo mculant*, Virg.

Tontumdem is nominative and accu-sative. The genitive is *tantidem* ; the other cases are unusual.

Tempe is not declined. Wherefore it is a mistake in Ortelius to conclude his description of this place by saying, *at-que hæc de Tempis*. But there are a great many more such in his works, which shows that he was less skilled in grammar, than in geography.

Vicem and *Vice* are still in use. But Phocas gives it also the genitive *vici*, which Livy used, lib. 1. *ne sacra regis vici desererentur*. And the ancient in-terpreter of S. Luke, c. 1. *In ordine vi-cis sue*. According to Charisius it hath also the dative *vici*. The nominative

should therefore be *vici*, or by *syncope* *vix* ; but we find no such word, even among the grammarians, though it can-not be denied that the adverb *vix* is de-rived from thence.

Virus hath the genitive *viri*, and the dative *viro*, in Lucretius, though pro-bably they are to be found in no other author.

Vis hath four cases in the singular.

Viscus, neuter, which Phocas will al-low to have only the ablative *viscere*, which we find in Ovid, *trahentia viscere tela* ; hath also *visceris* in the genitive, according to Charisius. Moreover, the nominative *viscus* is in Suetonius, Lu-cretius, and Celsus. And the plural *Viscera* is very common.

Viscus, masculine ; see p. 458.

P. 64. Of Nouns that follow different Declensions, whether in one or in different Numbers.

I.

Of the first and third declension.

AS, as *Calchas, antis*, Virg.

Calchas, æ, Plaut.

ES, *Ganges, æ*, and *is*, Papin. Plin.

Euphrates, æ, and *is*, Lucan. Plin.

And in the same manner *Thucydides*, *Mithridates* or *Mithradates*, for we meet with both in ancient monuments, *Oron-tes*, *Tigranes*, *Heraclides*, *Timachides*, *Æetes*, *Herodes*, *Euripides*, and others which may be seen in *Prisc.* lib. 6.

MA. Those in *MA* were heretofore of the first declension, whereas they are now of the third.

Dogma, æ, *Laëber*.

Glaucoma, æ, Plaut.

Sacoma, æ, *Vitruv*.

Schema, æ, Plaut.

II.

Of the second and third declension.

ER, as *cancer, cancri*, and *canceris*.

Canceris ut vertat metas se ad solstiti-ales, Lucret.

Where he is speaking of a heavenly con-stellation. *Arnobius* uses it in the same manner for a distemper.

Mulciber, mulciberi, or *mulcibri*, and *mulciberis*.

Mulciberis capti Marasque Venusque do-lis, Ovid.

Mulcibri is quoted in verse by *Cicero*, 2. *Tusc.* And *Mulciberi* in *Capella*.

Sequester, sequestri, Plaut. Virg. *se-questris*, Cic.

EUS, *Perseus, Persei*, and *-eoa*.

US. *Glomus, glomi*, and *glomoris*.

But a great many are mistaken in placing *Gibbus* among this number ; be-cause it is true we say *gibbi*, but not *gib-beris*, as they pretend, though *R. Ste-phen* has fallen into this mistake in his great *Thesaurus* and in his *Dictionary*. The passage he quotes from *Juvenal*, *Attritus gibbere nasus*, is not to be found ; we read only in the 6th sat.

Attritus galea, mediisque in naribus in-gens gibbus.

They are also mistaken in regard to *Gibber*, of which they pretend to make *gibberis*. For this noun, whether it be an adjective or a substantive, is always of the second declension. *Gibberi spina leviter remissa*, Varr. *Gallinae Africanae variae, grandes, gibberæ*, Id. *Gallina-rum genus gibberum*, Plin. lib. 10. c. 26. But in the passage they quote out of the

8th book, chap. 45, there is only the nominative: *Syriacis* (bobus) non sunt palæaria, sed gibber in dorso; from which they can infer nothing. This shows that these great *Thesaurus*'s and these *Dictionaries* are not free from mistakes, even in the late editions.

Compounded of pater.

Those compounded of *pater*, which are all latinized from the Greek, follow the second declension; as,

Antipater, *Antipatri*, *ἂντιπατρις* v. *Sospiter*, tri, *ἰσπιδωρος* v.

Those which are purely Latin follow the third; as,

Diespiter, itris; *Marspiter*, itris.

Semipater, atris. *Ad sanctum semipatrem*. In vet. carm.

III.

Of the second and fourth declension.

Angiportus, us, Hor.

Flebis in solo levis *angiportu*.

Angiportus, i, Cic. Catull. Ter.

Arcus, us, Hor. more usual.

Arcus, i, Varr. apud Non.

Cibus, i, heretofore of the fourth, Plaut.

Colus, i, and us, Charis. Prisc.

Cornus, i, and us, Stat.

Cupressus, i, Hor. Virg.

Cupressus, us, Colum.

Domus.

Fagus, i, and us, Virg. For some read *fagus* for *fagos*, 2. Georg. v. 71. as we still find *umbrosæ fagus*, in *Culicæ*. Just as Scaliger insists upon our reading *aëriæ platanus*, in the very same work where others read *platanus*.

Fastus, i, and us, Hor. Claud. Varr. Colum. Ovid, Beda. Though *Servius* condemns *Lucan* for saying,

Nec meus Eudoxi vincetur fastibus annus.

We must own, nevertheless, that it is more usual in the second.

Ficus, *fici* and *ficus*, Voss. signifying as well the tree as its fruit. But to denote a distemper, it is only of the second, though *Priscian* says in plain terms; *Etiam hic ficus vitium corporis, quartæ est, lib. 6.* For which he is censured by *L. Valla* and by *Ramus*, because he proves it only by some verses of *Martial*, which are of very uncertain authority.

Fructus, i, Ter. us, Cic.

Humus, i, heretofore us, Non.

Laurus, i, Virg. us, Hor. But *Serius* prefers the former.

Lectus, i, heretofore us, Plaut.

Ornatus, i, Ter. us, Cic.

Pannus, i, heretofore us, Non.

Pinus, i, and us, Virg.

Quercus, i, and us, Cic. *Quercorum rami* in terra jacent, in *sua Chorogr.* apud *Prisc.*

Somnus, i, and us, Varr. But the former is almost the only one now in use.

Sonus, i, and us, Non. The former more usual.

Succus, i, always of the second declension. Though *Appul.* has made it of the fourth, *Nutrientis succuum*, &c.

Susurrus, i, and us. The latter is in *Appul.*

Ventus, i, and us, Plaut.

— Qui secundo ventu vectus est,

as *Sospiter* and *Charisius* read it.

Versus, i, and us. The latter more usual. The former in *Laberius*.

Versorum, non *numerorum*, numero *studuimus*.

Vulgus, i, and us, according to *Charis.*

Other Nouns which are ranked in the same class as the preceding, but without foundation.

Penus, which *Charisius* and *Cledonius* will have to be of the second and fourth, is only of the fourth. What deceived them was the genitive *peni*, which comes from *penum*, neuter.

Specus likewise is never of the second; wherefore it would be an error to say *speci* or *speco*, though some grammarians have marked it thus.

Sinus is indeed of the second and fourth, but in different meanings; for in the second it is taken for a milk-pail, and in the fourth for the bosom, and metaphorically for the bosom or gulf of the sea.

Centimanus, which *Priscian* affirms to be of the fourth, the same as *manus*, is always of the second. He quotes from *Horace*,

Testis mearum centimanus Gyges Sententiarum notus.

Where *centimanus* is evidently in the nominative, and of course proves nothing.

Sibilus. He commits the same mistake in regard to this word, quoting from *Sisenna*, *Procul sibilus significare consuli coepit*.

IV.

Of those that are of the third and fourth declension.

Acus, eris; and **acus, us**, *Col. chaff.*
Penus, oris; and **penus, us**, whence comes *penu* in the ablative.

Specus, oris; and **specus, us**, whence comes *specu* in the ablative.

V.

Of those that are of the third and fifth declension.

Plebes (of which they have made *plebs*), *gen. plebis, Liv. and plebei, Varro, Tacitus. Tribunus plebei, Gell.*

or *plebi* by contraction, according as *H. Stephen* reads it; just as we say *fami* for *famei*; *pernicii* for *pernicii*, and such like.

Quies, etis, Cic. et alii.

Quies, ei, Afran. et Næv. apud Prisc.

Requies, ei, and sometimes **etis, Cic.** Hence we find also *senectutis* more *requietem*, *lib. de Senect.* according to the old editions: *intervalla requietis, l. de fin. : ut tantum requietis habeam, ad Attic.*

In like manner *quies, inquires*, and *requies*, were heretofore taken adjectively, and followed the third declension. *Jamque ejus mentem fortuna fecerat quietem, Næv. apud Prisc. Corpore et lingua percitum et inquietem, Sal. Quod libet ut requies victu contentus abundet, Virg. in Culice, as Scaliger reads it.*

P. 67. Of the five Latin declensions which are distinguished by the genitive singular, the first, second and third correspond to, and are derived from, the three declensions in Greek. The fourth is a contraction of the third, and the fifth is formed partly from the first, partly from the third.

The dative and ablative cases were originally the same, and ended in *i*, like the Greek dative. For the most part they continue the same in form, and where they differ there are many examples of one being used for the other. They express different uses of the Greek dative, to which they at first corresponded in form and sense. There are only three cases in English, the nominative, genitive and accusative; e. g. *father, father's, father*: the difference is better seen in the pronouns, *he, his, him &c.*: the relations expressed by the other cases, and sometimes by the genitive, are denoted in English by the accusative with various prepositions.

P. 71. The genitive singular of neuter nouns in

ium is frequently in *i*; as *oti* for *otii*, *auxili* for *auxilii* &c.

P. 78. Proper names in *es* sometimes make *i* in the genitive; as *Verres*, *G. Verri*.

P. 86. *A List of Nouns Substantive that form the Ablative in I or in E.*

Affinitati, nisi ita conjunctus est affinitati, Venui.

Amni, which Frischlinus rejects, is in Horace;

—rapido ferventius amni.

And in Virg.

—prono rapit alveus amni,

according to Pierius and all the ancient copies; as also according to Charisius and Priscian.

But we meet likewise with *Amne* in Hor.

Phœbe, qui Xantho lavis amne crines, in Lucan, Martial, and others.

Angui is absolutely rejected by Frischlinus, though Priscian has endeavoured to establish it by means of this passage of Horace; cane pejus et angui. But all the ancient and modern editions have *angue*. And we meet with it also in Propertius.

Tisiphones atro si furit angue caput.

In Statius, angue ter excusso, and in Andronicus.

Avi; —Mala ducis avi domum, Hor.

Avi incerta, Cic. de Augur. ex Charis. And heretofore *avim* in the accusative in Nævius.

Ave is to be found in Varro, ave sinistra, 6. de L. L. And he himself also admits it in his 2d book de Anal. as does also Priscian, lib. 7.

Cavi or *Cous* were both used, according to Charis. But the safest way is to use only the latter.

Civi occurs constantly in Plautus, in Persa, Act. 4. sc. Cui homini.

—qui Atticam hodie civitatem

Maximam majorem feci, atque auxilii fomina.

In Cicero it is the same, ut tunc in uno

civi res ad resistendum sit, ad Atticum, lib. 7. ep. 3. De clarissimo civi, lib. 14. ep. 11. according to all the ancient copies, as Malaspina and Vossius maintain, and as Lambinus and Gruterus read it, though in several editions the passage be corrupted.

But *Cive* occurs in Juvenal and in other writers:

—Quid illo cive tulisset

Natura in terris, quid Roma beatius unquam? Sat. 10.

Classi is in Virg.

Advectum Æneam classi victosque penates Inferre. Æn. 8.

Colli; —in colli tundentes pabula læta. Lucret.

Fine is very common: but

Fini frequently occurs in Gellius and in Papinian. It is even in Hirtius 1. De bello Alex. as Scipio Gentilis observes. We find it likewise in Terentianus and in Mamilianus, lib. 1.

Furfuri; —qui alunt furfuri sues. Plaut.

Fusti, of which Alvarez doubted, is in Plautus.

Nihil est: tanquam si claudus sim, cum fusti est ambulandum.

Asin. act. 2. sc. Quod hoc est negotii.

It is also in the Captives; in Tacitus, and in Apuleius.

Igni; —Igni corusco nubila dividens. Hor.

Ignē; —commistis igne tenebris. Virg. And the last was the best according to Pliny.

Imbri. Imbri frumentum corrumpi patiebantur. Cic. in Verr. 5.

Nec minus ex imbri soles et aperta serena Prospicere. Virg. L. Georg.

Imbre. Romam petit imbre lutoque
Aspersus. Hor.

Labi. Nec novitate cibi, nec labi
corporis illa. Lucret.

Lapidi. Cum lapidi lapidem terimus.
Idem.

Luci. — In luci quæ poterit res
Accidere. Idem.

Melli. Aut pice cum melli, nitrum
sulfur et acetum. Seren.

Messi also occurs in Varro 1. de R. R.
where some however read messe facta.

Monti, Fonti. Vossius quotes them
both from Varro. But on the contrary
Varro condemns them, which Vossius
does not seem to have sufficiently ob-
served. It is in the 8th book de L. L.
n. 64. where intending to show that an
erroneous custom does not at all make
against the truth of analogy, he says
that whoever makes use of *Hoc Monti*
and *Hoc Fonti*, where others read *Hoc*
Monte and *Hoc Fonte*, and the like,
which are said two ways, one true, the
other false, does no manner of hurt to
the analogy; but that the other on the
contrary who follows this analogy, esta-
blishes and confirms it. Whereby we
see that Varro rejects the ablative in *i*,
and admits only of that in *e*, as most
agreeable to analogy.

Mugili, which some pretend to prove
by the 17th chapter of the 9th book of
Pliny, occurs only in the title, which is
indeed, de mugili; but not in the text
of the author. Therefore Charisius
chooses rather to say mugile. And thence
it is that in the genitive plural in this
same chapter of Pliny, he has mugilum
and not mugilium.

Navi. — Navi fracta ad Andrum
ejectus est. Ter.

Quo enim tibi navi opus fuit? Cic.

Nave; At media Mnesteus incedens
nave per ipsos.

Hortatur socios. — Virg.

Nepti is in Priscian, but without au-
thority.

Occipiti. Occipiti caeco, posticæ oc-
currite sannæ. Pers.

Occipiti calvo es. Auson.

Orbi. Pectora, terrarum qui in orbi
sancta tuetur. Lucret. as Lambinus,

Giffanius, and Vossius read him. And
Charisius affirms that this is a very good
word, being found in Cicero, *Orbi ter-
rarum comprehensos*. 5 de Rep. and
that it is ascertained by Pliny, lib. 5.
de sermone dubio. Varro frequently
uses it, *agua frigida et orbi ligneo*. 3. de
R. R. c. 5. in orbi rotando ostendunt,
c. 16. and the like.

Ovi is admitted by Charis. and Prisc.
Even Varro acknowledges that they
commonly said without a mistake *Ovi*
or *Ove*, *Avi* or *Ave*.

Parti. — loquitur de me et de parti
mea. Plaut.

And in Lucretius we often meet with it.
Some read it even in Cicero. *Parti mis-
centur in una*. in Arat. But others
read, *Partem admiscentur in unam*:
very likely because they were of opinion
that *parti* was not used.

Posti. Raptaque de dextro robusta
repagula posti. Ovid.

Poste. Tum poste recluso. Lucan.

Ruri. Charis. Esse rure or ruri, to
be in the country. *Ruri veniunt rustici*,
Plaut. they come from the country.

Segeti. Ex segeti vellito ebulum, ci-
cutam, &c. Cato de R. R.

Sordi. Visceribus cecis, prope jam,
sortique sepultis. Lucret.

Sorti. Sorti sum victus. Plaut.

Stercori occurs frequently in the Flo-
rentine Pandects. It is also in Ape-
leius according to Scioppius.

Suppellectili. In instrumento et su-
pellectili C. Verris. Cic.

Vecti. — In medium huc agmen cum
vecti Demax. Terent.

Priscian pretends that *vecte* was like-
wise used, but he gives no authority for
it.

Ungui. — acuto ne secer ungui. Hor.
For although this does not prove enough,
being at the end of the verse, where he
might have put ungue; yet this is the
established reading in all the ancient
copies. And Charisius takes notice that
Calvus had used it thus: but we meet
likewise with *Ungue* in Propert.

Unguemam morso querere sæpe fidem.
It is also in Ovid, Martial, and others.

P. 88. Greek nouns in *ys* follow the Greek declension in the plural, as well as in the singular, as Plur. N. *Erinnys* &c.

P. 93. Duo and ambo seem to have been sometimes indeclinable in the nom. and acc., and hence are used even for the feminine.

P. 96. Adjectives in *as* are of one termination; as *Arpinas*, *cujas* &c.: *potis* and *pote* were sometimes used in all genders: though properly *potis* is masc. and fem., *pote* neut.

Sometimes substantives are used adjectively, and then have the variations of adjectives. Some substantives have different terminations for each gender; as *rex*, *regina*; *coluber*, *colubra* &c.

P. 100. 3000, CIC CIC CIC : 4000, CIC CIC CIC CIC : 5000, ICC : 6000, ICC CIC : 7000, ICC CIC CIC : and the same principle was followed in the higher numbers.

The Roman *As*, *libra* or pound, consisted of twelve *unciae* or ounces, and its divisions were as follows: *uncia*, one ounce or one-twelfth; *sescunx*, one ounce and a half, or one-eighth: *sextans*, two ounces, two-twelfths or one-sixth; *quadrans*, three ounces, three-twelfths or one-fourth; *triens*, four ounces, four-twelfths or one-third; *quincunx*, five ounces or five-twelfths; *semissis*, six ounces, six-twelfths or one-half; *septunx*, seven ounces or seven-twelfths; *bes* or *bessis*, eight ounces, eight-twelfths or two-thirds; *dodrans*, nine ounces, nine-twelfths or three-fourths: *decunx*, ten ounces, ten-twelfths or five-sixths; *deunx*, eleven ounces, eleven-twelfths; *libra*, twelve ounces or twelfths, i. e. one

whole. They used these terms also to express the fractional parts of any unit ; thus *bes* was eight-twelfths or two-thirds of any thing, &c.

P. 113. A pronoun is a word which is used instead of a noun substantive, but never agrees with one. Hence there are none but the substantive or personal pronouns and the relative, which is a personal pronoun of the same person, only when a personal pronoun is its antecedent. What are sometimes called adjective pronouns, are merely nouns adjective, with a substantive either expressed or understood.

From this it appears that there are but two *nominative* pronouns in Latin, *ego*, *tu* ; and but three altogether, *ego*, *tu*, *sui* : together with *qui*, when one of these pronouns is its antecedent : and that in English there are three, *I*, *thou*, *he*, together with *who*, masc. and fem., *which*, neut. always a personal pronoun ; whilst *which*, of all genders, is always an adjective.

P. 116. *Mi*, the vocative of *meus*, is a contraction from *mie*, the vocative of the obsolete *mius* : it was used sometimes in the feminine. *Mi* is also sometimes a plural vocative for *mei*.

Mis and *tis* are ancient genitives of *ego*, *tu*.

Hæ was anciently the neut. plur. for *hæc*.

P. 118. *Is* formerly made *im* for *æum* ; *ibus*, *eabus*, for *eis* ; *æ*, gen. fem. for *eius*.

P. 119. *Quis* was originally of all genders : like *potis*, *magis*, *satis*, *nimis*, originally adjectives of all genders. *Qui* and *quis* were anciently declined without changing the *q* ; as *quoius* for *cuius*, *quoi* for *cui*,

whence *quo* in the ablative, which is sometimes also used as a dative : hence also *qui* in the ablative, which is of all genders.

Quis, anciently made *ques* in the plural ; whence *quibus* : but from *qui*, *queis* or *quis*. The accusative plural neuter was sometimes *qua* instead of *quæ*.

Quo, *eo*, *illo*, were anciently used as neuter plural accusatives.

P. 126. To the neuter passives we may add, *fio factus sum*, *mæreo mæstus sum*, *iuro iuravi* and *iuratus sum*, *confido confidi* and *confisus sum*, *odi* and *osus sum*.

P. 127. To the neutral passives add, *liceo*, to be prized or valued ; *liceor*, to offer a price ; *fio*.

On the Verb.

As the author's account of the verb contains many particulars, common to most grammars or peculiar to himself, which appear to me erroneous, it will not be superfluous on the present occasion to give a more enlarged explanation of my own inquiries on this subject. If any part of it should seem to differ too much from the received opinion, the difference has not arisen from the desire of novelty, but is the result of patient and impartial examination.

It should be remembered, that the whole arrangement and division of the parts of speech, and especially of the verb, was formed in a barbarous age, and under circumstances little favourable to such an analysis : that

it has either continued down to the present age without alteration; or, if any alteration has been made, it has been chiefly in the grammars of modern languages, with a want of attention to general principles, and often in a very capricious and precarious manner. Hence, though the principles of language must be nearly invariable, there has arisen the signal inconvenience, that the grammars of the English, Latin and Greek languages are very different in their divisions and terms; that their mutual correspondence has not been distinctly stated; and that the learner has been confounded with a multiplication of names, sometimes inadequate, and often erroneous.

In explaining my opinions of the Latin verb, I shall, therefore, partly explain both the English and the Greek: because the exact correspondence of three languages will much confirm the accuracy of any distinction applied to them, and their comparison will illustrate them all.

It is much to be wished that elementary grammars of languages in general should be formed on common principles, and explained in common terms; so that the learner might be saved the embarrassment which arises from so many varieties.

In considering the verb, I shall barely name those parts upon which I have no particular observation.

The verb is the part of speech *by which the mind expresses its judgement on persons or things of which the noun is the name*. In the verb we consider its conjugation, i. e. voice, mode, tense, number, person. All these

distinctions are indicated by alterations of the verb, which, as well as the different changes in the declensions of substantives, to express gender, number, and case, were by the early grammarians called *cases*.

Verbs have four conjugations, as in Greek ; one simple, three contracted.

Verbs have two voices, the active and passive : but originally in the Greek and Latin languages the *form* and the *sense* of the voices does not seem to have been distinguished with sufficient accuracy. Hence in Greek, what is called the middle sense, i. e. a reflected sense, which often coincides with the active, was perhaps the original, and always remained a common sense of the passive *form* : and in Latin we have deponents with a passive form and active sense : and the participle in *dus*, and the verbal substantive from the passive participle in *us*, are often used in an active sense.

Active verbs, which take an accusative case, are called transitive ; others intransitive or neuter.

Verbs have three personal modes ; the indicative, the subjunctive or conjunctive, the imperative. The indicative asserts something as a definite fact or truth : The subjunctive assumes it as contingent upon the feelings of the mind, or something external ; and hence dependent upon the principal verb, or reciprocally dependent : The imperative commands, or earnestly entreats.

There is not in any language an optative or potential mode distinct from the subjunctive : what are so called, are only peculiar usages of the subjunctive.

For instance, the optative is the subjunctive past in a contingent hypothetical sentence, with the corresponding conditional sentence understood: hence in Greek it is always used without *ἄν*. What is called the optative future is the indicative future past; and the other tenses said to be of the optative mode, are the past tenses of the subjunctive.

There are two impersonal modes: the infinitive, which combines the government of the verb with the construction of the noun substantive; and the participle, which combines the government of the verb with the construction of the noun adjective: they may be called the verb or mode substantive, and verb or mode adjective.

The tenses of verbs distinguish (1) the time of the action: (2) the state of the action.

(1) The time of the action may be (1) present: (2) past: (3) future present: (4) future past.

(2) The state of the action may be (1) indefinite (aorist): (2) imperfect: (3) perfect.

Hence there are twelve distinctions of time, which, by help of the auxiliary verb, may all be accurately expressed in English, but are variously defective and supplied in other languages.

The indicative has all the tenses: the subjunctive cannot have a future: the imperative neither future nor past: the infinitive and participle have the same form for the present and past.

By the termination of a verb we understand the part which is altered in conjugating: by the penultima, the syllable before the termination.

The simple conjugation has the indicative present in *ō* or *iō*, the infinitive present in *ere*.

The first contracted has *ō* (for *aō*), *āre* : the second *eō*, *ēre* : the third *iō*, *īre*.

The principal tenses are those which cannot be known to exist but by authority, and from them the secondary tenses are formed, which may always be supposed, when the principal are known.

The principal tenses in Latin are the indicative present imperfect and present perfect, and the passive participle present perfect.

These tenses are formed with much apparent irregularity; which, however, for the most part may be reduced to a few principles.

Formation of the Indicative Present Perfect.

I. *o*, or the termination, is changed into *i* :

1. With the penultima unchanged.
2. With the vowel of the penultima changed and lengthened, and its final consonants omitted or transposed.
3. With the vowel of the penultima changed but not lengthened, the final consonants omitted, and the first consonants and vowel or *e*, prefixed.

II. The termination is changed into *si* :

1. With the preceding consonant unchanged.
2. Omitted or changed into *s*, especially if a dental mute.
3. Coalescing into *x*, if a guttural mute.

III. *o*, or the termination, is changed into *vi* :

1. If a vowel precedes *vi*, it is lengthened.
2. If a consonant, *i* is changed into *u*.

I. and II. are most usual with simple verbs: III. with contracted verbs.

The general intention seems to be that of distinguishing the perfect by lengthening or changing the penultima.

Formation of the Passive Participle Perfect.

It is formed from the indicative present perfect by adding *tus* :

1. With the original vowel of the penultima restored.
2. With the reduplication rejected.
3. *v* or *u* formative is omitted.
4. *i* is omitted; and if a vowel precede, it is lengthened.
5. If a dental mute precede, it coalesces with *t* into *ss*; if preceded by a long vowel, into *s*.

Note : The principal parts of verbs in *sco* are formed as if *sc* were omitted in the present.

A list of irregular verbs is given in the Grammar, and it would be superfluous to repeat it : otherwise we might easily arrange the verbs upon these principles, and show that the anomalies are few. They may be naturally accounted for on two principles :

- (1) Sometimes verbs seem anomalous because their principal parts are formed upon the analogy of some imagined present.

(2) They are varied to avoid the similarity which might arise in the parts of two different verbs.

The manner in which the secondary tenses are formed from the principal, and the contracted from the simple verb, will appear from the following scheme of the conjugations: b, r, s, v, in conjugating, seem inserted instead of the digamma, to prevent hiatus.

Note: The long vowel, when long by the conjugation, is so marked.

ACTIVE VOICE.

Indicative Mode.

Present Imperfect.

	<i>Singular.</i>	<i>Plural.</i>
Simple.	ō or iō, is, it.	imus, itis, unt or iunt.
1 Contr.	ō (ao), ās, at.	āmus, ātis, ant.
2 Contr.	eō, ēs, et.	ēmus, ētis, ent.
3 Contr.	iō, īs, it.	īmus, itis, iunt.

Present Perfect.

S.	ī, istī, it.	imus, istis, ērunt or ēre.
1 C.	āvi.	
2 C.	ēvi.	
3 C.	īvi.	

Past Imperfect, from Present Imperfect.

S.	ēbam, ēbās, ēbat.	ēbāmus, ēbātis, ēbant.
	iēbam &c.	
1 C.	ābam &c.	
2 C.	ēbam &c.	
3 C.	iēbam &c. sometimes ibam.	

*Past Perfect, from Present Perfect.**Singular.**Plural.*

eram, erās, erat. erāmus, erātis, erant.

Future Present Imperfect, from Present Imperfect.

S. am, ēs, et.

ēmus, ētis, ent.

iam &c.: anciently ebō, iebō.

1 C. ābō, ābis, ābit. ābimus, ābitis, ābunt.

2 C. ēbo &c.

3 C. iam &c.: anciently ībō.

Future Present Perfect, from Present Perfect.

erō, eris, erit.

erimus, eritis, erint.

*Subjunctive Mode.**Present Imperfect, from Indicative Present Imperfect.*

S. am, ās, at.

āmus, ātis, ant.

1 C. em, ēs, et.

ēmus, ētis, ent.

2 C. eam, eās &c.

3 C. iam, iās &c.

Present Perfect, from Indicative Present Perfect.

erim, eris, erit.

erimus, eritis, erint.

Past Imperfect, from Indicative Present Imperfect.

S. erem, erēs, etet.

erēmus, erētis, erent.

1 C. ārem, ārēs &c.

2 C. ērem, ērēs &c.

3 C. īrem, īrēs &c.

Past Perfect, from Indicative Present Perfect.

issem, issēs, isset.

issēmus, issētis, issent.

Imperative Mode.

Present Imperfect, from Indicative Present Imperfect.

Singular.

Plural.

S. e or itō, itō.	ite or itōte, untō.
1 C. ā or ātō, ātō.	āte or ātōte, antō.
2 C. ē or ētō, ētō.	ēte or ētōte, entō.
3 C. ī or itō, itō.	ite or itōte, iuntō.

Infinitive or Substantive Mode.

Present and Past Imperfect, from Indicative Present Imperfect.

S. ere.
1 C. āre.
2 C. ēre.
3 C. ire.

Present and Past Perfect, from Indicative Present Perfect.

isse.

Participle or Adjective Mode.

Present and Past Imperfect, from Indicative Present Imperfect.

S. ens, entis.
1 C. ans, antis.
2 C. ens, entis.
3 C. iens, ientis.

Future Present and Past Imperfect, from Passive Participle Present in us.

urus.

PASSIVE VOICE.

Indicative Mode.

*Present Imperfect.**Singular.**Plural.*

- S. or, ior, eris or ere, itur. imur, iminī, untur or iuntur.
 1 C. or, āris or āre, ātur. āmur, āminī, antur.
 2 C. or, ēris or ēre, ētur. ēmur, ēminī, entur.
 3 C. or, īris or īre, itur. imur, iminī, iuntur.

Past Imperfect.

- S. ēbar, ēbāris or ēbamur, ēbāminī, ēbantur.
 ēbāre, ēbatur.
 iēbar &c.
 1 C. ābar &c.
 2 C. ēbar &c.
 3 C. iēbar &c. : sometimes ībar.

Future Present Imperfect.

- S. ar, ēris or ēre, ētur. ēmur, ēminī, entur.
 iar &c. : anciently
 ebor or iebor.
 1 C. ābor, āberis or abimur, ābiminī, ābuntur.
 ābere, ābitur.
 2 C. ēbor &c.
 3 C. iar &c. : anciently ibor.

Subjunctive Mode.

Present Imperfect.

- S. ar, āris or āre, ātur. āmur, āminī, antur.
 iar &c.
 1 C. er, ēris or ēre, ētur. ēmur, ēminī, entur.
 2 C. ear &c.
 3 C. iar &c.

Past Imperfect.

Singular.

S. erer, erēris or
erēre, erētur.

Plural.

erēmur, erēminī, erentur.

1 C. ārer &c.

2 C. ērer &c.

3 C. īrer &c.

Imperative Mode.

Present Imperfect.

S. ere or itor, itor. iminī or iminor, untor or iuntor.

1 C. āre or ātor, ātor. āminī or āminor, antor.

2 C. ēre or ētor, ētor. ēminī or ēminor, entor.

3 C. īre or ītor, ītor. īminī or īminor, iuntor.

Infinitive or Substantive Mode.

Present and Past Imperfect.

S. ī.

1 C. āri.

2 C. ēri.

3 C. īri.

Participle or Adjective Mode.

Present and Past and Future Present and Past Imperfect.

S. endus.

1 C. andus.

2 C. endus.

3 C. iendus.

Present and Past Perfect.

S. itus, tus or sus.

1 C. ātus

2 C. ētus

3 C. itus

} regularly, but often otherwise.

The tenses of the passive voice are formed from the corresponding active tenses; and those tenses which are not given in either voice, are either deficient, or formed by the participles and verb *sum*.

Simple Form of the English Verb.

Active indicative present indefinite, *love*.

. past *loved*.

Passive participle present . . . *loved*.

From these parts, by the help of auxiliaries, the whole verb is formed.

Complete form of the English, Latin and Greek verbs, active and passive.

Principal Parts.

English—

(1) Active indicative present indefinite.

(2) past

(3) Passive participle present

Latin—

(1) Active indicative present imperfect.

(2) perfect.

(3) Passive participle present perfect.

Greek—of every Voice and Form.

(1) Indicative present imperfect.

(2) future present imperfect.

(3) past indefinite.

(4) present perfect.

Indicative Mode.

Present Indefinite.

- Sing. 1. Love, *do* love, *am* loved.
 2. Lovest, *dost* love, *art* loved.
 3. Loveth or loves, *doth* or *does* love, *is* loved.
 Plur. 1. Love, *do* love, *are* loved.
 2. Love, *do* love, *are* loved.
 3. Love, *do* love, *are* loved.

Present Imperfect.

- Sing. 1. *Am* loving, *being* loved.
 2. *Art* loving, *being* loved.
 3. *Is* loving, *being* loved.
 Plur. 1. *Are* loving, *being* loved.
 2. *Are* loving, *being* loved.
 3. *Are* loving, *being* loved.

Present Perfect.

- Sing. 1. *Have* loved, *been* loved.
 2. *Hast* loved, *been* loved.
 3. *Hath* or *has* loved, *been* loved.
 Plur. 1. *Have* loved, *been* loved.
 2. *Have* loved, *been* loved.
 3. *Have* loved, *been* loved.

Indef.

Imperf. Amo, amor.

Perf. Amavi, amatus sum or fui.

Indef.

Imperf. Τύπτω, τύπτομαι.

Perf. Τέτυφα, τέτυκα, τέτυμμαι.

Past Indefinite.

- Sing. 1. Loved, *did* love, *was* loved.
 2. Lovedst, *didst* love, *wast* loved.
 3. Loved, *did* love, *was* loved.
 Plur. 1. Loved, *did* love, *were* loved.
 2. Loved, *did* love, *were* loved.
 3. Loved, *did* love, *were* loved.

Past Imperfect.

- Sing. 1. *Was* loving, *being* loved.
 2. *Wast* loving, *being* loved.
 3. *Was* loving, *being* loved.
 Plur. 1. *Were* loving, *being* loved.
 2. *Were* loving, *being* loved.
 3. *Were* loving, *being* loved.

Past Perfect.

- Sing. 1. *Had* loved, *been* loved.
 2. *Hadst* loved, *been* loved.
 3. *Had* loved, *been* loved.
 Plur. 1. *Had* loved, *been* loved.
 2. *Had* loved, *been* loved.
 3. *Had* loved, *been* loved.

Indef.

Imperf. Amabam, amabar.

Perf. Amaveram, amatus eram or fueram.

Indef. ἠτοῦσα, ἠτοκον; ἠτοῦσάμην, ἠτοκόμεν; ἠτόφθην, ἠτόπην.

Imperf. ἠτοκτον, ἠτοκτόμην.

Perf. ἠετούφειν, ἠετούπειν, ἠετούμην.

Future Present Indefinite.

- Sing. 1. *Shall* love, *be* loved.
 2. *Wilt* love, *be* loved.
 3. *Will* love, *be* loved.
 Plur. 1. *Shall* love, *be* loved.
 2. *Will* love, *be* loved.
 3. *Will* love, *be* loved.

Future Present Imperfect.

- Sing. 1. *Shall be* loving, *being* loved.
 2. *Wilt be* loving, *being* loved.
 &c. &c.

Future Present Perfect.

- Sing. 1. *Shall have* loved, *been* loved.
 2. *Wilt have* loved, *been* loved.
 &c. &c.

Note. The auxiliaries *shall*, *will*, &c. are often omitted.

Indef.

Imperf. Amabo, amabor.

Perf. Amavero, amatus ero or fuero.

Indef. . . . τυθήσομαι, τυπήσομαι.

Imperf. Τύψω, τυπῶ; τύψομαι, τυπούμαι.

Perf. . . . τετύψομαι.

Future Past Indefinite.

- Sing. 1. *Should* love, *be* loved.
 2. *Wouldst* love, *be* loved.
 3. *Would* love, *be* loved.
 Plur. 1. *Should* love, *be* loved.
 2. *Would* love, *be* loved.
 3. *Would* love, *be* loved.

Future Past Imperfect.

- Sing. 1. *Should be loving, being loved.*
 2. *Wouldst be loving, being loved.*
 &c. &c.

Future Past Perfect.

- Sing. 1. *Should have loved, been loved.*
 2. *Wouldst have loved, been loved.*
 &c. &c.

Indef.

Imperf. Amaturus eram; futurum erat ut amarem,
 ut amarer.

Perf. Futurum erat ut amavissem, ut amatus es-
 sem or fuissem.

Indef. . . . τυφθισοιμην, τυπησοιμην.

Imperf. Τύβοιμι, τυποιμι; τυψοιμην, τυποιμην.

Perf. . . . τετυψοιμην.

Subjunctive Mode.

Present Indefinite.

- Sing. 1. *Shall, will, may, can love, be loved.*
 2. *Shalt, wilt, mayst, canst love, be loved.*
 &c. &c.

Present Imperfect.

- Sing. 1. *Shall, will, may, can be loving, being loved.*
 2. *Shalt, wilt, mayst, canst be loving, being loved.*
 &c. &c.

Present Perfect.

- Sing. 1. *Shall, will, may, can* [have loved, been loved.]
 2. *Shalt, wilt, mayst, canst* [have loved, been loved.]
 &c. &c.

Note. *Shall, will, may, can,* are often omitted.

Indef.

Imperf. Amem, amer.

Perf. Amaverim, amatus sim or fuerim.

Indef. Τύψω, τύπω; τύψωμαι, τύπωμαι; τυφθῶ, τυπῶ.

Imperf. Τύπτω, τύπτωμαι.

Perf. Τετύψω, τετύπω, τετυμμένος ὦ.

Past Indefinite.

- Sing. 1. *Should, would, might, could* love, be loved.
 2. *Shouldst, wouldst, mightst, couldst* love, be loved.
 &c. &c.

Past Imperfect.

- Sing. 1. *Should, would, might, could* be loving, being loved.
 2. *Shouldst, wouldst, mightst, couldst* be loving, being loved.
 &c. &c.

Past Perfect.

- Sing. 1. *Should, would, might, could* [have loved, been loved.]
 2. *Shouldst, wouldst, mightst, couldst* [have loved, been loved.]
 &c. &c.

Indef.

Imperf. Amarem, amarer.

Perf. Amavissem, amatus essem or fuisset.

Indef. Τύψαιμι, τύποιμι; τυψάιμην, τυποίμην; τυφθείην, τυπτήην.

Imperf. Τύπτοιμι, τυπτοίμην.

Perf. Τετύφοιμι, τετυμμένος εἶην.

This is properly the whole subjunctive, all the tenses of which have a contingent and future sense. But there is a species of subjunctive, when a past action is considered with reference to the present time.

Indef. Should, would, might, could have loved, been loved.

Imperf. Should, would, might, could have been loving, being loved.

Perf. Should, would, might, could have loved, been loved, i. e. finished loving, &c.

Latin—Subjunctive past perfect.

Greek—Indicative past indefinite.

. . . . imperfect.

. . . . perfect.

It is further necessary to explain what tenses are used in hypothetical and conditional sentences: e. g. if he went (hyp.), I should go (cond.). They are certain when they refer to a single and certain event: contingent when they refer to an event which is possible once or often.

Certain Hypothetical.

Certain Conditional.

Present.

Present.

E. L. G. Indic. fut. pres.

Indic. fut. pres.

Past.

Past.

E. L. G. Indic. fut. past.

Indic. fut. past.

Contingent Hypothetical.

Present.

E. L. Subj. pres.

G. Subj. pres. with *āv.*

Past or Future.

E. L. Subj. past.

G. Subj. past without *āv.*

**Past with reference to
Present.**

E. Indef. *had* loved, *been*
loved.

Imperf. *had been* loving,
being loved.

Perf. *had* loved, *been* loved,
i. e. *finished* loving, &c.

L. Indef.

Imperf.

Perf. amavissem, amatus
essem or fuissem.

Without *āv.*

G. Indic. past indef.

. . . imperf.

. . . perf.

Contingent Conditional.

Present.

Subj. pres.

Subj. pres. with *āv.*

Past or Future.

Subj. past.

Subj. past with *āv.*

**Past with reference to
Present.**

Should, would, &c. have
loved, *been* loved.

Should, would, &c. have
been loving, *being* loved.

Should, would, &c. have
loved, *been* loved, i. e.
finished loving.

.

.

Amavissem, amatus essem
or fuissem.

With *āv.*

Indic. past indef.

. . . imperf.

. . . perf.

Hypothetical and conditional sentences are reciprocally dependent or mutually suppose each other : they do not always exactly correspond as in the scheme, but are changed according to the meaning of the author. In particular, the contingent hypothetical is very commonly followed by the definite conditional.

The particle *ā* and its compounds is always construed with a verb : but never except in a hypothetical or conditional sentence, and with no other personal modes or tenses than those mentioned above : never with the future of any mode.

**A* is not used with the personal modes in a sentence of any other form, nor with the impersonal modes : unless they can both be resolved into a hypothetical or conditional sentence with a personal mode and tense, in which *ā* should be used.

What is falsely called the optative mode, is the use of the past tenses of the subjunctive mode in a hypothetical sentence, the conditional being suppressed, to express a wish. In which usage it is evident that *ā* must be omitted.

Imperative Mode.

Present Indefinite.

- Sing. 2. Love thou, or *do* thou love ; *be* thou loved, or
do thou *be* loved.
 3. Love he, *do* he love ; *be* he loved, *do* he *be* loved.
 Plur. 2. Love you, *do* you love ; *be* you love , *do* you
be loved.
 3. Love they ; *do* they love, *be* they loved, *do* they
be loved.

Present Imperfect.

- Sing. 2. *Be* thou loving, *do* thou *be* loving ; *be* thou
being loved, *do* thou *be being* loved.
 &c. &c.

Present Perfect.

Sing. 2. *Have* thou loved, *do* thou *have* loved; *have* thou *been* loved, *do* thou *have been* loved.

&c.

&c.

Note : The pronouns *thou*, *he*, &c., are often omitted.

Indef.

Imperf. Ama, amare.

Perf.

Indef. Τύλον, τύπει; τύψαι, τυποῦ; τύφθῃσι, τύπησι.

Imperf. Τύπτει, τύπτου.

Perf. Τέτυφε, τέτυκε, τέτυφο.

Infinitive or Substantive Mode.

Present and Past.

Indef. To love, be loved.

Imperf. To be loving, being loved.

Perf. To have loved, been loved.

Indef.

Imperf. Amare, amari.

Perf. Amavisse, amatus esse or fuisse.

Indef. Τύψαι, τυπείν; τύψασθαι, τυπίσθαι; τυφθῆναι, τυπήναι.

Imperf. Τύπτειν, τύπτεσθαι.

Perf. Τέτυφῆναι, τετυκίναί, τετύφθαι.

Future Present and Past.

Indef. To be about to love, be loved.

Imperf. To be about to be loving, being loved.

Perf. To be about to have loved, been loved.

Note : To be about is often omitted.

Indef.

Imperf. Amaturus esse, amatum iri : futurum esse or
fore ut amem, amarem ; ut amer, amarer.

Perf. Futurum esse or fore ut amaverim, amavissem ;
ut amatus sim, amatus essem.

Indef. τυφθήσθαι, τυπήσθαι.

Imperf. Τύψειν, τυπεῖν ; τύψεσθαι, τυπέσθαι.

Perf. τετύψεσθαι.

Participle or Adjective Mode.

Present and Past.

Indef. Loving, loved, or *being* loved.

Imperf. Loving, *being* loved.

Perf. Having loved, *been* loved.

Indef.

Imperf. Amans, amandus.

Perf. amatus.

Indef. Τύψας, τυπῶν ; τυψάμενος, τυπόμενος ; τυφθεῖς, τυπεῖς.

Imperf. Τύπτων, τυπτόμενος.

Perf. Τετυφώς, τετυκώς, τετυμμένος.

Future Present and Past.

Indef. *Being about to* love, *be* loved.

Imperf. *Being about to be* loving, *being* loved.

Perf. *Being about to have* loved, *been* loved.

Note : *Being* is often omitted.

Indef.

Imperf. Amaturus, amandus.

Perf.

Indef. τυρθησόμενος, τυπησόμενος.

Imperf. Τύψων, τυπῶν ; τυψόμενος, τυπούμενος.

Perf. τετυψόμενος.

The indefinite or other tenses which are wanting in Latin and Greek, are mostly supplied by the corresponding tenses of the same time : and the present perfect in English, Latin and Greek, often coincides with the past indefinite. In those tenses where *sum* or *fui*, *eram* or *fueram* may be used ; the former are far the most usual, the latter are seldom used but by the poets.

The English and Latin participles are much used, and sometimes the Greek, to form the various tenses of the other modes. But all the participles may be used with all the tenses of *am*, *sum*, or *ἵμῃ*.

The Latin participle in *dus* cannot be certainly assigned either to the present or future tense. It is used with a present sense, only in one particular manner, which will soon be mentioned : and rarely, never with *sum*, in a simply future sense. Its most common sense is that of necessity ; e. g. *amandus est*, *he is to be* or *ought to be loved*.

The infinitive mode combines the noun substantive and verb. , In Greek it is used as a subject nominative or an object accusative, generally without an article : it is also used as a noun of all cases, but generally with an article. In Latin it is used as a subject nominative or object accusative, and sometimes in other cases : but more commonly there is substituted for it in other cases, and in the accusative after a preposition, the neuter gender of the participle in *dus* used as a substantive, called a gerund, and governing the cases of its verb : or when the verb governs an accusative, instead of the gerund the participle in *dus* is used, agreeing with the substantive then put in the case of the gerund. For

the accusative after verbs of motion, and for the ablative after adjectives, the accusative and ablative of the verbal substantive in *us* of the fourth declension, of which the nominative is or would be the same as the participle in *us*, are used and called supines.

Note : The gerunds and supines are also used otherwise as verbal substantives.

In English the infinitive is used for the subject nominative or the object accusative : but the other cases of the infinitive are supplied by the participles ; all of which may be used as substantives in any case, followed by the case of their verbs or a genitive : in the same way the Greek participles neuter singular nominative are sometimes used with an article, as substantives.

Deponent verbs have all the participles active and passive, gerunds and supines.

Impersonal verbs are those of which the nominative is habitually omitted : they are conjugated in the singular third person throughout ; and mostly have passive participles in the neuter gender singular nominative, gerunds and supines.

Such expressions as *aliquid amatur ab eo*, something is loved by him, *aliquid amatur ab iis*, something is loved by them, were equivalent to *amat* he loves, *amant* they love : hence by the omission of *aliquid*, *a me*, *a nobis*, *a te*, *a vobis*, *ab eo*, *ab eis*, *amatur* was used impersonally to denote all the persons of *amo* ; *amatum est*, to denote all the persons of *amavi* &c. : and the passive singular third person of *transitive* verbs generally to denote all the persons of the corresponding active tenses, particularly when not followed by an accusative

case, i. e. used *intransitively*. The same usage was transferred to the passive singular third person of *intransitive* verbs, with which no nominative could be used or understood. Hence intransitive verbs are conjugated and used as impersonals throughout the passive singular third person, governing the case of their active verb: they have also the passive infinitive, and the passive participles neuter gender singular nominative in *um only* (by which they are distinguished from transitive verbs), gerunds and supines. It is thus that the passive infinitive future, e. g. *amatum iri*, is formed by the passive infinitive present of *eo* used as above, governing the verbal substantive or supine.

Sometimes Greek transitives and intransitives are used impersonally in the same manner.

P. 145. Present perfects in *avi, evi, ivi, ovi* (formative), and the tenses thence derived, admit a syncope (1) of *v* only, (2) of *v* and the vowel which follows it.

Those in *avi, evi* and *ovi*, admit but the second syncope, and only in the singular second person, the plural second and third persons of the indicative present perfect, but in all the persons of the tenses thence derived.

Those in *ivi* admit the first throughout; but the second only when *v* is followed by *is*.

Note: This syncope is unusual when the third person plural ends in *ere*, as *amavere* &c.

Those in *i* sometimes omit *is*; as *extinxti* for *extinxisti*, *extinxem* for *extinxissem*, *surrexe* for *surrexisse*.

P. 147. Though in the following conjugations the

short vowel is sometimes marked, yet, properly, it is unnecessary thus to distinguish any but the long vowels.

In expressing the English of the different modes and tenses, the original has been followed ; but the exact correspondence is better explained in the preceding account of the verb in our Additions.

P. 152. It has already been remarked, perhaps demonstrated, that neither subjunctive nor imperative admits a future tense. In this respect the original is erroneous ; nor is there apparently any ground for the distinction of the imperative into two tenses, which the author makes.

P. 181. To this list the following may be added :

calvo, calvi.

clepo, clepsi, cleptum.

conquinisco, conquexi.

demo, demsi, demtum.

dispesco, dispescui, (dispescitum.)

nexo, nexui, nexum.

occulo, occului, occultum.

promo, promsi, promptum.

P. 198. Some of the participles are used with tenses of the verb *sum* to supply the necessary tenses of the verb ; but all the participles *may* be used with all the tenses of *sum*.

P. 224. It cannot be too strongly insisted on, that the participle is not a distinct part of speech, but an impersonal mode or form of the verb, uniting the sense and government of the verb, with the construction of the adjective : just as the infinitive unites the sense and government of the verb with the construction of the substantive.

P. 231. *Extemplo* is rather derived from *ex* and *templum*, a view or prospect, so used by Livy : whence *contemplor*.

P. 233. *Olim* means *at some time* past, present, or future.

P. 237. Prepositions are a kind of adverbs, so called because they generally precede a noun of a determinate case. Since some of them are at times used without their case, there is a difference amongst grammarians as to their number.

Like other adverbs, they are derived from nouns or verbs ; in their first sense they principally distinguish place. We shall endeavour to trace their primitive signification, from which the others naturally arise.

Amb, from *ἀμφί*, about, on both sides.
Com, i. e. *cum*, with, in company with.
Dis or *di*, from the Greek *διά*, through, apart, separately.

Re, back, backwards, again.
Se, separate, apart, asunder.
Ve and *ne* have no apparent resemblance to the preceding, nor should be called prepositions.

Ad, up to, to ; close to, at.
Apud, close to, at, with : principally applied to persons.

Ante, from *ἀντί*, in front of, before.
Adversus, from *ad* and *versus*, towards, against.

Cis, *citra*, on this side.
Circa, *circum*, *circiter*, from *αἰσος*, about, round.

Contra, against, over against, opposite to.

Erga, towards.
Estra, from *e* or *ex*, without.
Intra, from *in*, within.

Infra, below.
Inter, between, amongst.
Iuxta, close to, with ; next to, after.
Ob, in the way of, before, for.

Penes, whence *penitus*, within, within the power of, with ; principally of persons.

Per, through.
Pone, behind : of place only.
Post, behind, after.

Præter, beside, i. e. not in, except ; past, before.

Prope, *propter*, near, nigh.
Secus, *secundum*, from *sequor*, second to, next to, after, according to.

Trans, beyond.
Versus, from *verto*, towards.

Ultra, beyond.
A, *ab*, *abs*, from, away from ; by.
Abaque, from, without.

Clam, privily, unknown to.
Coram, before, in face of.
Cum, with, together with.
De, from, down from ; of, concerning.

E, *ex*, out of, of, from.
Præ, before, in preference to.
Pro, before, for.

Sine, without.
Tenus, up to, as far as.
In, into, in.

Sub, *subter*, under, beneath.
Super, *supra*, above, over, beyond.
Usque, even to.

Palam, openly, in presence of.
Procul, far off, far from.
Simul, perhaps from *similis*, at a like or same time or place, together with.

In the prepositions which are used adverbially, it is necessary to distinguish with care the case which they govern as prepositions, from the case which follows them as adverbs.

P. 251. Conjunctions are a particular kind of adverbs, so called because they determine the connexion of sentences : but as some of them are also used as mere adverbs, there is a great difference of opinion as to their number.

P. 257. Since language is the expression of human thought, it must contain simple and uniform means of expressing the same modifications of thought. The changes in declension and conjugation are meant to express the different relations of nouns and verbs : there will therefore be in them an analogy of means for accomplishing this end. The varieties which arise are either from an attempt to effect the change proposed without destroying harmonious sound, or from following the analogy of a different declension or conjugation suggested by some apparent resemblance, or to distinguish words which would otherwise be alike. Since such varieties do exist, it would be wrong in instances of an anomalous kind to suppose an obsolete but analogical theme.

P. 258. Every word has an original and invariable sense, which it is most important to know. From this primitive and original sense the secondary and figurative senses are derived. This sense must be found by separating compound words into their simple parts ; tracing derivative words to their roots ; and resolving compound ideas or notions into their simple parts.

Since the Latin and Greek are distinct branches of the same original language, the sense of a Latin word must often be traced from the Greek.

The original and essential parts of speech in every language, as has been already observed, are the noun and verb : the noun is the name of any simple or complex idea or notion ; the verb is the word by which the mind expresses its judgement upon the ideas, which the noun denotes. The other parts of speech are derived from these, and are abridged modes of expressing the same meaning, which might be expressed more at length by them. This truth forms the principal feature of Horne Tooke's *Ἑρμῆς πρὸς ἑρμηνεύοντα*, who claims it as a discovery of his own ; though it seems indicated by the names *ὄνομα* and *ῥῆμα*, *nomen* and *verbum*, is implied in Aristotle's treatise *περὶ Ἑρμηνείας*, has always been the theory of the Oriental grammarians, and in later times forms the basis of Hoogeveen's work on the Greek particles.

P. 283. Though *qui* is often used without any antecedent pronominal adjective, its proper antecedent is *is, ea, id*, &c. : which word often occurs nearly in the sense of the English definite article.

P. 347. The proper English genitive is formed by the addition of *'s* to the nominative, as *Cæsar, Cæsar's* : in the expression *of Cæsar*, *Cæsar* is the accusative case : the former of these expressions answers to the Latin genitive, used *actively*.

P. 420. The writers of the Port-Royal Latin Grammar contend that *mea, tua*, &c., after *interest*, *refert*, are

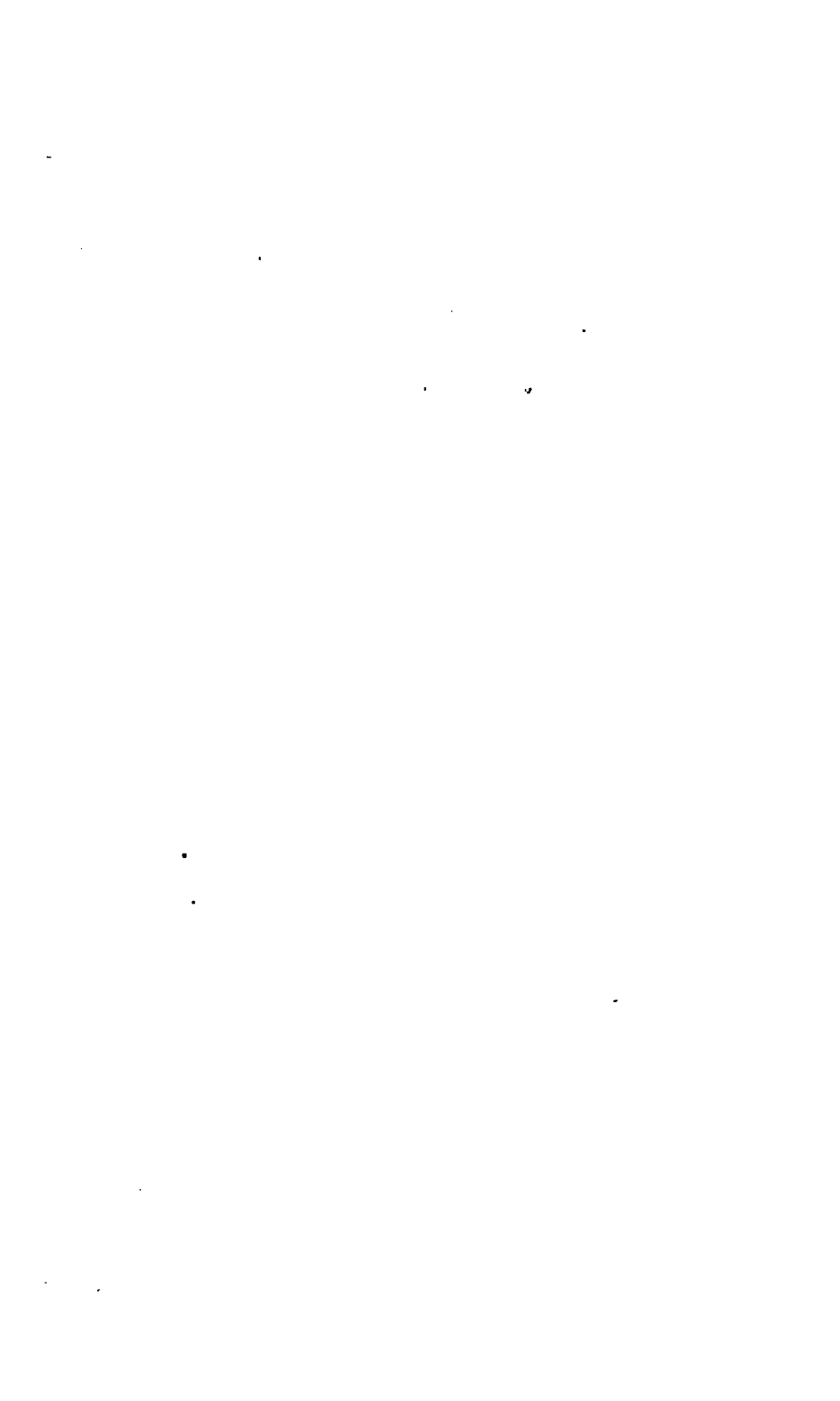
feminine singular ablatives, agreeing with *gratia* or *causa* understood, and governed by *in* understood. In proof of it they allege the following passages; *Utrumve veniat, nec ne, nihil in re est mea*, Plaut. : *Si in re est utrique ut fiant, arcessi iube*, Ter. Andr. 3. 3 : *Etiam dotatis soleo. C. quid nostrā ? Ph. nihil*, Ter. in Phorm. : *meā istuc nihil refert, tuā refert gratiā*, Plaut.

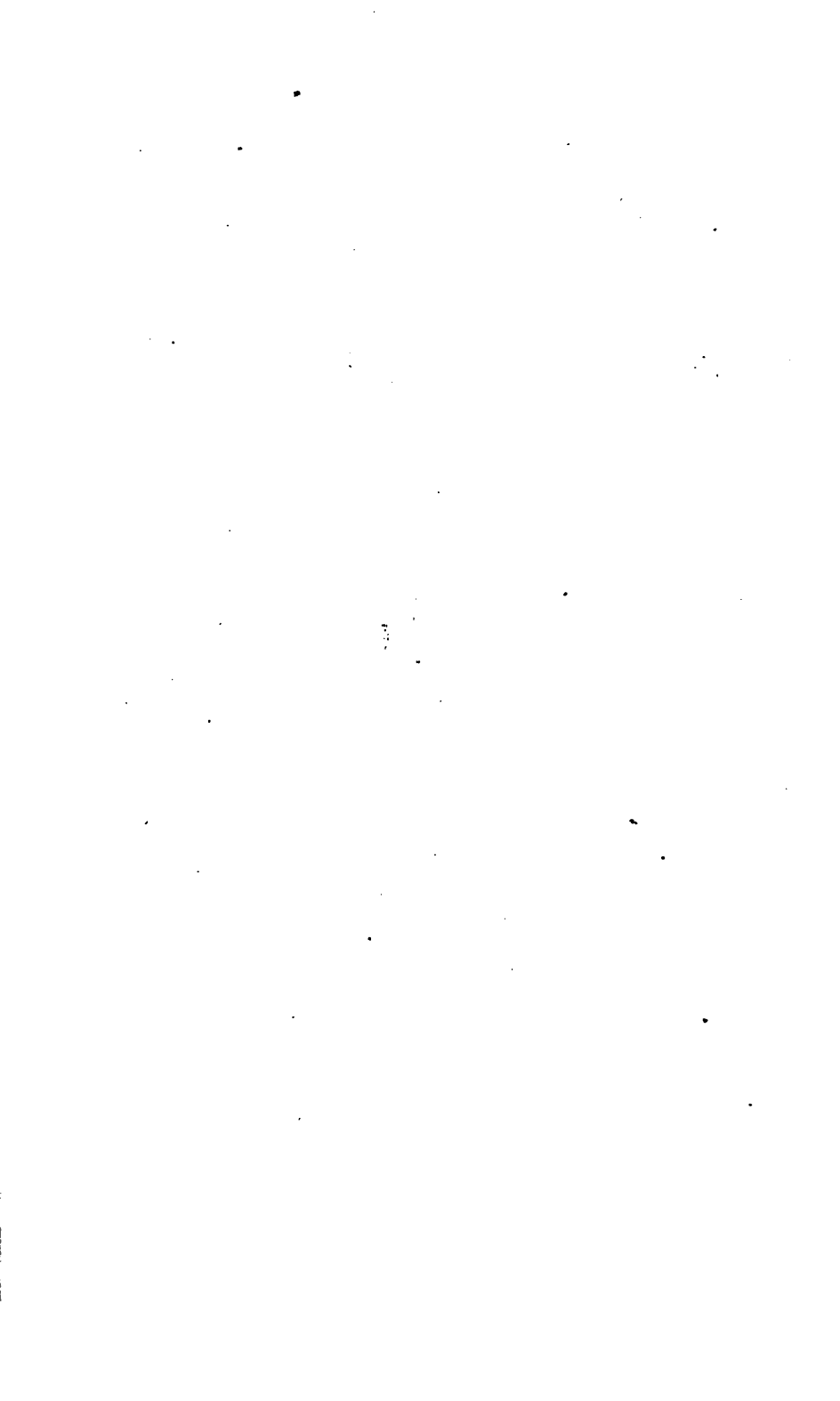
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